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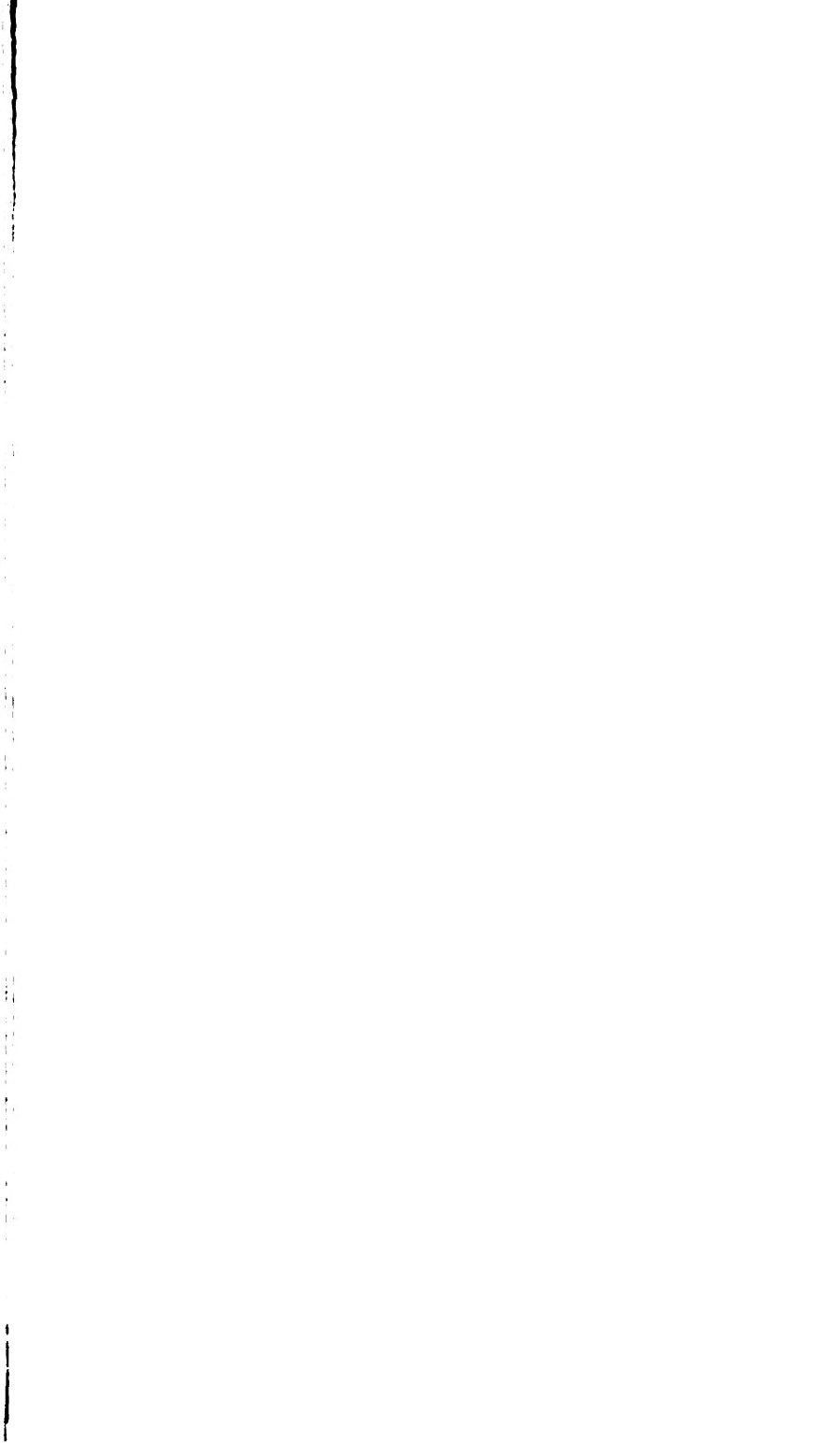


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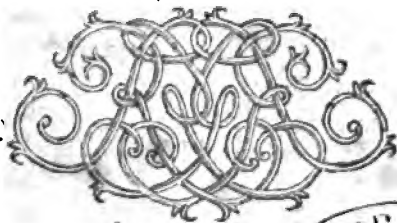


T H E
MONTHLY REVIEW;
O R,
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From JANUARY to JUNE, 1772.

WITH
AN APPENDIX
Containing the FOREIGN LITERATURE.
By SEVERAL HANDS.

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and PAMPHLETS contained in this Volume.

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T H E

MONTHLY REVIEW,

For J A N U A R Y, 1772.



ART. I. *The History of England, from the earliest Accounts to the Revolution in 1688.* By William Smith, M. D. 8vo. 2 Vols. 12 s. bound. Owen. 1771.

IT is pleasant to remark the acrimonious censure with which this historian, in the introduction to his work, has mentioned those learned and ingenious men, who have gone before him in delineating the history of this island. We are *curst*, he observes, with a variety of historical authors, who have described, in different and contradictory colours, the most eminent personages, and who have represented the most momentous transactions, with a train of false and inconsistent circumstances. He accounts, it seems, as nothing the penetration of Brady, the laborious researches of Tyrrel, the industry and knowledge of Carte, the eloquence, the dignity, and the precision of Hume*. He fancies, that he has greater capacity, and has had better opportunities of information, than these

* Having taken occasion to differ from Dr. Robertson in relation to the origin of the Scots, our Author expresses his opinion of that historian in the following modest and polite terms :

‘ Indeed, our modern Scottish historian, Dr. Robertson, is no romancer; I wish I could likewise say no story-teller, for he gives himself no trouble about the ancient Scots : It did not answer his purpose to dive into the antiquity of the Scottish nation : no matter to him from whence, or at what time they came to this island ; his readers may believe, they came from the moon in the days of Noah for what he cares. His intention certainly was to ingratiate himself with the English ; and, like a mercenary writer, to present the public with an account of a few modern reigns, in which he advances many well-dressed falsehoods. Indeed his spurious brats are set off with all the superb trappings of elegance of style and purity of diction ; but these will not excuse him in the eyes of his discerning readers, when he attempts to impose upon their understandings, false, scandalous, and malicious reports.’

celebrated writers; and he does not scruple to insinuate that his performance will correct and supply their defects and omissions, and explain, with a perspicuity hitherto unknown, the nature and form of our constitution, with the controverted and problematical parts of our history.

But notwithstanding the lofty exordium with which our Author has introduced his performance, we scruple not to pronounce, that it possesses no kind of merit. Unaided by records, or ability, and even without the assistance of prior compositions, which he has ventured to condemn, he has hastily thrown together a compilation of English affairs; in which, to extreme vanity, and gross ignorance, he has joined the most unmanly and illiberal prejudices. As an advocate for the divine and indefeasible right of kings, he inculcates the most slavish principles. A sovereign he considers as the viceroy of the Deity, and he imagines, that no acts of oppression, however atrocious, can invalidate his authority. The subject must yield to him, in every instance, the most submissive obedience. In consequence of these base and exploded maxims, he asserts, that the liberties we enjoy were extorted from our monarchs. The ancient and incontestable privileges of the people he represents as groundless and visionary. The transfer of the crown to the duke of Normandy he treats as a conquest. The *Magna Charta* and the *Charta de Foresta* were, in his opinion, the fruits of impiety and rebellion. The revival of the representation of the Commons under Henry III. he mentions as an usurpation. The foundation of our excellent constitution, he ascribes to concessions exacted by force, or purchased by fraud.

While his narrow prepossessions have seduced him to run counter to the whole tenor of our history, he has not been able to give any value to his work, by elegance of manner, or the charms of composition. Under every aspect in which it can be viewed, it exhibits the most glaring marks of incapacity and weakness.

As a specimen of its execution, we shall present to our readers the account which it gives of the trial and death of Charles I.

‘ The Independents being masters of all, a committee was appointed, 23d December, to draw up a false and treasonable charge against the king. Now the height of all iniquity and fanatical extravagance draws on. But the narration of such daring impiety, such shocking barbarity, as the public trial and execution of so pious, so just, so merciful, so brave a prince, by the hands of his own subjects, is too grievous and insupportable a subject to dwell long upon it.

‘ After

‘ After the charge, colonel Harrison, the son of a butcher, a most furious enthusiast of the army, was sent with a strong guard to conduct the king to London. In the mean time an ordinance had passed in the Lower House, for a High Court of Justice so called, to try the king for high treason, though he himself was the only person against whom high treason could be committed. But the Lords, then remaining to sit in the house, few and weak as they were, unanimously rejected it. However, the Rump of the Commons proceeded without them, and locked up their door against them; who, by this time, through their many other weak and wicked compliances, had rendered themselves useless, as their fellow-rebels in the Lower House voted them.

‘ And now, with unparalleled unprecedented impudence, a pack of detestable miscreants, with Bradshaw their president, presume to sit in judgment upon their sovereign, and to condemn him to death for high treason, who, by our law, can personally do no wrong, and is exempt from any earthly punishment.

‘ The king’s behaviour, during the last period of his life, does great honour to his memory. In all his appearances before those infamous villains, and most execrable of all created beings, who called themselves his judges, (for three times was he produced before them, and as often he declined their jurisdiction, and pleaded his own cause,) he never forgot his part, either as a prince or as a man. Firm and intrepid, he maintained, in each reply, the utmost perspicuity and justness, both of thought and expression. Mild and equitable he rose into no passion at that unusual authority, which was assumed over him. His soul, without effort or affectation, seemed only to remain in a situation familiar to it, and to look down with contempt on all the efforts of human malice and iniquity. The most shocking instances of rudeness and familiarity he bore with meekness and serenity. The soldiers, instigated by their superiors, and being incessantly plied with prayers, sermons, and exhortations, were brought, though with difficulty, to cry out for justice. Poor souls! said the king to one of his attendants, for a little money they would do as much against their commanders. Some of them were permitted to go to the utmost length of brutal insolence, and to spit in his face as he was conveyed along the passage to the court.

‘ To the indelible scandal of this nation, and amazement of all the world, that so much virtue, in a civilized country, could ever meet with so fatal a catastrophe, the royal martyr, of whom the world was not worthy, was condemned to suffer death, and the unparalleled murder and parricide was committed,

ted, 30th January, 1649, O. S. Wonder, O heavens! and be astonished, O earth!

‘ Yet it must be remembered, that some of the most eminent of the nobility, namely the Earl of Southampton, the Duke of Richmond, the Marquis of Hertford, and the Earl of Lindsay, to their immortal honour, did not only offer themselves as hostages, but even to suffer in his stead.—

‘ Amidst all the convulsions of this kingdom, we find nothing to be equalled, to be mentioned with the trouble, rebuke and blasphemy of this day. There has been a weakness and a tyranny of princes; there have been murmurs and a madness of the people. Tumultuous times, insurrections, civil wars, and dreadful battles; plots, assassinations, poisons, and the graves of princes made in prisons; but no court of law, no palace-gate, no scaffold, axe, and noon-day sun: these were the accomplishments of wickedness, that were reserved to blacken this epoch. The crime of this day was beyond all example of ancient or modern times, and was, as the voice of the nation in parliament declared it, a most impious and execrable murder. We do renounce, abominate, and protest against that impious fact, the execrable murder, and most unparalleled treason, committed against the sacred person and life of our sovereign; and as a lasting monument of our inexpressible detestation and abhorrence of this villainous and abominable fact, we meet on this anniversary day of fasting and humiliation, to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins by which God was provoked to deliver up both us and our king into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity.

‘ Murder, where it is simple, and of the meanest of our fellow-creatures, is the most unnatural and most inhuman offence. To shed innocent blood, was what the law of Nature and reason of mankind did ever abominate and restrain: no nation, ever so barbarous, looked upon murder with indifference. Among our Saxon ancestors, there were, indeed, pecuniary compositions for shedding of blood, a customary *Weregild* or *Blodewite*, a mulct and forfeiture of goods or money, in proportion to the quality or value of the dead person. *Luitur etiam homicidium certo armentorum aut pecorum numero; recipitque satisfactionem totus * domus.* Tacitus de Mor. German. But the true cause of accepting such a slight compensation for life, was grounded on the mean state of villains and bondmen, whose blood was not thought to deserve the blood of the lord or the

* Tacitus says *universa domus*.

free tenant. And when the blodewite did afterwards extend to making fine for the death of freemen, and even of thanes or nobles, yet then it was for the casual misfortune, and the manslaughter, not the deliberate malice of plotting to take away a life. *Qui volens hominem occiderit morte multatur Leg. Aluredi regis. Cædes manifestæ sunt jure humano inexpiabilia. Canuti Leges, num. 61. c. 6.*

‘ By our present constitution, the life of every subject is a public trust, and the party himself cannot dispose of it. So tender are our laws in cases of blood, that for a private person of the greatest dignity to kill, except in self-defence, the vilest beggar, the most notorious malefactor, the very condemned criminal, is murder in the eye of the law. In cases of murder, there is no mitigation in being only accessory, they all become principals in it; and lest there should be any connivance by the relations of the murdered person with the murderers, the prosecution lies in the name of the common parent. And lest by some default in the first process, the guilty should happen to be acquitted, there lies a remedy of appeal, by the wife or heir-male, to secure the execution of justice on the notorious offender, not to be obstructed by a pardon, pending the appeal. Such a safeguard to the lives of men, are the laws of England, above any other constitution in the world. And when the meanest subject is so defended and preserved, what greater regard must needs be had to the life of the supreme magistrate? The first act upon our rolls, declarative of treasonable offences, makes it undoubted treason to compass or imagine the death of our Lord the king. So nicely tender are our laws of the sovereign prince's life, above all other considerations in the world, that the very thought or imagination of so doing would be liable to all the penalties of treason. But those horrid miscreants, in ridicule of our laws, pretended to try and condemn their royal master, by forms of law, and executed their sentence in the face of the sun, as a spectacle to the whole world, and in defiance of Heaven.

‘ No prince's character is more variously described, according to the different principles on the one side, and prejudices on the other. But it is no wonder that those, who brandished rebellious arms in the field, and afterwards dipped their hands in the blood of the Lord's anointed, did endeavour to blacken his reputation, in excuse of their own actions against him. Nor is it strange, if men of the same diabolical spirit do still load his memory with the most odious calumnies of popery and arbitrary power; and impudently ridicule his sufferings, because he lived the ornament, and died the martyr of the English church and monarchy.

‘ God alone is an infallible judge and discerner of the heart : he only beholds, with an unerring eye, the uprightness or obliquity of human thoughts and intentions ; therefore none but he can absolutely and decisively pronounce of any person, that he is either holy or sincere, or wicked or profane. But we must form our judgment from the outward actions ; and wheresoever we find a regular conduct, where all the duties to God and man, as far as we can observe, are exactly and punctually discharged ; where there are no visible infractions of divine or human laws, we are to look upon the person so qualified as a great, good, and virtuous man. Whoever impartially considers the royal martyr’s conduct from his ascending the throne to his martyrdom, must be forced to give him the character of great, good, and glorious. His devotion to God was regular, and constant both in public and private, and that not cold and formal, but with an inflamed zeal and affection. The splendor of an earthly crown did not make him neglect preparing for a heavenly one. In the midst of the highest plenty, and all the means of gratifying a sensual appetite, he was remarkably temperate, chaste and sober. His conjugal affection has been even imputed as a crime ; for he was an inviolable observer of the matrimonial-vow. And if we consider him in the last scene of his life, in his behaviour both before and at the scaffold, we may observe an admirable composition of Christian meekness and royal grandeur ; how, under the extremest pressures, he never could be prevailed with to do any thing unbecoming either the Christian or the King. *The merit of this prince, both in public and private life, may with advantage be set in opposition to any monarch or citizen, which the annals of any age or nation can present to us. He seems, indeed, to be the complete model of that perfect character, which, under the denomination of a sage and wise man, philosophers have been fond of delineating, rather as a fiction of their imagination, than in hopes of ever seeing it reduced to practice ; so happily were all his virtues tempered together, so wisely were they blended, and so powerfully did each prevent the other from exceeding its proper bounds. He knew how to conciliate the most enterprising spirit with the coolest moderation*.* His character, both in public and private life, is almost without blemish. He seems to have possessed every accomplishment both of body and mind, which makes a man either estimable or amiable. His elocution was easy, persuasive, and at command. He was a sincere friend, an easy, polite, and affable companion ; carried a princely

* The passage in Italics is copied from Hume, and forms a part of the character of Alfred. Our Author, though a copious transcriber, makes no acknowledgment of obligations of this kind.

dignity, without pride and haughtiness; was learned without pedantry; was orthodox without superstition; was brave in the field, and wise in council; composed in the most perplexed cases; modest in prosperity, and great in adversity. But should I attempt to enumerate his virtues, they would fill up many pages: therefore, without entering farther into the particulars of so exemplary a character, which cannot be comprehended in a few words, we may venture to say with Clarendon, That he was the worthiest gentleman, the best master, the best friend, the best husband, the best father, the best christian, that the age, in which he lived, produced. We have the warrant of authority, both in church and state, to pronounce him innocent, and a glorious martyr; while his enemies are declared a pack of miscreants, as far from being true protestants, as they were from being good subjects. And this may serve for a certain test of the true friends and enemies of the church of England, that he cannot be a friend to our church or state, who is an enemy to the royal martyr Charles I.

‘ I have told you, in a few words, what Charles I. was: now I tell you, in as few, what he was not. He was no wax or straw king: he was not a prince that is the dupe of his servants, and understands neither his own weakness nor strength! a prince incapable of making himself either feared or beloved. He was easy and gentle; but was not led by his ministers as a flock of sheep by their shepherd. He was not a child in council; a stranger to the army. In fine, he was not a prince, with few vices in his heart, or rather in his constitution, but with all manner of defects in his understanding.—

‘ The king’s statue, in the Exchange, was thrown down, and on the pedestal these words were inscribed: *Exit Tyrannus, regum ultimus; The tyrant is gone, the last of the kings.*

‘ To run over all the miseries, all the scenes of distraction and confusion that followed this abomination of wickedness, would be a new suffering, unless it were to admire and adore the goodness of God in our deliverance; that our legal monarchy, destroyed and drowned in blood, should rise up in peace, and long continue to flourish; that our parliamentary constitution, broken in pieces, and patched up into several deformed shapes, should reassume its ancient glory; that our national church, persecuted, forsaken, and extinct to all appearance, should recover its original beauty of holiness; that the laws of England be brought back from the point of the sword to the council of justice, and flow in their wonted bounds and channels; that our nobility and gentry, insulted by the rabble, and enslaved by armed men, should be reinstated in hereditary wealth and honour; that all the people, oppressed and vexed with sequestration, plunder, free quarter, contribution, loan,

and all manner of arbitrary demands and impositions, should once more be free men, and enjoy their own with comfort and security ! I say, that the iniquity of those times should dissolve the whole fabric of our church and state, and put the foundations out of course, and turn our world upside down ; and yet that God should, as it were, create us a new heaven and a new earth, a restoration of peace and truth, and all that is dear to us. That was a surprising light that arose out of darkness ; but long was the darkness, and terrible were the miseries which this nation suffered, as we shall see in the next chapter, before the restoration put an end to all our misery. The murder of the royal martyr was a reproach to the nation, as it was committed in the name of the people of it, when in fact it was done by a few desperate villains ; the two houses of parliament say, “ By this horrid action, the people of England have received the most insupportable shame and infamy, whilst the fanatic rage of a few miscreants, stands imputed by our adversaries to the whole nation. By this horrid action, the protestant religion has received the greatest wound and reproach that was possible for the enemies of God and the king to put upon it. Christianity itself has suffered under the load of the guilt and scandal of this nefarious action. For the troubles, tumults, and distractions of that time, changed the face of religion, and filled the heads of men with political notions, and the noise of them ; and as this abominable action was the result of fasting, and as an answer to the seeking of God in prayer, this naturally put religion out of countenance, and tempted men to be profane, for fear of being hypocrites. And the principles of government and obedience suffered extremely in the fatal causes and consequences of this impiety. Before the convulsions of those times, the authority of princes, and the subjection of people, stood upon their right bottom ; the power of governing, and the duty of obeying and submitting, was the will of God, and the ordinance of man. It was the breaking down this fence, that laid open the scene of rebellion and anarchy.’

In the appendix, which our Author has annexed to his performance, he endeavours to explain the nature and spirit of the Presbyterian church-government. But his zeal for Episcopacy has not allowed him to inquire dispassionately into this subject. When men renounce moderation and decency, and are carried away by the violence of prejudice, they only excite pity or contempt.

* * * For an account of Dr. Smith's treatise *on the Nature and Institution of Government*, see our last month's Review.

ART. II. *Discourses on the Parables of our blessed Saviour, and the Miracles of his holy Gospel. With occasional Illustrations. In four Volumes.* By Charles Bulkley. Vol. II. 8vo. 5s. sewed. Horsfield, &c. 1771.

IN our Review for June, 1771, we gave some account of Mr. Bulkley's first volume. The second has since appeared, and consists of thirteen discourses; the subjects are, The two Debtors, the good Samaritan, the rich Man, the barren Fig-tree, the Builder, the lost Sheep, the Prodigal Son, the unjust Steward, Dives and Lazarus, the unprofitable Servant, the importunate Widow, the Pharisee and the Publican.

The Author continues to write upon these parables in a sensible, agreeable, and practical manner, though some of his explications and remarks are very different, not only from commonly received opinions, but also from what some men of learning, ability and candour, will allow to be entirely conformable to the spirit and meaning of the parable, considered in conjunction with what appears to them the general tenor and sense of scripture.

It is not an easy matter to do justice to topics of this sort; at least there is danger, that while the preacher is explaining them, or enlarging upon some particular points at which they seem to aim, he should lose that power and energy with which parables are intended to operate, and with which those of the holy scripture are evidently calculated to convey some moral and pious admonition to the heart. The main business in this kind of enquiry seems to be, first to attend to the occasion on which the parable was delivered, and illustrate those circumstances which refer to ancient usages, without some knowledge of which the propriety and strength of the allegory may, in a great measure, be overlooked; after this, it is farther requisite to inculcate and enforce that truth which may, by this means, be impressed on the hearer. Our ingenious Author keeps this point carefully in view: possibly he may give too great a scope to speculation and refinement on some subjects, though he argues in a nervous and spirited manner. But it does not appear that the introduction of speculation and philosophy, at least to the degree in which they have been often employed of late, hath greatly advanced the real interests of piety and virtue: may it not rather be questioned, from observation upon fact, whether this, among other causes, has not contributed to weaken, if not sometimes to destroy, the impressions of religion, and by this means also to loosen the principles and foundation of Christian morality.

In the sermon on the parable of the *prodigal*, which is indeed an animated discourse, Mr. B. endeavours to establish these

two points,—on the one hand, the grand efficacy of repentance, as the certain infallible method for securing to us an interest in the compassions, and in the favour of the Almighty; and on the other, the placability of the divine nature. And here he (rather covertly indeed) attacks some high Calvinistical notions upon these heads; and he also seems to oppose the opinions of many others, who are far from running into those extremes. Justice and candor may here require us to observe, that there are numbers of Christians who are equally ready, with this respectable Author, to admit and insist upon, the divine placability and the necessity of repentance; but are at the same time persuaded, that revelation gives us some farther views upon these subjects, and points out to us a particular method which supreme wisdom and goodness has appointed for conveying and securing forgiveness to the penitent, in a way the most honourable to the almighty Governor, and most comfortable to mankind.

In reading the discourse, entitled, *The importunate Widow*, we were led naturally to reflect how much wise and worthy men may differ in their opinion, or rather in the representation of their opinion, upon the same subject. One author*, of whose sermons we gave a brief account in a former Review, is solicitous to establish the persuasion, that prayer may have some influence with the Supreme Being; and apprehends, that the supposition of its being only useful, as it may excite some good dispositions in our own minds, is likely to enervate greatly, if it does not entirely remove the motive to its practice. Mr. Bulkley, on the other hand, rejects, with a kind of abhorrence, any imagination that the humble entreaties of his creatures can have any prevalence with the divine Majesty, and supposes, that the good fruit of prayer is the beneficial effect it may have upon our own minds; at the same time, he seems to allow, that some particular advantages may be imparted to those who by such exercises are brought into a proper state to receive and improve them. From hence we may infer, not merely that men of ability and piety may differ in their views of the same subject, but, more than this, that, could they properly and fully explain their meaning to each other, they would be found to intend much the same thing. We are also led to this farther conclusion, that where the obligation to any particular duty is clear and certain, as in this instance of prayer, it is the business of mankind to apply themselves to its practice, without regarding those reasonings and objections, which men of speculation and leisure may sometimes advance. Christianity is no scheme of philosophy or dispute; it is designed for prac-

* Dr. Ogden: see Review, vol. xlii. p. 214.

tice; and all its peculiar truths, so far as they concern us, have a practical tendency: whereas, it is too apparent, that a great deal of speculation and refinement do sometimes rather pave the way to scepticism, infidelity and even to atheism, than produce any solid effects for the service of our fellow-creatures.

These reflections, with others, naturally arose in our minds while perusing this volume:—but we shall now close the article by presenting to our readers some extracts from these discourses, which we are persuaded will be received with pleasure.

In the conclusion of the sermon on the parable of the Rich Man, are the following reflections:

“But God says unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?” not thine own most certainly; and yet, having made no other provision for thyself than those earthly goods, which are this very night to be resigned for ever, what must necessarily be thy portion, but disappointment, remorse, shame, vexation and misery? “In the place where the tree falleth, there it shall lie.” A saying of Solomon, which, if it be applied at all to the future state of mankind, must necessarily carry in it this important meaning: according to the prevailing taste and relish, with which a man leaves the present, and enters upon an invisible state of being, must be his happiness or his misery there. If it be a temper, a taste, a relish, *swayed* to the enjoyments and pleasures of that other state, then will happiness undoubtedly be his lot. If it be a taste, a disposition of mind, accommodated only to the present world, how is it possible that he should be happy, when the present world is with respect to him no more? Or how can he be otherwise than miserable, in consequence of the reflexions, which he will then be forced to make upon his own egregious folly in suffering himself to enter upon another state without having once considered, wherein his happiness in such a state, could only, and must needs consist? Were any of us to think only of removing in a little time into some other part of this habitable globe, where the seasons of the year are extremely different from what they are in these British isles; the heat, or the cold, vastly more intense; should we not be very solicitous to make our preparations accordingly? And should we not find our neglect of doing so, prodigiously inconvenient when we arrived there? This I mention as some faint illustration of the necessity of a man's being possessed of an honest and virtuous temper at the time of his quitting this world, in order to his participating in the happiness of the next. Were it possible that we could in this world be equally happy; whatever might be our internal or moral character; yet still how evident, when we take into consideration another state, in which neither the love of pleasure, nor the love of wealth, can have any other influence, but to heighten our misery and distress, and into which we are every moment liable to be summoned, that virtue must be our only wise and consistent choice, the grand and ultimate object, if we would consult aright our own truest felicity and good, of all our aims and all our wishes; and that this is a pursuit to be instantly engaged in, if not already entered upon, and with unabating diligence

and persevering alacrity to be prosecuted and carried on? May it never be the lot of any one here present, when this awful summons shall be given, to say to himself, "thou fool, whose shall those things be, which thou hast" so anxiously "provided!"

On the parable of the *builder* we find the following just and animated observations :

—' If serious reflexion and mature deliberation be indeed of such vast importance, in order to our engaging with consistence and propriety in the profession of religion, and in the pursuit of virtue, then certainly and upon the same general foundation such reflexion and deliberation must be highly necessary before we reject religion and discard the obligations of morality. Whether religion be true or not, it is at least infinitely desirable, that it should be so. Who, that makes any pretensions to being a reasonable creature, can possibly question or dispute the wide and boundless difference between the government of a wise and eternal deity, presiding over all the affairs of the world, sustaining its order, directing its events, able to uphold our souls in existence throughout the endless ages of immortality, and disposed by the free and inexhaustible benevolence of his nature to make us everlastingly happy; and the blind dominion of universal chance? Conscious as we must be of our absolute inability to support our own existence for a single moment, what inexpressible horror must there be in the imagination, that there is no other being in nature, upon whom we can depend for the preservation of it? Is it possible then, that any one should give a more flagrant proof either of his stupidity or of his madness, than must appear in his entertaining such an imagination, without having made the subject of a deity and of a providence, the matter of his most diligent and thoughtful enquiry? But is there so much as any appearance of this in numbers, who speak and seem to think upon this subject, as if they believed in neither? The implicit submission of the understanding to the direction of others, so much exclaimed against, as supposed to be the method in use among the believers in religion, and with which indeed many such are but too justly chargeable, is however far from being peculiar to them. An implicit infidel, whether with respect to Christianity in particular, or religion in general, is now no uncommon character. Numbers there are, who by no means think it necessary to enquire into this matter, but take it for granted upon the solemn word of their guides and leaders, that Christianity is a fable and religion a jest. But surely such persons as these, if they will acknowledge no other obligation, must be bound at least for their own sakes, unless they have given up, along with other principles, even that of self-love and a concern for their own happiness, not to trifle in a matter of this infinite moment, nor to think of discarding religion by a few witty sayings founded upon principles, which they themselves have never made the subject of one serious or deliberate thought. If possibly I should now be addressing myself to any such, I most solemnly admonish you, that, if you must be unbelievers, you be so upon principle. And for your own sakes let the fault lie wholly in the error of your understanding, and not in the corruption, pride, vanity and presumption of your hearts. "Count" well "the cost," ere you pretend

to build your hopes, or rather your rejection of all hope, upon the denial of religion. As a professed and public advocate in its cause, I am not afraid to call you to the freest examination of its principles. Indeed, all that I fear is, that you will not be free; that some absurd, and as in such a case as this, we must call it, impious, affectation of singularity, should bias your inquiries, or the prevailing influence of some sensual and inordinate affection should incline you to "say in your hearts," even before you can have had time to say it in the real conviction of your understanding, "that there is no God." And having mentioned this, let me conclude my short but sincere address to you, with observing, that how great soever may have been your former sins, or is the present depravity of your tempers, this is so far from being a reason for your renouncing a deity, that on the contrary, you may think with infinite pleasure of referring yourselves to his forgiving mercy. For, if there be indeed a God, he is a God merciful and forgiving. You cannot avert his wrath by presumptuously denying his existence. But you may do it by repentance, and the denial of your own irregular and vitious inclinations.

In the discourse on the parable of Dives and Lazarus, among other things, it is observed, that one particular which it plainly points out to our observation is, 'the *immediate* transition of the soul at our departure out of this world, into a state either of happiness or misery.'—'I know, indeed, (the Author says) that the argument drawn from this parable, in favour of the separate consciousness or existence of the soul in a future state, has been considered by some as being no way conclusive, on account of its being deduced from a parabolical representation. But it is to be remembered, that there are in scripture two kinds of parables. Of the one kind are those, which are formed by way of allusion or similitude to the common objects or common occurrences of life; such as that of the marriage-feast, the talents, the vine-yard, and the like. Others of them are formed after the narrative-manner, and consist of some fictitious stories or relation, such as that of the man whose goods were increased, —and this of Dives and Lazarus. In the former there are several circumstances introduced, that are purely ornamental;—in the other, there is no necessity of introducing these merely ornamental or purely connecting circumstances: they therefore seem to require a greater strictness in the explication of them: though it is not to be imagined, that even in these, every minute circumstance of the story was intended to convey some distinct or separate truth. It is likewise to be observed, that in parables of every kind there are always some principal and leading circumstances, which are pointed out, partly by the formation and structure of the parable itself, and partly by those general maxims of religion and sentiments of Christianity, upon which they are all in common founded. Now, as to that before us, it must surely be evident to every one, that a main and principal point intended to be represented by it, is that wide, essential difference, which is to take place in a future state between the profligate, licentious, or avaricious rich, and the sober, honest, and virtuous poor. In describing this difference, our Saviour gives not the least intimation of any distant period, at which it should commence,

commence, nor hints at any circumstance or event, which can at all contribute towards directing our thoughts to any such period. But thus he expresses himself: "The beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell, he lifted up his eyes, being in torments." Can any thing more naturally or strongly than this imply the supposition of a continued consciousness, notwithstanding the dissolution of the body by death, as of a well-known, universally received, and undoubted truth?"

On the concluding words of this parable, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead," we find some very striking and pertinent reflections, of which our limits will allow us to give our readers only a brief specimen. 'The words (says our Author) convey to us this important sentiment; that whatever difficulties there may be attending this or that particular and extraordinary institution of religion, whatever may be our own doubts concerning it, there are still certain plain, common and universal principles and obligations of a religious nature, which are abundantly sufficient for the moral regulation of our conduct, and for being a just and equitable ground of our condemnation, if we neglect to govern it accordingly. From hence the corrupt and profligate part of mankind, who may be disposed to licentious principles for the sake of giving the better countenance to their licentious practices, may very usefully learn, that they will by no means be able to furnish themselves with any sufficient excuse or palliation for their wickedness, merely by throwing away their bibles. Can they obliterate the perfections of the eternal Deity? Can they destroy that relation which they stand in to him as his creatures, and as the subjects of his moral government? Can they throw a veil over the face of nature, so as to screen from their own eyes the evidence, which it affords us of the divine existence, perfections and providence? Can they destroy their own rational and moral constitution, and make themselves anew? Can they give the mighty stream of happiness a different course from that in which God himself has ordained it to flow? or alter his eternal law, that virtue, virtue only shall be our sovereign good? Are they able to prove, that Deity neither will nor can continue the existence of mankind beyond the grave? let them do this, and let them enjoy the honour of being consistent profligates. But let them not imagine that they can vacate the obligations of religion, or the importance of its principles, by furnishing themselves with a few trite and insignificant objections against the Christian institution of it.'

It is farther added in connection with the above mentioned text:— 'Though the gospel of Christ did not first constitute religion, yet is it the highest, the noblest, the best adapted means we can possibly conceive of inculcating its principles, of enforcing its obligations, and of impressing them with their proper influence and all their vital energy upon the mind; so as to enlighten, to purify, to exalt it; to raise it above mean, worldly and sordid passions, to inspire it with an heavenly taste and relish, and to promote our perpetually advancing meetness for the realms of heavenly and everlasting joy.'

Since

* * Since this article was drawn up, Mr. B. has published his 3d and 4th volumes; but we have not yet had an opportunity of perusing them.

ART. III. *A Treatise on the Dysentery: with a Description of the Epidemic Dysentery that happened in Switzerland in the Year 1765.* Translated from the original German of John George Zimmerman, M. D. Physician in Ordinary to his Britannic Majesty at Hanover, by C. R. Hopson, M. D. 8vo. 4s. bound. Rivington. 1771.

FROM this treatise it appears, that a putrid fever had raged for a considerable time in several parts of Switzerland, and particularly in the canton of Bern: that the dysentery succeeded this fever, and was likewise accompanied with the fever: that there was an evident analogy between the dysentery and the preceding putrid fever: that the cause of both was a putrefaction of the juices; and that, in the dysentery, a corrupt, putrid, and bilious matter was lodged in the stomach and intestines.

The following is Dr. Zimmerman's history of the epidemic dysentery:

' It made its first appearance in the month of June; in August and September rose to its highest pitch; in the beginning of October lost ground in all parts; and in the middle of this month, generally speaking, made its exit. Though still, in the middle of November, some here and there were seized with this disorder; and even during the severest cold in December, and January 1765, I saw people who were attacked by a gentle dysentery: in like manner, about this time, under the same constitution of the air, the putrid fever, as it is called among us, and particularly the putrid pleurisy, began their ravages, principally in Lausanne, and extended them wide around as far as our canton, and the neighbouring provinces of Upper-Austria and Swabia.

' Many were taken with this malady, without the least preceding symptom, and that chiefly in desperate cases; in others, it gave tokens of its approach before-hand, and came on by degrees.

' All those who were violently disordered, were seized at first with an universal chill, which had different degrees of duration; sometimes it was long and very violent, many had only a small paroxysm, with many it returned in the course of the fever, and went off in a hot fit. All of them felt likewise an extreme lassitude over the whole body, at the first coming on of the disorder, and that generally in the back and loins. The cholic came on immediately at the beginning, with great violence; but the evacuation, with some people, did not follow so quick; many were at first even bound, these had violent tormina, and were in a much worse condition; than those who were obliged directly to hurry to stool.

' Almost every one, on their first being seized, complained of a bitterness in the mouth, and a continual inclination to vomit: Many brought up, just after the cold fit, a bilious matter; some vomited

vomited very violently the first day, and were relieved by it; many had this propensity to vomit, even in the progress of the disease, and continued to cast up with great benefit till the fourth day. Such as from the first had sought for refuge in wine, and other hot things, brought up every thing they took into their stomachs, almost every day, complained of the heart-burn, and were in the greatest danger.

The hot fit followed immediately after the cold; and in very bad cases, some had the first day an intolerable head-ach. The fever at first appeared to be small in most, but in the course of the disorder, was still more and more considerable; yet in the most violent species, and where there was the most danger, it was at times not observable, and the pulse infinitely weak; in less violent kinds, the fever was often very high: I saw too, in some, even at the first day, a perfect delirium; in others, a continual lethargy, which accompanied many in desperate cases, and was particularly constant in children. The disease was very favourable in some, after a slight attack: these had little fever in the beginning, and their stools, even the third day, continued to be yellow, and very little offensive; but after that time, they began to complain of a bitter taste in their mouths, and the violence of the fever increased with the increasing discolouration of their stools.

I always found the excrements thin; but very often viscous, and that even at the beginning of the disorder. With some, they were quite bloody the first day, with others, later: in those that were severely attacked, as well as young children, they were mixed from the beginning, with grumous blood. I have seen children, from whom, in the first days of malady, the blood has flowed in streams down their legs; just after appeared a quite green matter, and this gave place to a red; with most, the excrements were at the same time white, red, yellow, brown, green, and sometimes even black, for the most part yielding a very bad smell, which was at times perfectly cadaverous. The excretions in some, who had taken no medicine, remained for a whole week quite white, and came away without pain; a week after that, red, with great pain; and throughout several succeeding weeks, red, white, and very little painful.

In slight indispositions, the patients went to stool about fifteen or twenty times a day, and many forty or fifty. I saw, and even cured some, that in the space of twelve hours, had from an hundred and fifty to two hundred stools, and whose evacuations came so quick one upon another, that one would have thought their whole inside was coming out.

The tormina were always more violent before going to stool, and I thought my patients very well off, when the pains remitted after evacuation; in many they were very sharp, and in severe illnesses drove the patient almost to despair. They were accompanied in the course of the disorder, by a smart pain in the back, sometimes a heat of urine, and in most persons by a tenesmus.

In the worst species, the chest was oppressed. In all kinds I found the appetite and natural sleep entirely gone: most had an insupportable thirst, and the greatest part were obliged to keep their beds, by reason of their extreme feebleness; many were inconceivably

conceivably weak, and at times fainted away. There were, however, some who were able to sit up out of bed; and many, in light indispositions, walked about. Many sweated, but without benefit.

The bad sorts of this dysentery lasted sometimes from fourteen to sixteen days, especially when proper evacuations could not be made during the first days of the disorder; though most of my patients recovered in five or six days. There appeared in some, that were very hard beset with the disorder, a rash on the mouth and tongue, in others, all over the abdomen, and in others, all over the body; though the disease, in reality, was as good as cured. In one single subject, I saw, after a happy and perfect cure, a prolapsus of the rectum. I have not experienced a relapse in any of my patients, excepting two in one person; the first proceeding from a violent fit of anger, and the other, because he got out of bed in the night, and was forced to run about the streets several times in a hard shower of rain.

They who were the most dangerously ill, had a regular miliary eruption; and, at the same time, ulcers about the body at a time when the disorder was at its greatest height, if they had not taken the purging medicine that was ordered. The greatest misfortune that attended very young children, who were very severely seized by this malady, consisted in the spasmodic contractions of the nerves, which came on at its first commencement, and by which they were immediately deprived of all sensation.

When the disease terminated fatally, the tormina did not remit after going to stool, but were every day more and more intolerable, and the stools remained equal in number; a hiccough, at times a vomiting, and swelling of the abdomen next followed, and lastly, the cholic pains ceased. Death brought up the rear, (especially with them who had drink freely of wine) as early as the fifth, eighth, ninth, and fourteenth day, and sometimes later.

They that in severe cases, only took medicines in the beginning of the distemper, and afterwards laid them aside, were in very great danger; and though they took to them again in six or eight days, yet still they continued a long time ill, if at length they did not happen to die. Many that took no medicines at all, had a gentle, but tedious dysentery; gripes, tenesmus, and also blood mixed with their excretions, which otherwise had only been slimy; great weariness in the members, frequent returns of the cold fit, violent sweats, indigestion, and pains in the stomach from every thing they ate. Others were harassed with a flying gout; others, among whom were likewise children, with a dropy; others, again, with obstinate swellings in the feet; and with others, from whom the evil seemed to go away of itself, still remained a great pain in the loins, and a rheumatism in the joints.

The more favourable species of the dysentery, shewed themselves by an universal languor, a shivering, some propensity to vomit, a cholic of no very long continuance, and much less frequent, as well as less griping stools. The excrements were for the most part white, and their food came away undigested; the blood did not appear till after some days, or else the signs of it were hardly to be perceived.

' Some, in the beginning or end of the epidemy, especially those who lived towards the boundaries of its ravages, were only troubled with a violent griping, which continued five or six days, and sometimes a fortnight, without purging, but rather a constipation of the belly: though when I had given them something opening, I found their excretions mixed with blood and white-like pus. Such as had taken no medicine in these circumstances, fell into a most dreadful dysentery.

' Many had a mere griping diarrhoea, which staid with most persons but a few days, in which, however, I found the excrements frothy, and mixed with gall. A purging of this kind remained six weeks with a lad, to whom I purposely gave no medicines, as I hoped, that by means of this, he would be rid of a different kind of distemper, which returned upon him every year; which accordingly happened.

' Some that were not attacked by the dysentery where it raged, but had attended on those that were sick of this disorder, or lived in the house with them, at the end of the epidemy were plagued with large boils on the breast, under the arms, on the knees, and legs; some had them on the head, and over their whole body; many, instead of boils, had great white bladders: yet none of these people kept their beds.'

The curative indications laid down by our Author are, as quickly as possible to expel the putrid matters, and to correct the tendency to putrefaction.—These ends are to be answered by emetics and cathartics, and by mild acids used as antiseptics. The pains are to be relieved by soft, mucilaginous liquors, rather than opiates.

' After having given, says Dr. Zimmerman, the vomit in the morning, I ordered them to set out in the afternoon with the following drink: Take two ounces of barley, and boil them up with an ounce of cream of tartar, in two pints and a half of water, till the barley bursts; then strain it through a linen cloth, and set the liquor by, which will amount to about a quart, to be drank warm at proper intervals, during the first afternoon, and the whole succeeding night throughout. I lessened the dose of the cream of tartar according to the age of the patient, though I mostly stuck to the proportion before-mentioned.

' On the second day in the morning, I gave to adults three ounces of tamarinds, boiled up for the space of two minutes, with half a pint of warm water, and strained off; to children two ounces, and to very small infants one. This gently-opening medicine directly brought on the stools more copiously than before, but after this their number was generally diminished; sometimes the tormina went quite away, but for the most part, were at least greatly alleviated. A large copious excretion produced by this medicine, had always an excellent effect. Instead of tamarinds, I sometimes gave Sedlitz salts, to the quantity of one ounce, or an ounce and an half, with the like success. During the night, I repeated the barley-water with the cream of tartar. On the third day, I gave still the tamarind decoction, if the malady was not sufficiently diminished; otherwise I put
it.

it off till the fourth day, and ordered nothing further in the mean time, than barley-water with cream of tartar.

‘ I gave the peasants pretty often after the emetic, on the afternoon of the first day, a drachm of cream of tartar, with the like quantity of rhubarb: the same dose in the morning and evening of the second day, and the morning of the third. Sometimes I divided this into six doses, and ordered the whole six to be taken by the fourth day, while, at the same time, I prescribed the barley-water in the same manner; I diminished the doses likewise in proportion to the patient’s age. The success was not bad; for, by means of a vomit given at the beginning, two drachms of powdered rhubarb, with the like quantity of cream of tartar, and the common barley-water, with an ounce of the same salt, I have done many people great service in three days time, and have in this manner even perfectly cured a woman fourscore years old, of the dysentery. By this method, however, the pains did not so soon remit; but, on the contrary, grew much more violent; which did not happen when I omitted the rhubarb.

‘ The cream of tartar and tamarinds did not only occasion no pain, but very much diminished it when they proved sufficiently purgative. They had also this advantage over rhubarb, that by means of their acidity, they acted very powerfully against the putrid fever; while, on the contrary, rhubarb, except a detergent and (as it appears to me) not very antiseptic power, can boast of nothing more, than of being capable of contracting the fibres:

‘ In obstinate and tedious cases, by means of an opening medicine, consisting of three ounces of tamarinds, the stools became less frequent in the very height of the disorder, and the patients were always relieved. So far from being weakened by this purge, I perceived that they grew stronger and more alert than they had been before, when their bowels were distended with putrid matter.

‘ In general, the tamarinds had a much quicker and better effect than rhubarb alone. So far from causing pain, they alleviate: it very much, and, accompanied with the cream of tartar during the intervals, finished the disease in three or four days, even when the attack was very violent. Notwithstanding the emetic, the stools grew very copious and of a bad appearance some hours afterwards, the pains great, and the weariness of the members very considerable. But very often all these symptoms suddenly vanished on purging the patient with tamarinds.

‘ As fast as each symptom of the dysentery decreased, and at length vanished, I perceived that the fever in like manner decreased and vanished. It took a fast hold, and even grew very considerable, when the putrid matter was not evacuated in sufficient quantities directly at the beginning. I made use of no other remedy for it, than those which I have already indicated. They were sufficiently capable of correcting and evacuating the bilious matter, and thus likewise of putting an end to the fever.

‘ After the emetic I sometimes too gave cream of tartar, rhubarb, and tamarinds by turns, with good success. But I was guilty of an error in not being content with tamarinds, and the other medicines alone, when I had omitted the rhubarb.

‘In general, at the beginning of the distemper, ipecacuanha, cream of tartar given in great quantities with barley-water, and tamarinds, were my principal remedies. Against the tormina, I made use of chamomile and linseed-tea, almond-emulsions, gum-arabic-clysters, and, but seldom, and that with the greatest caution, of laudanum. Towards the end of the disease, rhubarb was of singular service.’

The great evils arising from astringents, constipating medicines, spices, brandy and wine, are earnestly represented.

The remainder of this treatise is employed in observations and more determinate conclusions, respecting the diagnosis and cure of most species of the dysentery.—The species which our Author chiefly enlarges upon, are here pointed out.

‘However, we must distinguish from all these symptomatical species, such as do not depend upon another disorder, and of these only we here treat at present, and shall take four species into consideration, though there are, perhaps, more; if there be, however, they are but seldom seen. The most usual are, the species which accompanies an inflammatory fever; that which attends a bilious or putrid fever, the most common of any; that which is concomitant on a malignant fever; and, lastly, (if it may be admitted,) the chronic dysentery.’

The characters of these four species are thus marked out:

‘An inflammatory dysentery makes its appearance, at the beginning, with a very violent fever, a very hard pulse, which, in other dysenteries, is mostly small, and but seldom (and that only in the progress of the sickness) becomes full; an almost continual and intolerable pain in the belly, which increases on the part’s being touched, and still more after vomiting; stools very inconsiderable with respect to quantity, a head-ach, red face, and sometimes a distended abdomen. A putrid dysentery discovers itself by a bitterness in the mouth that appears directly on the first attack; a vomiting of a bilious matter, which is sometimes also mingled with worms, a shivering that returns in the course of the disorder, the sometimes apparent slowness of the fever, the commonly pale colour of the countenance, the ease that is found after vomiting, the variegated colour of the excrements, and sometimes by the worms contained in them. We may always suppose a priori the presence of a malignant dysentery; where many people, sick of the dysentery, are crowded together in a small space; but this disorder may likewise proceed from many other external, as well as internal, causes: its surest pathognomonic signs are, the quick approach of a more than natural weakness, great anxiety about the pit of the stomach, a heaviness in the head, a wild, and yet at the same time, a dead-like look, spirits extremely depressed, or a perfect indifference to every thing in the world, frequent slight convulsions, a very weak voice, a great many fainting fits, sometimes a miliary eruption, ptechia, apathæ, a very weak pulse, a vast sickness at the stomach, and the other usual symptoms in malignant fevers, which have been above related. The slow, or chronic dysentery, is manifest enough of itself, and requires no description.’

For the other practical observations, and the different methods of cure which are adapted to the different species of dysentery, we must refer to the treatise itself, which we can assure our medical readers will be found well worth their perusal.


Dr. Zimmerman is a most happy and judicious observer of diseases.—The present treatise is a very valuable work; it contains many important distinctions, and useful remarks.—It is not drawn up, however, with that great accuracy and conciseness, which are expected from the pen of a Zimmerman.

ART. IV. *Berenger's History of the Art of Horsemanship*, concluded:
See our last Month's Review, page 468.

ALTHOUGH the art of riding ought to meet with encouragement, yet, in its fullest extent, it is proper that only distinguished personages, and military gentlemen, who ride horses of great price, should aim at exhibiting all the various graces which the equestrian figure is capable of displaying. But, if *Voltes* and *Caprioles* are confessedly beyond the sphere of common riders, every man who mounts a horse ought, nevertheless, to know enough of the art to form the creature to correct movements, and to habituate themselves to sit easily, becomingly, and securely.

To the translation of Xenophon's treatise, our Author has occasionally added judicious notes, to shew the agreement or improvements of modern horsemanship, compared with that of the time of the Greek general. He particularly censures, in severe terms, the modern ignorant, absurd, and cruel practice of cropping the ears, and of docking and nicking the tails; thereby torturing and deforming a graceful animal, and inhumanly depriving him of the aid and relief which the natural long tail affords against the teasing of flies.

In the dissertation on the ancient Chariot, among other curious particulars, Governor Pownall gives an ingenious and natural solution of the difficulty that occurs in the ancient race, when it was exhibited on a short course, arising from the unequal wheelings of the outer and inner chariots, if the same order was preserved in doubling the course.

This injustice he clearly shews to have been obviated, by their running across between the *termini*, or goals, alternately, in the form of a figure of eight, as thus:  by which means an equality was preserved among the competitors, the outermost on one wheeling being innermost on the next, and the other chariots in proportion.

In the second volume, we come to the principles of horsemanship; and first Mr. B. directs the rider to his proper seat.

an article of the utmost importance. The following are his instructions on this head :

‘ The principles and rules which have hitherto been given for the horseman’s seat are various, and even opposite, according as they have been adopted by different masters, and taught in different countries ; almost each master in particular, and every nation, having certain rules and notions of their own. Let us see, however, if art can discover nothing to us that is certain and invariably true. The Italians, the Spaniards, the French, and, in a word, every country where riding is in repute, adopt each a posture which is peculiar to themselves ; the foundation of their general notions is, if I may so say, the same, but yet each country has prescribed rules for the placing of the man in the saddle. This contrariety of opinions, which have their origin more in prejudice than in truth and reality, has given rise to many vain reasonings and speculations, each system having its followers ; and, as if truth was not always the same and unchangeable, but at liberty to assume various and even opposite appearances, sometimes one opinion prevailed, sometimes another dazzled ; infomuch, that those who understand nothing of the subject, but yet are desirous of informing themselves by searching it to the bottom, have hitherto been lost in doubt and perplexity.

‘ There is, nevertheless a sure and infallible method, by the assistance of which it would be very easy to overturn all these systems : but, not to enter into a needless detail of the extravagant notions which the seat alone has given rise to, let us trace it from principles, by so much the more solid, as their authority will be supported by the most convincing and self-evident reasons.

‘ In order to succeed in an art where the mechanism of the body is absolutely necessary, and where each part of the body has its proper functions which are peculiar to that part, it is most certain that all and every part of the body should be in a natural posture. Were they in an imperfect situation, they would want that ease and freedom which is inseparable from grace ; and as every motion which is constrained being false in itself, and incapable of justness, it is clear that the part so constrained and forced would throw the whole into disorder, because each part belonging to, and depending upon the whole body, and the body partaking of the constraint of its parts, can never feel that fixed point, that just counterpoise and equality, in which alone a fine and just execution consists.

‘ It is not sufficient then alone, in giving directions for the seat, to keep altogether to trivial and common rules, which may be followed or left at pleasure ; we ought to weigh and examine them with skill and judgment, in order to know how to apply them properly and suitably, as the shape and figure of the person to whom we undertake to give a seat will allow ; for many motions and attitudes that appear easy and natural to one man, in another are awkward and ungraceful, whence all those faults and difficulties which in many persons have been thought insuperable ; whereas a little more knowledge, a little closer attention, would convert, in the same subject, an awkward and displeasing appearance into an easy, natural, and graceful figure, capable of drawing the eyes even of judges
themselves.

themselves. Indeed the objects to which a master, anxious for the advancement of his pupil, should attend, are infinite. To little purpose will it be to keep the strictest eye upon all the parts and limbs of his pupil's body; in vain will he endeavour to remedy all the defects and faults which are found in the posture of almost every scholar in the beginning, unless he is intimately acquainted with and apprised of the close dependence and connection that there is between the motions of one part of the body with the rest; a correspondence caused by the reciprocal action of the muscles, which govern and direct them: unless, therefore, he is master of this secret, and has this clue to the labyrinth, he will never attain the end he proposes, particularly in his first lessons, upon which the success of the rest always depends.

These principles being established, let us reason in consequence of them; we shall display them with great force and clearness.

The body of a man is divided into three parts; two of which are moveable, the other immoveable.

The first of the two moveable parts is the trunk or body, down to the waist; the second is from the knees to the feet; so that the remaining immoveable part is that between the waist and the knees.

The parts then which ought to be without motion, are the fork or twist of the horseman and his thighs; now, that these parts should be kept without motion, they ought to have a certain hold and center, if I may so say, to rest upon, which no motion that the horse can make can disturb or loosen; this point or center is the basis of the hold which the horseman has upon his horse, and is what is called the *Seat*: now if the seat is nothing else but this point or center, it must follow, that not only the grace, but the symmetry and true proportion of the whole attitude depends upon those parts of the body that are immoveable.

Let the horseman then place himself at once upon his twist, sitting exactly in the middle of the saddle; let him support this posture in which the twist alone seems to sustain the weight of the whole body, by moderately leaning upon his buttock; let his thighs be turned inward, and rest flat upon the sides of the saddle; and, in order to this, let the turn of the thighs proceed directly from the hips, and let him employ no force or strength to keep himself in the saddle, but trust to the weight of his body and thighs; this is the exact equilibrium; in this consists the firmness of the whole building, a firmness which young beginners are never sensible of at first, but which is to be acquired, and will always be attained, by exercise and practice.

I demand but a moderate stress upon the buttocks, because a man that sits full upon them can never turn his thighs flat upon the saddle; and the thighs should always lie flat, because the fleshy part of the thigh being insensible, the horseman would not otherwise be able to feel the motions of his horse; I insist that the turn of the thigh should be from the hip, because this turn can never be natural, but as it proceeds from the hollow of the hip-bone; I insist further that the horseman never avail himself of the strength or help of his thighs, because, besides that they would then be less steady, the closer he pressed them to the saddle, the more would he be lifted

above the saddle ; and with respect to his buttocks and thighs, he ought always to be in the middle of the saddle, and sit down full and close upon it.

‘ Having thus firmly placed the immoveable parts, let us pass on to the first of the *Moveables*, which is, as I have already observed, the body or trunk, as far as to the waist. I comprehend in the body, or trunk, the head, the shoulders, the breast, the arms, the hands, the reins, and the waist of the horseman.

‘ The head should be free, firm and easy, in order to be ready for all the natural motions that the horseman may make in turning it to one side or the other. It should be firm, that is to say, strait, without leaning to the right or left, neither advanced nor thrown back ; it should be easy, because if otherwise, it would occasion a stiffness, and that stiffness affecting the different parts of the body, especially the back-bone, they would be without ease, and constrained.

‘ The shoulders alone influence by their motions that of the breast, the reins and the waist.

‘ The horseman should present or advance his breast ; by that his whole figure opens and displays itself : he should have a small hollow in his reins, and push his waist forward to the pommel of the saddle, because this position corresponds and unites him to all the motions of the horse. Now only throwing the shoulders back, produces all these effects, and gives them exactly in the degree that is requisite ; whereas, if we were to look for the particular position of each part separately, and by itself, without examining the connection that there is between the motions of one part with those of another, there would be such a bending in his reins, that the horseman would be, if I may so say, hollow-backed ; and as from that he would force his breast forward, and his waist towards the pommel of the saddle, he would be flung back, and must sit upon the rump of the horse.

‘ The arms should be bent at the elbows, and the elbows should rest equally upon the hips ; if the arms were straight, the consequence would be, that the hands would be infinitely too low, or at much too great a distance from the body ; and if the elbows were not kept steady, they would, of consequence, give an uncertainty and fickleness to the hand, sufficient to ruin it for ever.

‘ It is true that the *Bridle-hand* is that which absolutely ought to be steady and immoveable ; and one might conclude from thence, that the left elbow only ought to rest upon the hip ; but grace consists in the exact proportion and symmetry of all the parts of the body ; and to have the arm on one side raised and advanced, and that of the other kept down and close to the body, would present but an awkward and disagreeable appearance.

‘ It is this which determines the situation of the hand which holds the whip ; the left-hand being of an equal height with the elbow ; so that the knuckle of the little finger, and the tip of the elbow be both in a line ; this hand then being rounded neither too much nor too little, but just so that the wrist may direct all its motions, place your right-hand, or the whip-hand, lower and more forward than the bridle-hand. It should be lower than the other hand, because if it was upon a level with it, it would restrain or obstruct its motions ; and were it to be higher, as it cannot take so great a compass as the
bridle-

bridle-hand, which must always be kept over against the horseman's body; it is absolutely necessary to keep the proportion of the elbows, that it should be lower than the other.

'The legs and feet make up that second division of what I call the moveable parts of the body.

'The legs serve for two purposes; they may be used as aids or corrections to the animal. They should then be kept near the sides of the horse, and in a line with the man's body; for being near the part of the horse's body where his feeling is most delicate, they are ready to do their office in the instant they are wanted.

'Moreover, as they are an appendix of the thighs, if the thigh is upon its flat in the saddle, they will by a necessary consequence be turned just as they ought, and will infallibly give the same turn to the feet, because the feet depend upon them, as they depend upon the thighs.

'The toe should be held a little higher than the heel; for the lower the toe is, the nearer the heel will be to the sides of the horse, and must be in danger of touching his flank. Many persons, notwithstanding, when they raise their toe, bend and twist their ankle, as if they were lame in that part. The reason of this is very plain; it is because they make use of the muscles in their legs and thighs, whereas they should employ only the joint of the foot for this purpose; a joint given by nature to facilitate all the motions of the foot, and to enable it to turn to the right or left, upwards or downwards.

'Such is, in short, the mechanical disposition of all the parts of the horseman's body. I will enlarge no farther upon a subject treated on already so amply by every writer; it is needless to write what has been already handled. I have had no other design in this chapter, than to give an idea of the correspondence that there is between all the parts of the body, because it is only by a just knowledge of this mutual relation of all the different parts, that we can be enabled to prescribe rules for giving that true and natural seat, which is not only the principle of justness, but likewise the foundation of all grace in the horseman.'

Mr. B. then treats of breaking colts to the bitt and saddle, and of the several exercises and airs proper to be taught them: and we were particularly pleased to find him occasionally recommending gentle treatment, and cautioning the rider against passionate corrections. There is great address required in breaking and exercising a horse with judgment; and it is to be lamented when he falls into inconsiderate and brutish hands. Such teachers, if a horse does not at once comprehend and obey what is required, will use him unmercifully; and thus both teacher and scholar are equally rendered incapable of knowing what they are about. On the contrary, a cool judicious master will take care to discompose himself and the horse as little as possible. In the manege, as in every other art, there are many circumstances to be attended to, and as our considerate Author observes, the disobedience of a horse does not always spring from obstinacy or restiveness: a constitutional
unsuitness

unfitness for some airs he is put to, or the inconsiderate conduct of his teacher, are very often the causes of what is attributed to a stubbornness of disposition. Indeed, considering the odd tricks the managed horse is drove to perform, the animal is much to be admired for proving so tractable as we find him; and there is monstrous barbarity in using ill so fine a creature, of whose powers we so greatly avail ourselves.

At the close of the volume, Mr. B. acknowledges that he derive the rules of the manege, principally from Mons. Bourgelat.

The methods and fashions of this, like every other art, alter according as improvements are discovered, and indeed often as humour dictates, which has great ascendance over us, and leads us incessantly in the search of variety: hence the Duke of Newcastle's magnificent treatise and system is in a great measure grown obsolete, and the work now before us rendered necessary. No reformations can justly be censured that tend to simplify any art, and—if we might dare to hazard an opinion without danger of the *lass*, we should be inclined to doubt, whether one half of what is taught in the riding-school has any connexion with utility.

What our Author says of bits, which he treats of distinctly at the end of the last volume, appears to merit peculiar attention, at least in our opinions, who are disposed to think favourably of any attempts to lighten the hand of severity over a faithful, willing servant. The following extract, from this part, is therefore gladly given with the sanction it bears.

'The prodigious variety of *Bitts* which were used in former times, loudly proclaim the difficulty of adapting these machines to the mouths of horses, so as to answer the wishes of the rider; for although much wantonness was indulged in the invention of *so many*, and of such strange forms, the greater part of them must nevertheless be considered as purely calculated for the service of the horseman, while the prodigious number of them, and the difference of their figures and dimensions, prove the uncertainty of the means employed.

To form a conjecture of the intentions of the ancient horsemen from the bits they used, they seem to have had little more in view than to awe and command the horses by force and violence, so as to be masters of them at all events; and the bits which they put into their mouths, and the *Caveçons* over the nose, plainly confess that they placed all their hopes in the severity of their tools, and the strength of the hand which held them; while all sensibility in the horse, and exactness and delicacy in the man, were either disregarded, or unknown. These reproaches, however, are now no more, and the present times are so enlightened, as to possess the art of biting horses in its fullest extent, and to be able to display it in its utmost force, purity, and elegance: unfortunate and mistaken at the same time! For the *Bitt*, with all its improvements and boasted virtues,

virtues, can never operate so as to reconcile *Restraint* with *Liberty*, *raise* and *bend* at the same time, so as to draw up, and place the horse's head and neck in a posture which must oblige him to be upon his haunches, without *boring*, however, or turning his *Nose* upward, but in proportion to his structure and mould, keeping the mouth cool and fresh, and enabling the horse to perform his business, be it what it will, with that freedom, brilliancy, and justice, which constitute the perfection of horsemanship; unless, perhaps, in the instances of a few horses, which may be so perfect in mind and body, as to be properly called the Phoenixes of their kind.

'An humbler, plain, and hitherto despised instrument, can nevertheless do the feat; and that with such certainty, readiness, and ease, that to prefer a *Bitt* to it, seems to be as strange, as to make use of the huge, complex, and intricate machine, called by the ingenious *Hogarth*, a *new Invention* to draw a cork out of a bottle, instead of a common *Screw*; than which, in a good hand, nothing can be more effectual.

'This instrument is called the *Snaffle*; and if ever there was a *Panacea*, or universal medicine, the *Snaffle* is one for the mouths of horses; it suits all, it accommodates itself to all, and either finds them good, or very speedily makes them so; and the mouth once *made*, will always be faithful to the hand, let it act with what agent it will. This bridle can at once subject the horse to great restraint, or indulge it in ease and freedom; it can place the head exactly as the horseman likes to have it, and work and bend the neck and shoulders to what degree he pleases. He can raise the head, by holding up his hand; by lowering it, will be brought down; and if he chuses to fix and confine it to a certain degree, he must use for this, as well as for the purpose of *bending*, *double Reins*, that is, two on each side; the ends of which must be fastened in a staple near the pommel of the saddle, or to the *Girths*, higher or lower, as the mouth, proportions of the horse, and his manner of going require; and if properly measured and adjusted, they will form and command the horse so effectually, as in a great degree to palliate many imperfections of the mouth, and many faults in the mould and figure.

'The reins thus fastened, or even *one* only, for the sake of working one jaw and side, will operate, more or less, as the *Branches* do to a *bitt*, and the *snaffle* will almost be a *Bitt*, a *Bridon*, a *cavesson*, and *martingal* in one. When the horseman would bend his horse, he must pull the rein of that side to which he is going, and lengthen that of the opposite, that they may not counteract each other. Nothing will awaken a dull mouth, and bring it to life and feeling, so soon as this bridle. If the mouth is hard and callous, the iron should be twisted so as to have a sort of edge, which will search the lips, and when they will permit, the *Bars*; and if gently moved, or drawn from side to side, keep the mouth fresh and cool. If the *twisted*, or rough *snaffle* is thought too harsh, and the hand not skilful enough to moderate its effects, a smooth *snaffle* may be used; or if a bit of linen be wrapped round the twisted *snaffle*, it will make it easy and smooth, and the mouth once made fine and delicate, will be true to its feelings, will obey the *Snaffle*, and follow the hand with as much exactness and precision as the *Bitt* knows to demand,

but

but with more freedom and boldness than it ever can allow. Nor need the *Aids* of the horseman be ruder, or more apparent, than when using a bitt; for if the horse be quick in his feeling, has a mouth well-worked and seasoned, and is active, supple, and willing, that is to say, be *completely dressed*, the rider may turn and wind him at pleasure, with as much grace, ease, and secrecy as the bitt can boast. To conclude, the *Bitt* is certainly more graceful, and the horse appears, when furnished with it, to more advantage; it likewise is more strong and coercive than the *Snaffle*; but its power can be wanted only in the circumstances of hard mouths, and rude hands, where more violence is preferred to gentleness and art; as in the instance of coach-horses, and many others, under the management of common grooms, and other ignorant people.

To such persons I do not address this discourse; yet I could tell them, if they wish to know, that it is the mouth alone in which they should put their truth, and not in the strength of their arms, nor in the rigour of the bitt; and when this is formed, and reduced to a just temper, and the hand knows how to *play* upon it, they will find, that not only a *Snaffle*, but even a *Riband*, or *Packbread* will be sufficient to guide and controul the animal in all its motions. The mouth, therefore, being *made*, and without it there can be no riding, the *Snaffle* will be as effectual as the bitt, and in all other particulars greatly superior to it; while it stands doubly valuable and recommended from the plainness and simplicity of its composition, and from the ease and readiness with which it may be used.

The first volume is decorated with nine plates, beside the emblematic frontispiece, which is a centaur, designed to illustrate the history of ancient horsemanship. The second volume has six plates, exclusive of a frontispiece; in these are described the art of working, or training horses by the hand, by methods which have the sanction of Mr. Berenger's very respectable and sufficient recommendation.

ART. V. *The History of Manchester. In four Books.* By John Whitaker, B. D. F. S. A. and Fellow of C. C. C. Oxford. 4to. 15s. Boards. Doddsley, &c. 1771.

THE History of Manchester is here attempted (as the Author informs us in his Preface) on a plan which appeared to him the only rational scheme for a work of antiquities. He sketched it out six or seven years ago; and he has had the patient resolution (as he declares) to work upon it ever since. The whole is divided into *four Books*, containing as many periods,—the British and Roman-British,—the Saxon,—the Danish and Norman-Danish,—and the Modern. Of these, the *first only* is here presented to the public.

The Reader is told not to expect, in this work, merely the private history of a single town, but whatever curious particulars can with propriety be connected with it. 'Whatever serves to illustrate the general antiquities of the kingdom or the county,

county, whatever serves to mark the general polity of our towns, whatever serves to lay open the causes and the circumstances of any momentous events that affect the interests of Manchester, all these the Author proposes to examine, to ascertain the doubtful, to retrench the false, and to clear up the obscure in them.

He also promises to exert his best endeavours to fix the position of all the British tribes, and to define the extent of all the Roman provinces in the island; as well as to investigate the first commencement of our present towns, and to trace back Manchester and various others to the rude stations of the Britons in the woods. By a new argument he hopes to lay open the whole system of polity established among the Britons, and to follow the commencement of our domestic economy up to its earliest origin. He farther promises 'attentively to mark the progress of the Roman genius on the subjection of the Britons, in planting fortresses and constructing roads, in order to command the country; in erecting towns and introducing civility, in order to humanize the natives.'—'He wishes to catch the general appearance of the island, the county, and the town, as it varies in the several stages of their histories. He designs to delineate the gradual progress of the arts, and to trace the successive growth of civility in all. And he proposes to mark the public and the private manners of every period, as they rise before him.

Thus has the ingenious and elaborate Author endeavoured, by a judicious distribution of general disquisitions and digressory narratives, throughout the work, to prevent that disgusting uniformity, and to take off that uninteresting locality, which almost necessarily result from the merely private annals of a single town.

Chap. I. opens with an assertion that 'no doubt has ever been started concerning the well-known claim of Manchester to the character of a Roman station,'—under the denomination of Mancunium. But the origin of this Mancunium is not, in Mr. Whitaker's opinion, Roman, but British. This name therefore must probably have been communicated to the site by the Britons, before the Romans constructed their station upon it; as it signifies a fortress or town, he says, in the language from whence it is derived, which shews the site of this Roman station to have been previously the area of a British town or fortress. In these cases, he thinks, the Romans usually continued the original British names, only softening them to the Roman ear by giving them a Roman termination.—In the present Castle-field, the site of the Roman Castrum, previously stood a British town, distinguished (as Mr. W. asserts) among the Britons of this region by the general

general appellation of MAN-CENION, or the Place of *Tents*.—The dimensions of Mancenion are still very discernible; having filled the whole area of the present Castle-field, except the low swampy part of it on the west, amounting to upwards of twelve acres. Terminated by the Medlock on the south, south-east, and south-west; it was bounded on the east by a fosse, on the west by the present lofty bank, and on the north by a broad ditch. The natural advantages of the river and the bank would be great inducements to select this particular situation; but the principal one seems to have been, that its position on a gentle declivity to the south would give its inhabitants the whole reflected warmth of the sun, which the coldness of our climate required; and, surrounded as the British fortresses then were by the hovering damps of the neighbouring woods, such a position seems to have been dictated by prudence; and such, he adds, were most of the British fortresses mentioned in the Itinerary of Antoninus.—This seems to have been the state of the British Mancenion, and the condition of the country, when the Romans first advanced into Lancashire. But in vain did it present to their arms the steep mound of its rivulet, the rising eminence of its bank, or the broad extent of its deep ditch. About the year 79, Julius Agricola entered the country at the head of a powerful army, to whom the Siltuntii and their more northern neighbours were obliged, after some unavailing efforts, to submit.

Chap. 2. The Siltuntii of Lancashire being subdued in 79, Agricola set about establishing forts, and planting garrisons, in several parts of their country; one in particular at Mancunium. But the area of this Roman castrum, we are informed, was much smaller than the compass of the British town, upon the site of which it is supposed to have been erected: the one containing near 13 acres, and the other including little more than five. The new-erected fort, however, retained the name of the old one; Mancenion being only changed into MANCUNIUM.

In this chapter, beside a detail of the manner of constructing the Roman castrum in the Castle-field, as minute and circumstantial as if the Author had superintended the workmen, we have also an account of several urns, altars, and coins, that have at different times been found about the station; but few of the latter seem to have been uncommon.

Mr. W. informs us, (chap. 3.) that in the year 1757 the science of Roman antiquities 'received an extraordinary illumination' from the discovery of a work which contains a curious account of Roman Britain, and exhibits a new Itinerary for the whole of it. And, what enhances the value of the work, this Itinerary is said to be more ancient than that of
Antonine,

Antonine, as well as more extensive and circumstantial. It appears to have been collected, in the fourteenth century, by one Richard, a native of Cirencester, but a monk of Westminster. Whence the whole collection was made we are not sufficiently informed; though the Itinerary in particular is said, by Richard himself, to have been collected from some remains of records drawn up (betwixt the years 138 and 170) by authority of a Roman general; whom Mr. W. conjectures to have been Lollius Urbicus, governor of Britain under Antoninus-Pius.

These invaluable remains were in the most imminent danger of perishing for ever, had not Mr. Bertram, an English gentleman, fortunately discovered the manuscript at Copenhagen in 1747. A copy having been transmitted to the late Dr. Stukeley, he published a translation of the Itinerary part with a comment, in 1757; and in the subsequent year the whole work was printed at Copenhagen, and a few copies sent to England as presents.—Our Author having frequently referred, in the course of his work, to this Itinerary of Ricardus Corinensis, has subjoined it to his history, together with the parallel parts of Antonine's celebrated Itinerary, that one may illustrate the other. He hath also annexed, in distinct columns, the modern places correspondent to each ancient name, as assigned by Gale, Horsley, and Stukeley.

Under the guidance of Richard's and the other Itinerary, with the occasional assistance of Ptolemy, the Notitia, and Ravennas, our Author proceeds to point out the sites of the Roman stations in general within the county of Lancaster, and others bordering upon it, as well as to trace the roads which extend betwixt them.

In the history of the Roman people, he remarks, 'there are few particulars which so strongly *betray* their native grandeur of soul, as the roads which they *profecuted* over all the ample extent of their empire.' Though the Romans, doubtless, found many roads previously laid out for public use, yet these, he thinks, were scarce likely to answer all *their* exigencies. They therefore constructed new ones, two of them indeed in the line of two ancient British ways, (the Watling and Ikening streets) and perhaps others; but all upon plans better calculated for convenience and duration. Mr. W. is of opinion, that these roads were not carried on, as is frequently imagined, by the soldiery, but that the Romans were merely the directors, and that the more laborious employ was imposed upon the natives; which seems no improbable conjecture.

It has been questioned by antiquarians, whether the stations or the roads of the Romans were prior in time. And though no determination hath hitherto been given to this question,

question, yet the decision of it appears to be very obvious to Mr. W. who absolutely affirms, that 'the stations were *certainly* prior;' and that the roads, being only the channels of communication between them, could not (well) have been constructed till after the peace of the country (wherein the stations were fixed, probably, during the conquest of it) was tolerably settled. The Roman road at the extremity of the Castle-field, the site of ancient Mancunium, 'was cut down from the surface to the base, in 1765, and the materials of it, we are told, lay plainly distinguished from the natural gravel of the ground by the melted bricks and broken mill-stones which were found incorporated with them. It appeared to be constructed with a strong gravel mingled with large boulders and rocky fragments. The whole road was about fourteen yards in breadth, and a yard and an half in depth.'—From Mancunium he traces this road to, and determines (what he esteems) the genuine site of, Cambodunum, originally fixed at Almondbury, and since removed, by Horseley, to Gretland-moor. But the former lying, he thinks, too much to the south, and the latter equally too much to the north, of the visible Roman road, Mr. W. declares he has at last been fortunate enough to discover the ground whereon to settle this long-lost town, which he now fixes at a place called Slack, in the township of Longwood, and parish of Huthersfield, in Yorkshire. Here he found four closes called the Yeld Fields, (*i. e.* the Eald or old fields) adjoining to the track of the Roman road from Mancunium, and at the proper distance from thence. In these fields many large foundations of buildings have been discovered, composed of strong stone and mortar. Also a great quantity of bricks, (apparently Roman) urns, bones, coins, and several other things, particularly a Roman altar, now in Mr. Whitaker's own possession, a figure of which, and the inscription, are given in a plate.—These remains appearing to be what he supposes, he exultingly concludes, in the genuine spirit of antiquarianism, 'Thus have we clearly found what industry has vainly toiled, and genius has ineffectually schemed, to discover through the long extent of a century and an half, the real site of Cambodunum.'

The position of Condate hath also embarrassed the antiquarian critics; settled originally at Congleton, it has since been fixed at or near Northwich; but, according to this writer, it was neither at one nor the other, but at Kinderton in Cheshire. For the reasons however of this change, which appear plausible enough, we must refer to the work itself.

Chap. 5. is employed in pointing out several other Roman stations, and tracing the roads of communication betwixt them. In these researches our Author sometimes differs from

preceding

preceding writers: For instance, though Baxter supposes the *Portus Sifuntiorum* to have been the mouth of the Mersey, and Stukeley fixes it at the mouth of the Lune, yet Mr. W. deems them both mistaken, and agrees in opinion with Horseley, that it must have been at the mouth of the Ribble: 'And from the great singularity of the name which the Romans conferred upon it, THE HARBOUR OF LANCASHIRE, it appears to have been the only river in the county which was employed as an harbour by them. Passing through the center of the Sifuntian country, and opening with the largest mouth into the sea, the Romans naturally preferred it to the Mersey or the Lune, and made it the one port for the county of Lancaster.'—But it was then, he observes, a much more considerable æstuary than it is at present; for he acknowledges 'that it now affords a much worse harbour' than either of the last-mentioned rivers.

Chap. 6. opens with the following judicious remarks.—'These are the Roman roads that coursed from Mancunium to the neighbouring stations. And such as they are, they must share in the great admiration and the high praise which antiquarians have bestowed upon the roads of the Romans in general. But surely those critics have been too lavish in their eulogiums upon them. Antiquarianism is the younger sister of history, less sedate and more fanciful, and apt to become enamoured of the face of time by looking so frequently upon it. But let not this be the conduct of her soberer disciples. Let not the sensible antiquarian disgrace himself and his profession by admiring greatly what is merely ancient, and by applauding fondly what is only Roman. The pencil of age may justly be allowed to throw a shade of respectableness, and to diffuse even an air of venerableness, over the productions of very ancient art. And we may appeal to the native feelings of every sensible beholder for the truth of the observation. But this is all that can be allowed to the mere influence of time. And the antiquarian that once oversteps this reasonable limit, sacrifices the dignity of sentiment to the dreams of antiquarianism, and gives up the realities of history for the fables of imagination.'

The *Castrâ Æstiva*, or summer-camps of the Romans, were, he observes, a requisite addition to their regular stations. 'As the latter were generally fixed upon the southerly slope of an hill or bank, they were well calculated for the keenness of our winters, and as ill for the warmth of our summers. The Romans therefore naturally constructed an additional camp for their station in the summer.' For this purpose, he supposes they necessarily selected some site in the neighbourhood of the regular station, which was fully open to the north. Such was apparently the general reason for which the Romans constructed their summer-camps, and such the general principle upon

which they selected the proper positions for them. On this principle, 'a summer-camp was absolutely necessary at Mancunium, as the warm beams of summer are uncommonly fervid and scorching upon the slope of the Castle-field.'—To the question, 'But where would the Romans most probably settle the summer station?' Mr. W. replies, Its real site appears to have been pretty near to the regular station, about a mile to the north of it, and is now the site of the Collegiate Church, and other buildings. 'This (he immediately adds) is *infinitely* the *propereſt* site in the vicinity of the town that can pretend to attract the notice of the enquiring antiquarians. This is *absolutely* the *only* site in the vicinity of the station that could pretend to attract the notice of the examining Romans.'

With respect to the number of troops kept up here, it is supposed by Horsey, 'that the Roman garrison in Britain, during the second, third, and fourth centuries, amounted only to three legions, the sixth Victorious, the twentieth Valerian and Victorious, and the second Augustan, and the auxiliaries regularly attendant upon them. And with this supposition the History of Dio, the Geography of Ptolemy, and the Itinerary of Antonine, seem all to concur, as they all mention these three and only these three legions to be resident in the island. This number of legions, as appears from the complement of a single legion during those centuries, which was 6100 foot and 726 horse, and from the stated proportion of the auxiliary to the legionary troops, which was equal in the infantry and double in the cavalry, must have contained about 36,600 foot and 6,534 horse.'—'But, thus considered, three legions and their auxiliaries are plainly insufficient for the purposes of garrisoning the island.' The stations mentioned in the Itineraries are not fewer than 140, but rather more, even after the Romans had retired to the vallum of Antoninus, and had abandoned all the stations from Inverness to the Friths. But it would be evidently ridiculous to distribute a body of about 43,000 men into 140 principal stations, as such a distribution could 'allot only 307 for a station, and its attendant castellets;'—and each station is supposed to have had several such dependant upon it.

The garrison therefore of each station, with its castellets, could not, Mr. W. thinks, have been less than 400 effective men: and, even upon this disposition, the total amount would have been 56,000. But a much greater number probably resided in the kingdom, as, during the dispersion of the rest, some considerable bodies *must* have been kept together, the more effectually to overawe the conquered Britons within the walls, and the unconquered without. 'And such bodies actually appear to have been thus kept together, one large corps
being

being quartered at York, another at Chester, and a third at Caerleon in Monmouthshire. This being the case, there *must* certainly have been more than *three* legions within the island; and the positive testimony of Josephus assures us, that in the reign of Vespasian there were *four*. The account of Richard, as well as several inscriptions that have been discovered, evince that there were more afterwards. Inscriptions have been found in Wales which clearly exhibited the name of the tenth legion; and to this we may add the seventh, or Claudian legion, which was settled at Gloucester, where it *must* have remained for a considerable period, as the town was denominated from it *Claudiocestria*. Thus are *five* legions discovered to have been resident within the island; *two additional* to the number supposed by Horsley.

Chap. 7.—‘Regularly as the Romans extended their conquests in the island, they appear equally to have erected stations for themselves, and to have constructed cities for the Britons.’ —‘By this means the progress of their arms was distinctly marked by the progress of cultivation, and the face of the country gradually brightened up, as the line of their conquests advanced.’—As the Romans prevailed, they carried along with them all the useful refinements of civil life. ‘These they introduced, not with the godlike design of softening the rough genius of Lancashire, and of diffusing the sweets of social happiness among its inhabitants, but merely to promote the little purposes of their own selfish policy. That eternal wisdom however, which gave all the central regions of the globe to the Romans, and gave them for reasons worthy the great Father of Humanity, directed ‘the low cunning of man to his own exalted ends, the higher cultivation of the rational powers, and the better propagation of the system of redeeming benevolence.’

Agricola subdued Lancashire in 79, and immediately ordered stationary forts to be erected. This was necessarily the first object of his attention;—The second had a deeper reach and more permanent consequences. Actuated by principles of policy, he exerted all his address to invite the Siltuntii from their original habitations amidst extensive forests and marshes (where they might have kept up some kind of independency) to a common residence in towns; and his address prevailed.—Such was the first commencement of the present towns of Lancashire in general, and of Manchester in particular.

The rise of Manchester is thus described: ‘The town was originally constructed, not as the old central parts of it are now *planted*, at the distance nearly of a mile from the Castle-field, but in the more immediate neighbourhood of the station. No tradition however ascertains the particular site. In the vicinity

of a great town, and in a multiplicity of commercial avocations, little attention is generally paid to the remains of antiquity, or to the whispers of tradition concerning them.*

But there is a small district adjoining to the Castle-field, which is frequently mentioned in records, and denominated ALDPORT or Old Borough. 'Within the compass of this district *must* the town have originally stood. And a little fold of houses remains in this district to the present period, which carries, in all the records of the place, the actual appellation of ALDPORT TON, or Old Borough-Town: though, from some constructions made here about forty years ago by a gentleman of the name of Hooper, the old appellation has been popularly altered into Hooper-ton. On the ground therefore contiguous to these houses *must* the town have been originally planted. And betwixt the Castle-field and the fold is an area of 16 or 17 acres, which was *certainly* the original area of the ancient Manchester.'—And, as a proof thereof,—'the soil of the southern part of this area is absolutely one great body of adventitious earth, fragments of bricks, pieces of hewn stones, and remnants of urns. Huge blocks of a millstone-grit have been recently dug up within the circuit of the area with their mortar* firmly adhering to them: and the whole level of the ground appears to have been traversed with streets of regular pavement in a variety of directions across it.'—'Such was the spot which Agricola selected for the town of Mancunium. And such was the commencement of a town that was to become so conspicuous afterwards, to lengthen out into fair streets, and to open into graceful squares, to contain assembled thousands within her ample circuit, and to extend her varied commerce beyond the barriers of the ocean.'

[To be concluded in our next.]

ART. VI. *A Grammar of the Persian Language*. By William Jones, Esq; Fellow of University College, Oxford. 4to. 10s. 6d. in Boards W. and J. Richardson. 1771.

MR. Jones observes, in his preface to this Grammar, that the Persian language is rich and elegant, that it has been spoken for many ages in the politest courts of Asia, and that a number of admirable works have been written in it by historians, philosophers, and poets, who found it capable of expressing, with equal advantage, the most beautiful and the most elevated sentiments.

* Mortar is the name of a warlike instrument for throwing bombs, but the matter used to cement stones in building should be wrote Morter.—This remark may perhaps appear trivial to a common reader; but a true antiquarian is expected to attend to such minutiae.

Every

Every candid Reader may satisfy himself with respect to the truth of this assertion, by perusing a dissertation, lately published by this ingenious Writer, on *Oriental Literature*; and of which we have given a very ample account in the forty-fourth volume of our Review, p. 425.

As the Persian language is rich and elegant, and as the Eastern writers have distinguished themselves in their historical, philosophical, and poetical writings, it must appear strange to many of our Readers that the study of the Persian should be so little cultivated at a time when the taste for general and diffusive learning seems so universally to prevail; and that the literary productions of a celebrated nation should remain in manuscript, on the shelves of our public libraries, quite neglected even by men of taste and learning!

Our learned Author has suggested a variety of causes which have concurred to obstruct the progress of Eastern literature: he very justly represents the general ignorance of the Oriental languages as one great source of the neglect of the Asiatic writers. Some will not be convinced that there is any thing valuable in these languages, and others dislike them because they do not understand them. But the most obvious reason for the neglect of the Persian tongue, is the great scarcity of books which are necessary to be read before the knowledge of it can be perfectly acquired. Our Author indeed observes, that we have many Persian books preserved in the different libraries of Europe, but that they are exhibited more as objects of curiosity than as sources of information; and are admired like the characters on a Chinese screen, more for their gay colours than for their meaning. What pity! nay, what a shame is it, that proper persons, under public patronage, are not employed at Oxford and Cambridge, to give us editions and liberal translations of the most valuable and useful manuscripts extant in those universities.

Thus, while the writings of Greece and Rome are studied, and diffuse a general refinement through our part of the world, the works of the Persians (a nation equally distinguished in ancient history) are either wholly unknown to us, or considered as entirely destitute of taste and invention.

It is also remarked by Mr. Jones, that the progress of Oriental literature has not only been checked by the ignorant, but likewise by those of the learned, who have confined their studies to the minutiae of verbal criticism, mistaking reading for learning, and satisfying themselves with running over a great number of manuscripts, in a superficial manner, without condescending to be stopped by their difficulty, or to dwell upon their beauty and elegance.

He gives due praise indeed to the unwearied industry of those who have compiled grammars and dictionaries in the Eastern languages; but he observes, that such learned men would have gained an higher reputation if they had contributed to enlighten the vast temple of learning, instead of spending their lives in adorning only its porticos and avenues. He also justly observes, that the total insensibility of commentators and critics to the beauties of authors they profess to illustrate, has contributed not a little to check the progress of Eastern learning; and, he adds, 'it is a circumstance equally unfortunate that men of the most refined taste, and the brightest parts, are apt to look upon a close application to the study of languages as inconsistent with their spirit and genius: so that the state of letters seems to be divided into two classes, men of learning who have no taste, and men of taste who have no learning.' We are afraid that the number of the latter is greater in the present age than it was in the last; though we must observe, at the same time, that it had been happy for the republic of letters, if the literati of the last age had been as distinguished for their taste as for their learning.

Another cause which, our Author apprehends, has operated more strongly than any before mentioned to the prejudice of Oriental literature, is the small encouragement which the princes and nobles of Europe have given to men of letters. 'It is an indisputable truth, says he, that learning will always flourish most where the amplest rewards are proposed to the industry of the learned; and that the most shining periods in the annals of literature are the reigns of wise and liberal princes, who know that fine writers are the oracles of the world, from whose testimony every king, statesman, or hero, must expect the censure or approbation of posterity. In the old states of Greece the highest honours were given to poets, philosophers, and orators; and a single city (as an eminent writer * observes) in the memory of one man produced more numerous and splendid monuments of human genius, than most other nations have afforded in a course of ages.'

Here our Author takes occasion to mention, with becoming praise, the munificence and liberality of the *Ptolemies* in Egypt, of *Augustus* in Rome, of the *Caliphs* in Asia, and of that of the illustrious family of *Medici*, who allured to Florence the learned Greeks whom the Turks had driven from their country; in consequence of which, a general light succeeded to the gloom which ignorance and superstition had spread over Europe. Our Author laments, however, that this light seems to have been

* Ascham.

gradually decaying for the last century ; he thinks that it grows very faint in Italy ; that it seems to be wholly extinguished in France ; and that whatever sparks of it remain in other countries, they are confined to the closets of modest men, and are not generally seen enough to have their proper influence.

Mr. Jones regrets that the nobles of our days seem to be insensible of the value of learning, and the many advantages which the study of polite letters would give to persons of eminent rank and high employments ; that they sacrifice that leisure to unmanly pleasures, or useless diversions, which they might rationally spend in the study of polite letters, and in improving their knowledge by conversing with the greatest statesmen, orators, and philosophers. He does justice, at the same time, to the character of one foreign nobleman : ‘ I take a singular pleasure, says he, in confessing that I am indebted to a foreign nobleman for the little knowledge which I have happened to acquire of the Persian language, and that my zeal for the poetry and philology of the Asiatics were owing to his conversation, and to the agreeable correspondence with which he still honours me.’

Our Author justly observes, that as learning in general has met with little encouragement in the present age, still less may be expected for that branch of it which lies so far removed from the common path ; and that if pains and want be the lot of a scholar, the life of an Orientalist must certainly be attended with peculiar hardships. In support of this remark, he cites the case of Meninski, whose labours immortalised and ruined him : he laments that the celebrated Hyde did not meet with suitable encouragement to promote the projects he had formed for advancing the interests of Oriental learning, and that the learned Gentius lived obscurely in Holland, and died in misery. Mons. D’Herbelot is indeed an exception, for he was not only entertained in Italy by Ferdinand the Second, duke of Tuscany, with that uncommon munificence which always distinguished the family of Medici, but also enjoyed the fruits of his labour, in an honourable and easy retirement, by means of the illustrious Colbert ; ‘ but this, adds Mr. Jones, is a rare example : the other princes of Europe have not imitated the duke of Tuscany ; and Christian VII. was reserved to be the protector of the Eastern muses in the present age.’ Thus Oriental learning has been neglected till their interest and emolument, as our Author justly observes, pointed out to the nations of Europe the real and solid importance of a competent knowledge of the languages of the East.

The Persian tongue was, by an amazing revolution, introduced into India, so that, at present, it is not only the language of the court, but also of the merchants in that part of

the world : hence the importance of the knowledge of the Persian tongue to the East-India Company, and consequently to Great Britain, must appear in the most striking light. There are important affairs to be transacted between us and nations to whom we were unable to convey our sentiments. The servants of the Company daily received letters which they could not read ; they at the same time found it tedious, and even dangerous, to employ the natives as interpreters. Hence they discovered the absolute necessity of applying themselves to the study of the Persian language. The treachery of Poniapa, the linguist to the English, during the war in the Carnatic in 1745, plainly demonstrated how necessary it was for the India Company to have their own servants acquainted with the languages of India, and particularly the Persian.

Mr. Jones farther informs us in his preface, ‘ That with a view to facilitate the progress of Oriental literature, he had reduced to order the following instructions for the Persian language, which he had collected several years ago ; but would not present his Grammar to the public until he had considerably enlarged and improved it.’ He modestly adds, that he has endeavoured to lay down the clearest and most accurate rules which he has illustrated by select examples from the most elegant writers. In this respect undoubtedly he merits the highest praise and encouragement of the public. It must be allowed that he has contributed, in a great degree, to facilitate the acquisition of the Persian, by giving a very clear and distinct view of its genius and constitution in the declension of nouns, pronouns, and verbs, and by illustrating and confirming his rules by examples extracted from a variety of the best writers in that language. He has particularly shown the formation of the tenses, and illustrated their proper signification by a number of examples from the best Persian writers, so that his Grammar, on this account, must prove very useful to every student of that language.

He proceeds to give us a rational account of the seeming irregularities in the Persian verbs. The imperative mood, which is often irregular in the modern Persian was anciently formed from the infinitive by rejecting the termination *یدن* *eden*. ‘ For originally, to use his words, all infinitives ended in *دن* *den*, till the Arabs introduced the harsh consonants before that syllable, which obliged the Persians, who always affected a sweetness of pronounciation, to change the old termination of some verbs into *تن* *ten*, and, by degrees, the original infinitives grew quite obsolete : yet they still retain the ancient imperatives, and the aorists which are formed from them.’

The

The Persians, in this respect, seem to have followed the manner of the Greeks; for there are many Greek verbs which form their first and second futures from old presents, not used when the Greek language was refined and brought to a state of perfection. Thus *πινω*, *bibo*, I drink, has its future *πρω* from the old verb *πω*; so also *λαμβάνω*, *capio*, has *ληψομαι* and *λεληθα*, from *ληβω*. Thus, in the ancient language of Persia, there were very few irregularities. The imperative, which is often irregular in the modern Persian, was anciently formed from the infinitive by rejecting, as our Author observes, the termination *یدن* *eeden*, and is still formed from the same ancient infinitive, notwithstanding the modern infinitives differ a little in sound from them. This should be particularly attended to by those who would learn this language in a rational and intelligible manner, as the greater part of the Munshys, who may be their instructors, are not only very ignorant of etymology, but also of grammar in general.

This remark on the formation of the Persian imperatives from an obsolete verb, will also be useful to those who are curious in ancient dialects, and will enable them to trace out a considerable part of the old Persian language, which has the same relation to the modern Persic as the Saxon has to the English, and which, according to Mr. Jones, was spoken in the days of Xenophon. This is the language into which the fables of Pilpai were first translated from the Indian; but as we rejected the Saxon alphabet to admit the Roman; so the Persians, when they embraced the religion of Mahomet, adopted the characters in which the Koran was written, and incorporated into their language a multitude of words and phrases.

In order to facilitate this irregularity in the Persian language, Mr. Jones has divided the irregular verbs into thirteen classes, putting the learner in mind that the old infinitive may be found by adding *یدن* *eeden* to imperatives, and the aorists by adding to them the personal terminations.

One of the chief beauties of the Persian language consists in the frequent use of compound adjectives, in the variety and elegance of which it surpasses not only the German and English, but even the Greek. These compounds may be multiplied without end, according to the taste and pleasure of the writer, and they are formed either by a noun and the contracted participle, as *دل فریب* *del firib*, or *دلغریب* *delfirib*, *heart alluring*; or by prefixing an adjective to a noun, as *خوشبوی* *chushbui*, *sweet smelling*; or, lastly, by placing one

one substantive before another, as *شکریه* gubyzar, *rest checked*.

Our Author hath observed, with great propriety, that since one of the nouns and a compound word is often borrowed from the Arabic, a man who wishes to read and understand the Persian books, ought to have a competent knowledge of both languages: and he has given a list of the most elegant compounds he could recollect, but informs us that he must express most of them in English by circumlocutions; for though we have some compound epithets, which give a grace to our poetry, yet the genius of our language seems averse to them.

In this collection of elegant compounds, Mr. Jones is more full and copious than any grammarian whom we have had an opportunity of consulting; and he merits due praise for his industry and taste in the exhibition of them.

He has subjoined a Persian fable as a praxis for this Grammar; a literal translation of which he has given, with grammatical notes on some parts of it: and it had undoubtedly been for the interest of the learner, that he had added a glossary or analysis of the whole parts of speech contained in it.

The Author professes that he has carefully compared his work with every composition of the same nature that has fallen into his hands; and adds, 'though on so general a subject I must have made several observations which are common to all, yet I flatter myself that my own remarks, the disposition of the whole book, and the passages quoted in it, will sufficiently distinguish it as an original production.'

In this declaration the learned Author has arrogated nothing to himself but what every candid and intelligent student of the Persian language will cheerfully allow him.

He informs us that his first design was to prefix to the Grammar an account of the Persian language, from the time of Xenophon to our days; and to add a copious praxis of tales and poems extracted from the classical writers of Persia; but as those additions would have delayed the publication of the Grammar, he thought it more advisable to reserve them for a separate volume, which he promises to lay before the public in the course of this winter. Every learner of this language must be impatient for this collection, on account of the great scarcity of Persian books; and we are informed that it is no where more eagerly expected than by the students of the University of Edinburgh, where a regular course of lectures is given on the Arabic and Persian languages. The learned world will also be obliged to Mr. Jones for the General History of Asia, and an account

account of the geography, philosophy, and literature of the Eastern nations.

[To be concluded in our next.]

ART. VII. Conclusion of our Account of *Medical Observations and Inquiries*, Vol. IV. begun in our Review for December, 1771.

WE are now arrived at the XIXth article of this volume, which is, by some mistake, printed as the XVIIIth; and the error continues through all the remaining numbers: but it is of no consequence. This article is entitled,

Remarks on the Use of Balsams in the Cure of Consumptions, by J. Fothergill, M. D. F. R. S.

‘ An idea, says Dr. Fothergill, that all balsams are healing, and that in all ulcers, not excepting those of the lungs, they are indicated, has so greatly prevailed, that to doubt of its propriety, would seem to betray a want of physical knowledge. Yet I cannot but suspect, nay more than suspect, that this idea has been the means of precipitating too many of these unhappy invalids prematurely to their grave.

To confirm the propriety of this apprehension, our Author begins with observing what effects these remedies have when applied externally: he then traces out their effects when internally administered; and thus endeavours to form an impartial judgment of their real virtues.

ART. XIX. *A Defence of Sydenham’s Method of treating the Measles.* By Thomas Dickson, M. D.

This vindication of Sydenham’s practice, with respect to blood-letting in the cure of the measles, is occasioned by an unjust censure thrown out by Mead in his book *De Variolis et Morbillis*, c. vi. p. 89, 90.

ART. XX. *A Defence of Sydenham’s History of the Measles, against Morton.* By Thomas Dickson, M. D.

Morton, in the appendix to his *Pyretologia*, mentions a fatal epidemic measles which occurred in the autumnal months of the year 1672, and that about three hundred died weekly.—Sydenham describes an epidemic measles of the years 1670 and 1674, but takes no notice of any during 1672. It appears highly probable that Morton’s is only a *hearsay* account, and not depending on his own proper observation; and that Sydenham has given the just history of this epidemic, as it occurred at different periods.

The two following papers contain the history of an unhappy case, in which the *Cæsarean operation* was determined upon as the last dreadful resource.—The operation was performed; and the event was fatal. There are added a description and engravings of the deformed pelvis, and a general review of the subject as treated by preceding authors.

Art. XXIII. *Remarks on the Cure of Consumptions, by J. Fothergill, M. D. F. R. S.*

There are no cases in which the advice, *principius obsta*, is more indispensably necessary, than the consumptive.

‘ We cannot, says our Author, I think, be too industrious in propagating the following doctrine : That the time at which a physician can be of most use in the cure of consumptions, is at their first beginning. The slightest catarrhal defluxion ought not to be neglected, if it does not go off in a few days.——

‘ I know, gentlemen, that you, as well as myself, often have occasion to look back at the fatal neglect, committed both by the sick themselves, as well as those who ought to have had their future health more at heart. With what ease would many of the most incurable consumptive cases have been prevented, or cured, at their first commencement ? A person whose emaciated figure strikes one with horror, his forehead covered with drops of sweat, his cheeks painted with a livid crimson, his eyes sunk, all the little fat that raised them in their orbits, and every where else, being wasted ; his pulse quick and tremulous, his nails bending over the ends of his fingers, and the palms of his hands as dry as they are painfully hot to the touch, his breath offensive, quick, and laborious, his cough incessant, scarce allowing him time to tell us, that some months ago he got a cold, but he knew, perhaps, how he got it ; he neglected it for this very reason, and neglected every means of assistance, till the mischief was become incurable, and scarcely a hope left of palliation. You see multitudes of such objects daily, and see them with a mixture of anger and compassion for their neglect and their sufferings.’

We have in this paper some useful observations, both with respect to the manner of distinguishing and the method of treating a recent pulmonary affection.

Art. XXIV. *An Account of a late epidemical Distemper, extracted from a Letter addressed to Gedney Clarke, Esq; by William Sandiford, M. D. of Barbadoes.*

This epidemic was a putrid remitting fever, which prevailed in the island of Barbadoes, during the months of *May, June, and July*, of the year 1769.—Our Author gives a plain and pertinent description of the disease ; and his method of cure appears to have been judicious and successful.—His observations coincide with those of Sir John Pringle, who has treated this subject more at large. Dr. Sandiford thus briefly points out the external causes of this epidemic :

‘ It may, however, not be unworthy notice, that for these two years last past, it has been remarkably warm and moist in this island : that great quantities of rain have fallen : that the days have been very hot and sultry, whilst the nights have been so damp and chill, as to strike persons with great coldnesses and shiverings who have been exposed to them : that most of those who have been attacked with this fever, were such as lived in the lowest and moist situations ; in places thick beset with trees, and surrounded with wa-

ter,

ter, and where the springs lay nearest to the surface : that fishermen, and such as were most exposed to the cold and moistness, as also, those of the weakest and most lax constitutions, were particularly objects of it. In all the epidemics, as they have of late severally obtained here, there was ever to be observed something of a putrefactive tendency.'

Art. XXV. *Appendix to a Paper on the Hydrocephalus Internus, by William Watson, M. D. F. R. S.*

This appendix contains another history of a supposed hydrocephalus internus.—An healthy boy, of six years, received a smart blow from a stone on the top of the head. About a fortnight after this, a very dangerous disease succeeded; from which the patient at last recovered. It does not however appear quite certain that this was a case of the hydrocephalus internus; for all the symptoms here mentioned might arise from an injury of the brain, or its membranes, without there being any extravasation.

Art. XXVI. *An Extract of a Letter from Dr. William Thomson, Physician at Worcester, to William Hunter, M. D. giving an Account of a fatal Effusion of Blood into the Cavity of the Pericardium.*

It is very probable that this extravasation was slow and gradual, both from the length of time which the patient lived after the oppressive symptoms came on, and from there being no rupture discoverable by an attentive inspection of the parts. The heart was remarkably pale and flaccid

Art. XXVII. *An Account of the good Effects of dividing the Aponeurosis of the Biceps Muscle, in a painful lacerated Wound, by Mr. B. Wilmer, Surgeon at Stony Stratford, in a Letter to Dr. Hunter.*

This wound was a little above the inner condyle of the humerus. The fascia of the biceps muscle was lacerated, and acted as a tight and painful bandage upon the wounded parts. As soon as this fascia was sufficiently divided, the stricture was removed, and the unfavourable symptoms disappeared.

Art. XXVIII. *An Observation on the Insensibility of Tendons, by Mr. John Teckel, Surgeon; with an Introduction by Dr. Hunter.*

' A labouring man, servant to Henry Bates near Bovington, in Buckinghamshire, by some accident in loading a cart, cut off the ends of the middle and ring fingers; the latter in such a manner, that about half an inch of the tendon of the *perforans* projected. In this condition I saw him, about ten minutes after the accident.

' It immediately occurred to me, that I now had a fine opportunity to convince myself of the truth or fallacy of your opinion concerning the insensibility of tendons, &c. I therefore passed a piece of string, about the size of the tendon, round his wrist, from thence brought it about the injured finger, and placed it in such a manner, as to make it project parallel to, and beyond the stump, of equal length with the exposed tendon. I then told my patient that I intended to cut the one or the other of these projecting parts, with my scissors, while he should turn his head away; but he was to tell me which I cut, without seeing what was done. He laughed, and asked

asked me whether I thought he had no feeling; however, he complied. I then divided the tendon with my scissars: he was asked which I had cut; he answered, "the string;" but when he turned his head around, and found it was actually the tendon, he was much surprised that he had felt no pain: and when I talked to him afterwards, he declared he felt not the least pain, and absolutely thought I had cut the string only.'

Let it be remembered, that many parts are insensible in the *healthy*, which acquire a very exquisite sensibility in the *diseased* state.

Art. XXIX. *An Account of a successful Method of treating sore Legs, by Mr. Joseph Else, Surgeon to St. Thomas's Hospital.*

This method is so exceedingly efficacious, that Mr. Else says, it will seldom fail where there is not a carious bone.—The method is this:

'The first thing we do, if the ulcer be foul, is, to endeavour to make it clean, by the application of a bread and milk, or some other emollient poultice. When we have obtained this end, we apply a linen cloth moistened with tincture of myrrh or Goulard's *eau vegetau-minerale*, as from experiment we may find best to agree. If these should give pain, we then first apply dry lint, and upon that a piece of cloth spread with the *ceratum epuloticum*, or *ceratum album*. Over this we lay a very thin plate of lead, cut to the figure of the sore, and just large enough to cover its edges. This is secured upon the part with a bandage drawn as tight as the patient can bear it, even so as to make the leg feel numb, which is rolled from the toes to above the knee. In proportion as the sore contracts we lessen the size of the plate. When the patients are well, we recommend it to them for the future, to keep the leg constantly rolled tight in the day-time.

'Now, though this method be exceedingly efficacious, yet it is not without its disadvantages. I have said that it is sometimes dangerous to heal those old sores: when, therefore, from the long continuance of this drain, or from the bad habit of body, we apprehend ill consequences from healing the ulcer, we content ourselves with bringing it into a better condition, and with keeping it so, by a judicious application of the bandage. Even where we have no great fears about healing the ulcer, it may be prudent to advise an issue in the other leg, to order now and then a dose of some laxative medicine, and to confine the patient to a spare diet for some time after the sore is well. But if, notwithstanding these precautions, any disorder should supervene, which may be imputed to the healing of the ulcer (such as pulmonic complaints, which are the most frequent) we immediately endeavour to open the sore again.'

Art XXX. *An uncommon Case of a fatal Hernia, by Mr. Joseph Else, Surgeon to St. Thomas's Hospital.*

From this history and dissection we learn, that a fatal strangulation may happen, though the whole circumference of the gut is not inclosed in the stricture; and that where only a very small portion of the intestine has descended, an hernia may be

be formed, and yet the external appearances be either very inconsiderable or none at all.

Art. XXXI. *An Account of the Effects of the Cicuta, and a Carrot Poul-tice upon a Cancer of the Breast, in a Letter from Arthur Nicolson, M. D. Physician at Berwick, to Richard Huck, M. D. F. R. S.*

This was undoubtedly a genuine cancer of the breast. The carrot poultice was first applied alone, and afterwards joined with the boiled tops of the cicuta; and with such good effect, that the cancerous cavity was filled up, and the cicatrix advanced so far, that from a sore four inches broad, and two inches deep, it, in the space of six weeks, would not receive an almond. But soon after the ulcer was brought into this state, behold the catastrophe!

'She was seized with violent fits of anxiety, orthopnea, globus hystericus, and the most horrid stridor dentium I had ever heard; so that I really thought her teeth must have been ground to pieces. When she recovered from the fit, she said this grinding of her teeth was to keep down the lump in her throat. These fits were so severe, that we often thought her expiring. They lasted for a few hours at first, but increased gradually in length, till the 15th of February, when she died in one of them.'

Is there not some little degree of probability that these fatal appearances might be the effects of a *metastasis*, in consequence of the diseased part being brought into a healing state? This, however, could be no objection to the use of the remedies; for had the disease been left to itself, it must necessarily have proved mortal.

Art. XXXII. *An Account of the Usefulness of Wort in some ill-conditioned Ulcers, in a Letter from Benjamin Rush, M. D. Professor of Chymistry in the College of Philadelphia, to Dr. Huck.*

The great efficacy of wort, as an alterative, has frequently been pointed out, and is confirmed by the cases here related.

Art. XXXIII. *Case of an incised Tumor in the Orbit of the Eye, cured by Messrs. Bromfield and Ingram, Surgeons in London.*

This cure was performed by evacuating the fluid, extracting the cyst, and afterwards treating it as a common superficial wound.—A similar case is related by St. Yves.

The two succeeding papers contain two histories, which are a satisfactory confirmation of what has been very usefully and ingeniously suggested by Dr. Hunter, in the preceding volumes of these Observations, concerning the *aneurysmal varix*.

In the next article, Mr. Lynn gives us the history of a *retroverted uterus*, accompanied with some important observations by Dr. Hunter. In this disease the gravid uterus falls backwards into the pelvis, and is lodged with its fundus downwards between the rectum and vagina. Dr. Hunter has seen several of these cases, and they all occurred about the third month of pregnancy. When taken early, the uterus may easily be restored

restored to its natural position ; but if allowed to remain till the impregnated uterus is so much enlarged, as to be locked within the grasp of the pelvis, no effectual relief can be administered.

Art. XXXVII. and last. *An Account of a simple Fracture of the Tibia in a pregnant Woman, in which Case the Callus was not formed till after Delivery : By Mr. Edward Allanson, Surgeon at Liverpool.*

The contents of this paper merit the attention, both of the physiologist and of the practical surgeon.

ART. VIII. *A Tour in Scotland.* MDCC LXIX. 8vo. 7s. 6d. Chester printed, and sold by White in London. 1771.

WE have, on several occasions, with pleasure recommended the works of this eminent naturalist, to the notice of our Readers. His British Zoology, and Synopsis of Quadrupeds, are now become very generally known, and deservedly esteemed : but if any peruser of this article is unacquainted with those ingenious and entertaining productions, we refer him to the works themselves, or to what we have said of them in the 39th volume of our Review, p. 403, and in our number for October last, p. 328.

Mr. Pennant takes his departure * from Downing, in Flintshire, the place of his abode, and begins his descriptions with that of Chester, where the narrative of his Tour properly commences. Hence the course of his Itinerary carries him through the counties of Derby, Lincoln, and York, the bishoprick of Durham, Newcastle, Northumberland, and so on to Berwick, and to Scotland ; giving an account of every town, and place of note, or object of curiosity, that lay in his rout ; or that he thought it worth his while to quit the direct line of his way to visit. And as he undertook this Journey from only the laudable view of perfecting his British Zoology, by an actual visit to a part of the island which he had not seen, he was in no disposition to injure his design by hurrying along, after the manner of those who make tours for *pleasure* and *improvement*, as though they were riding express.

It has, for a few years past, been the fashion, with a popular party in this kingdom, to ridicule and vilify the Scots and Scotland, in the keenest and grossest manner ; but more dishonourable, however, to the abusers than the abused. The natives of North Britain have been represented—we need not say *how* they have been represented ;—and the country itself described as the seat of indigence and misery ; as (in the strong expression of the acrimonious Churchill) the land

“ Where half-starv'd spiders feed on half-starv'd flies.”

* In the month of June.

But the more candid, the more gentlemanlike writer of the present Tour, gives us a very different idea both of the people and of the country, in general; so different, indeed, that the perusal of his book is sufficient to excite an earnest desire in his readers to make the same excursion; and we are verily persuaded that it WILL produce that effect: to the mutual advantage, perhaps, of *both nations*:—if the *distinction* be still allowable.

It is, however, certain, that North (as well as South) Britain wore a face, a century, or half a century, ago, very different from that which the benevolent citizen of the world will behold with pleasure, in these more flourishing days. But although the cave of Poverty might formerly be found in the bleak recesses of Scotland, we can no longer trace, even there, the abode of the hungry goddess, since Freedom and Trade have banished thence the inseparable companions *Slavery* and *Sloth*. “Rich Industry,” as Pope happily expresses it, “now sits smiling” on those plains, where once only Want was to be seen; her keen eye, and meagre visage, scowling toward the happier South, with a preposterous mixture of envy and disdain.

But let us attend our ingenious Traveller, now arrived at the borders of Scotland, and proceeding in the road from Berwick to Dunbar — ‘The entrance into Scotland, says he, has a very unpromising look; for it wanted, for some miles, the cultivation of the parts more distant from England: but the borders were necessarily neglected; for, till the accession of James VI. and even long after, the national enmity was kept up, and the borderers of both countries discouraged from improvement, by the barbarous inroads of each nation. This inattention to agriculture continued till lately; but on reaching the small village of Eytown, the scene was greatly altered; the wretched cottages, or rather hovels of the country, were vanishing; good comfortable houses arise in their stead; the lands are inclosing, and yield very good barley, oats, and clover; the banks are planting: I speak in the present tense; for there is still a mixture of the old negligence left amidst the recent improvements, which look like the works of a new colony in a wretched impoverished country.’

After describing Coldingham, Dunbar, and that tremendous rock the Bass Isle, &c. and not overlooking the Solan geese which swarm so wonderfully at the last-named place, we arrive at Edinburgh. Of this capital we have an entertaining account; the castle, the reservoir, the advocate's library, Holyrood-house, Herriot's hospital, the college, the infirmary, the

botanic garden, the public walks, the *new town**, &c. being the principal objects in detail. The new town lies on the north side of the old city, to which it is connected by a very beautiful bridge, whose principal arch is 95 feet high. In the neighbourhood of Edinburgh, beside the town of Leith, is situated, I. Newbottle, the seat of the Marquis of Lothian, where our Author saw many valuable pictures, which he describes; II. Dalkeith-house, the seat of the Duke of Buccleugh, where is also a numerous collection of portraits by Vandyke, Holbein, and other masters; III. Smeton, another seat belonging to the Duke of Buccleugh; but of this last edifice the Author takes no other notice than merely mentioning three pictures in it.

Leaving Edinburgh, he speaks of the country through which he passed as well cultivated. The fields, he says, are large, but mostly inclosed with stone walls. Hedges, he observes, are not yet become universal in this part of the kingdom; it not being a century since they were known here. We are not surprised to hear this account of the *stone hedges* of Scotland, as they are still almost the only fences we meet with in the moorlands of Staffordshire, and on the hills of Derbyshire; and farther northward, long before we reach the Tweed, they are yet more commonly to be seen: affording but a barren and cheerless view to the eye of the traveller, accustomed to the richer scenery of the more cultivated parts which lie toward the warmer end of the island.

The country (Fifeshire) as far as Kinross, Mr. P. says, is very fine, consisting of gentle risings: much corn, but few trees, except about a gentleman's seat called Blair, where are great and flourishing plantations. And we rejoice to find that the spirit of planting is so generally and laudably diffused through almost every part of North Britain: of which our posterity will amply enjoy the advantages.

After describing Kinross house, built by the famous architect Sir William Bruce; and also that magnificent piece of water, Lough Leven; the fish, the birds, the rumbling brig at Glendow, and Cawdron Glen, we arrive at Castle Campbell: which our Author thus *pictures*:—‘It is seated on a steep peninsulated rock, between vast mountains, having to the South a boundless view through a deep glen shagged with brush wood; for the forests that once covered the country are now entirely destroyed.

* A large and magnificent addition to this city, in which the houses are all built on the modern plans of elegance and convenience.

Formerly, from its darksome situation, this pile was called the castle of *Gloom*; and all the names of the adjacent places were fuitable: it was seated in the parish of Dolor, was bounded by the glens of *Care*, and washed by the birns of *Sorrow*. This castle, with the whole territory belonging to the family of Argyll, underwent all the calamities of civil war in 1645; for its rival, the Marquis of Montrose, carried fire and sword through the whole estate. The castle was ruined; and its magnificent reliques exist, as a monument of the horror of the times. No wonder then that the Marquis experienced so woeful and ignominious a fate, when he fell into the power of so exasperated a chieftain.

Before he arrives at Perth, he mentions Ochil hills, 'whose sides were covered with a fine verdure, and fed great numbers of cattle and sheep. The country below full of oats, and in a very improving state: the houses of the common people decent, but mostly covered with fods; some were covered both with straw and fod. The inhabitants extremely civil, and never failed offering brandy, or whey, when I stopt to make enquiries at any of their houses.

' In the afternoon crossed a branch of the same hills, which yielded plenty of oats; descended into Straith-earn, a beautiful vale, about thirty miles in length, full of rich meadows and corn fields, divided by the river Earn, which serpentine finely through the middle, falling into the Tay, of which there is, a sight at the east end of the vale. It is prettily diversified with groves of trees and gentlemen's houses; among which, towards the west end, is Castle Drummond, the forfeited seat of the Earl of Perth.

' Castle Duplin; the residence of the Earl of Kinnoul, seated on the north side of the vale, on the edge of a steep glen. Only a single tower remains of the old castle, the rest being modernized. The front commands a pleasing view of the vale; behind are plantations, extending several miles in length; all flourish greatly, except those of ash. I remarked in the woods, some very large chesnuts, horse-chesnuts, spruce and silver firs, cedar and arbor vitæ. Broad-leaved *laburnum* thrives in this country greatly, grows to a great size, and the wood is used in fineering.

' Fruits succeed here very indifferently; even nonpareils require a wall to ripen: grapes, figs, and late peaches, will not ripen: the winters begin early and end late, and are attended with very high winds. I was informed that labour is dear here, notwithstanding it is only eight-pence a-day; the common people not being yet got into a method of working, so do very little for their wages. Notwithstanding this, improvements are carried on in these parts with great spirit, both in

planting and in agriculture. Lord Kinnoul planted last year not fewer than eighty thousand trees, besides Scotch firs; so provides future forests for the benefit of his successors, and the embellishment of his country. In respect to agriculture, there are difficulties to struggle with; for the country is without either coal or lime-stone; so that the lime is brought from the estate of the Earl of Elgin, near Dumferline, who, I was told, drew a considerable revenue from the kilns.'

Our Author gives an account of the paintings at Castle Dupplin; after which, ascending the hill of Moncrief, he gives us from thence a prospect which, from the variety and richness of its scenery, he styles the Glory of Scotland. 'On the South and West, says he, appear Straith-earn, embellished with the seats of Lord Kinnoul, Lord Rollo, and of several other gentlemen, the Carse, or rich plain of Gowrie, Stormont hills, and the hill of Kinnoul, whose vast cliff is remarkable for its beautiful pebbles. The meanders of the Earn, which winds more than any river I at this time had seen, are most enlivening additions to the scene. The last turn it takes forms a fine peninsula prettily planted, and just beyond it joins the Tay, whose æstuary lies full in view, the sea closing the prospect on this side.

'To the North lies the town of Perth, with a view of part of its magnificent bridge; which, with the fine woods called Perth Parks, the vast plain of Straith-Tay, the winding of that noble river, its islands, and the grand boundary, formed by the distant highlands, finish this matchless scene. The inhabitants of Perth are far from being blind to the beauties of their river; for which singular pleasure they relate the tradition of the Roman army, when it came in sight of the Tay, bursting into the exclamation of, *Ecce Tiberim*.

'On approaching the town are some pretty walks handsomely planted, and at a small distance, the remains of some works of Cromwell, called Oliver's Mount.

'Perth is large, and in general well built; two of the streets are remarkably fine; in some of the lesser are yet a few wooden houses in the old style; but as they decay, the magistrates prohibit the rebuilding them in the old way. There is but one parish, which has two churches, besides meetings for separatists, who are very numerous. One church, which belonged to a monastery, is very ancient: not a vestige of the last is now to be seen; for the disciples of that rough apostle Knox made a general desolation of every edifice that had given shelter to the worshippers of the church of Rome; it being one of his maxims, to pull down the nests, and the rooks would fly away.

'The flourishing state of Perth is owing to two accidents: the first, that of numbers of Cromwell's wounded officers and soldiers chusing to reside here, after he left the kingdom, who introduced

introduced a spirit of industry among the people: the other cause was the long continuance of the Earl of Mar's army here in 1715, which occasioned vast sums of money being spent in the place: but this town, as well as all Scotland, dates its prosperity from the year 1745, the government of this part of Great Britain having never been settled till a little after that time. The rebellion was a disorder violent in its operation, but salutary in its effects.

' The trade of Perth is considerable: it exports annually one hundred and fifty thousand pounds worth of linen, ten thousand of wheat and barley, and about the same in cured salmon. That fish is taken there in vast abundance; three thousand have been caught in one morning, weighing, one with another, sixteen pounds; the whole capture, forty-eight thousand pounds. The fishery begins at St. Andrew's day, and ends August 26th, old style. The rents of the fisheries amount to three thousand pounds per annum.

' I was informed that smelts come up this river in May and June.

' There has been in these parts a very great fishery of pearl, got out of the fresh-water muscles. From the year 1761 to 1764, 10,000 l. worth were sent to London, and sold from 10 s. to 1 l. 16 s. per ounce. I was told that a pearl has been taken there that weighed 33 grains; but this fishery is at present exhausted, from the avarice of the undertakers.'

[To be continued.]

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ART. IX. *Letters of the Marchioness of Pompadour, from 1753 to 1762, inclusive.* Small 8vo. 2 Vols. 5 s. sewed. Owen, &c. 1771.

THE Editor, who is also the Translator of these Letters, publishes them as genuine; declaring that he purchased the *authenticated* copies of them, ' of the executor to the Marchioness's secretary, who died lately at Amsterdam, and who, for whatever reasons of delicacy, had forborn their publication *.'—We have our suspicions, however, although we are unable to prove the negative of this asserted authenticity; but the Translator's affirmative, too, wants proof. He appeals to no witness, he mentions no authority (beside that of a nameless executor of a nameless secretary) nor does he even give us the sanction of his own name. Does he refer us to internal evidence? There is not a sufficiency of it to convince the *infidel* Reviewers, as they are sometimes sagaciously and candidly styled. We had, on the contrary, among other questionable passages, remarked the suspicious anecdote in one of these Let-

* The originals, in French, were published at the same time with the English.

ters, of a *jolly* travelling Duchefs, by whom her Grace of N. seems to be meant, and whose travels, as a *Duchefs*, did not commence till after Madame de P.'s decease: but we were anticipated in regard to this circumstance, by a critic * in a public paper; to whom, and to his answerer, we refer the final adjustment of this mysterious particular.

We grant, however, that if these Letters are forged, they are wrought by the hand of an artist; that the workmanship is rare; and that if it be not the manufacture of the person whose name is stamped upon it, it may, perchance, be *something better*. But, it will be said, that "excellence is not here the point, nor any of the requisites of perfection in epistolary writing; that we have no idea of Madame de Pompadour in a literary capacity but as a *stateswoman* (pardon the expression, ye who guide the helms of empires and kingdoms!) as the *mistress*, even in the *superior* sense of the word, of a mighty monarch, and as the arbitress, in a great measure, of the fate of Europe, for many years; that the remarks and sentiments of a person thus loftily situated, would, no doubt, greatly gratify the curiosity of the political world, who will be eager to know what secrets, what hints, or what anecdotes she may have thought proper to communicate to her confidants; that these, in whatever terms conveyed, *if well authenticated*, will, principally, be the objects of attention with the inquisitive public: and that the grand question will be, Does the elevated Dame vouchsafe to open the door of the cabinet, or even shew us but a crevice through which we may gain an insight of what passes there?"—The question is already answered.—As nothing is authenticated, whatever we see may be all a *deceptio visus*, or mere *gallantry-shew*.—As such, therefore, we leave it, for the amusement of the young people in the republic of Letters; who, we doubt not, will readily acquiesce in the Editor's opinion, that in these little volumes we may trace the great character of Madame de Pompadour: 'Her ardour for her country, her fondness for her friends, her zeal as well as ability to promote merit and patronize genius, to provide for the unprovided, and to protect virtue.'

We shall likewise transcribe the Editor's fine display of the beauties of style and manner discoverable in these Letters; in which there is some truth, though allowance must be made for the warmth of commendation with which a vender is allowed to set off the value of the commodity in which he deals:

* That critic was answered by another writer, who does not admit that the identity of the Duchefs mentioned in the letter, is sufficiently pointed out to justify the critic's application of the anecdote.

‘ These epistles,—as easy as ever flowed from human pen, are each perhaps as accurate a little essay as, without shadow of method, ever took the epistolary form; nor, though visibly unintended for the public eye, are they the less impregnated with native wit, or less sweetened with delicacy of sentiment. No wonder then if their style be easy as it is natural, and elegant as it is easy; if each letter be a model in matter and manner, with due allowance to patriot-partiality; nay if the very turn of the original remain with the thought, unviolated in the version.’

After so much encomium, some specimen may be thought necessary; and we shall give the well-written letter to Mr. Voltaire, on the famous subject of the sufferings inflicted by bigotry on the Calas family.

‘ I thank you much for the book you sent me; every thing in it is beautiful, every thing true; and you are always the first man in the world for writing and for thinking. You have great reason to preach toleration; but the ignorant cannot, and the hypocrites will not understand you. When the execution of the unfortunate Calas was mentioned to me, I thought at first the scene had passed among cannibals: but I was told it had just happened among the savages of Toulouse, in a city where the holy inquisition has been founded; and I no longer wondered. I read some passages of your work to the king, who was touched with them. He is firmly resolved to avenge and restore the memory at least of that venerable old man: for my part, I should not be sorry that his judges were sent to the galleys. The good town of Toulouse is said to be wondrous devout: God preserve me from ever being devout in such manner!

‘ To return to you, my dear sir; is it possible to write on with so much spirit at your age? Continue to instruct mankind: great is the need: as for me, I shall not cease to read and to admire you. Somebody had the insolence t’other day to address to me verses most injurious to the king and to myself. One person would insist that it was you who had written them. I retorted that they could not be yours, because they were bad ones, and because I had never done you any harm: you thus see what I think at once of your genius and your justice. I willingly forgive my own enemies, but do not so easily forgive the enemies of his majesty; nor should I greatly grieve, if the author of those same verses were to spend some time at Bicêtre, to mourn his sins, his calumnies, and his poetry together.

‘ Is it true that you have been dangerously ill, and received the sacrament with an exemplary devotion? The former piece of news I learnt with concern, the latter with satisfaction; because it confirms me in the good opinion I ever entertained of you on the score of religion. Yet do what you will, you never

will shut the mouths of your despicable, but dangerous enemies. Mr. d'Argouge dropt on the subject: *Ah! the old sinner: he never believes in God, but when he has the fever.* I rated him soundly, declaring that there was neither truth nor charity in such insinuation. Farewell, my Phebus; the good accounts I have of your health are supremely pleasing: my pleasure were complete, could I do you any, and see France in better condition.

The Letter-writer,—whoever the Writer may really be,—appears, every where, an admirer of M. de Voltaire, to an excess that does not, we apprehend, in all respects, coincide with the indifferent terms on which this celebrated genius hath, for so many years, remained, with the court of his natural prince.

ART. X. *Travels through that part of North America formerly called Louisiana.* By Mr. Bossu, Captain in the French Marines. Translated from the French by John Reinhold Forster, F. A. S. Illustrated with Notes relative chiefly to natural History. To which is added, by the Translator, a systematic Catalogue of all the known Plants of English North-America, or a *Flora Americae Septentrionalis*. Together with an Abstract of the most useful and necessary Articles contained in Peter Loesling's Travels through Spain and Cumana in South-America. 8vo. 2 Vols. 10s. 6d. in Boards. Davies. 1771.

THE provinces of North America are now become a very interesting object, particularly to the inhabitants of Great Britain. It is a country which affords ample matter for employing the pens of literary men, and accordingly publications of this kind have of late been pretty numerous; they seem to be always acceptable to the public, and when executed with fidelity by persons of ability and judgment, must, without doubt, prove both entertaining and useful.

Mr. Bossu's account of Louisiana is contained in twenty-two letters, addressed to the Marquis de l'Estrade, the first dated in February, 1751, the last in November, 1762. During this period he was engaged in two expeditions to this country, but though from his own relation he appears to have been faithful and zealous in the French service, his voyages do not seem to have been very beneficial to himself: after the first, indeed, we are told that he received a gratuity from the king of France; but the second was finished by his being recalled, and broke, together with other superior and inferior officers.

The letters were written at the request of M. de l'Estrade. At the close of one of them, the Author tells the Marquis, that 'if he cannot amuse him with his stile, at least he shall make his narrative interesting, through the singularity of the facts he intends to relate.' And, in another place, when speaking of his

his observations on the different parts of the country, and the genius of the natives, &c. he adds, 'I think this study not beneath a traveller. You are a soldier and a philosopher; I am persuaded that what I shall give you an account of will please you: for I flatter myself that you depend upon the fidelity of your historian: indeed I mean to assert nothing but what I am eye-witness of; for I can neither invent nor exaggerate.'

Some accounts, however, which this writer gives, relate to circumstances and events many years prior to his visit to this part of the world; for these therefore he must have depended upon the testimony of others; but as to the many particulars which he asserts from his own knowledge, he generally appears to be worthy of entire credit.

Among various other matters Mr. Bossu, as is customary with Authors who have written concerning the Indians, sometimes presents us with the speeches which were made on different occasions, by the chiefs and elders of these nations. It is well known that it has not been unusual with other historians to amplify and embellish this part of their subject in order to recommend their work; and we must acknowledge that we generally read these Indian harangues with a degree of diffidence. Mr. Forster, the translator, seems to intimate a little suspicion of the same kind. The Author, in relating some of the arguments which an old warrior used to animate the soldiers who were going out against the enemy, among other things we are told he said, 'Go, my comrades, as men of courage, and with the heart of a lion.' Upon which the translator's note is, 'An hyperbole no Indian in America would make use of, not knowing that creature, which is not to be met with in that country.'

Mr. Bossu give an account, as other travellers have done, of the discovery of the skeletons of elephants in North America, from whence he argues for the junction of Louisiana with Asia: after telling us that his bad state of health prevented his going to take the command of Fort du Quéne, he observes, 'this voyage would have enabled me to examine the place on the road, where an Indian found some elephants' teeth, of which he gave me a grinder, weighing about six pounds and a half.' After which he proceeds as follows: 'In 1735, the Canadians, who came to make war upon the *Tchicabas*, (Chickshaws,) found, near the *Ohio*, the skeletons of seven elephants; which makes me believe, that *Loufiana* joins to Asia, and that these elephants came from the latter continent by the western part, which we are not acquainted with: a herd of these animals having lost their way, probably entered upon this new continent, and having always gone upon main land and in forests, the Indians of that time not having the use of fire-arms, have not been able

able to destroy them entirely, it is possible that seven arrived at the place near the *Ohio*, which, in our maps of *Louisiana*, is marked with a cross. The elephants, according to all appearance, were in a swampy ground, where they sunk in by the enormous weight of their bodies, and could not get out again, but were forced to stay there.'

The translator remarks upon this passage, that modern geographical observations render this Author's supposition improbable; besides which he adds, that the teeth of the animals, said to be found on the American continent, appear, upon examination, to be very different from those of the common elephant, and consequently they cannot be of the same species.

Mr. Bossu has, nevertheless, several reflections on the population of America, and its connection with Asia on the side of Tartary, in this his ninth letter, and in the twenty-first. Among other remarks, he takes notice of a conjecture, which has by some persons been embraced, that there is a part of America which was peopled by the Welch, and that their language formed a considerable part of the languages of the American nations. Though he does not appear to lay any great stress upon these relations, he tells us that 'the Dutch brought a bird, with a white head, from the streights of *Magellan*, which the natives called *Penguin*; this word is an old Welch one, and signifies *white head*; from hence they conclude that the natives originally came from Wales.' The translator's note upon this passage seems a very just one, when he tells us, 'This, however, is a wrong supposition; for it appears, that the bird in question has a black, and not a white head; but its name is Spanish, and signifies a fat bird, the *Penguin*, or rather *Pinguin*, being very fat.'

We shall now add a few extracts, by which our readers may be enabled to form some judgment both of the original and of the translation. There are many interesting relations which we might select, but as they are generally of a greater length than our limits will allow, we must be contented with some shorter quotations.

Mr. Bossu gives the following account of the ceremony of adoption among the *Akanzas*, to which he himself submitted:

'The *Akanzas* have adopted me; they have adopted me as a warrior and a chief, and have given me the mark of it, which is the figure of a roe-buck imprinted on my thigh. I have willingly undergone this painful operation, which was performed in the following manner: I was seated on a tyger's skin; an indian burnt some straw, the ashes of which he diluted with water: he made use of this simple mixture to draw the roe-buck; he then followed the drawing with great needles, pricking them deep into the flesh, till the blood comes out;

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this blood mixing with the ashes of the straw, forms a figure which can never be effaced. I smoked the calumet after that; they spread white skins under my feet, on which I walked; they danced before me, crying out for joy; they told me afterwards, that I could go to all the people that were their allies, present the calumet, and shew my mark, and I *would* be well received; that I was their brother, and that if any one killed me, they would kill him; now I am a noble *Akanza*. These people think they have done me all the honour due to a defender of their country, by thus adopting me: and I regard this honour almost like that which the *Marshall de Richelieu* received, when his name was inscribed in the golden book at *Genoa* among the noble *Genoese*. It is true, there is some difference between an inscription and the operation I have undergone; I cannot express to you how much I have suffered by it; I did all I could to prevent shewing how much I was affected; on the contrary, I joked with the Indian women that were present; and all the spectators, amazed at my insensibility, cried out for joy, and danced round about me, saying, I was a true man. The pain has been very violent, and I have had a fever from it for a week together. You cannot believe how fond the *Akanzas* are of me since that time.'

One of this writer's letters, dated at the *Illinois*, concludes with the following relation: 'I shall finish my letter with the description of a very odd and extraordinary ceremony, performed by the *Missouris*, who came hither as ambassadors at the time when the *Chevalier de Boissbriant* commanded here. This tragic story will at the same time serve to teach officers,—that both the theoretical and the practical part of geography ought to be understood by them; and that it is necessary they should carefully study the interior situation of a country where they are at war.—

'In 1720, the Spaniards formed the design of settling at the *Missouris*, who are near the *Illinois*, in order to confine us (the French) more to the westward.—They believed, that in order to put their colony in safety, it was necessary they should entirely destroy the *Missouris*; but concluding it would be impossible to subdue them with their own forces alone, they resolved to make an alliance with the *Osages*, a people who were the neighbours of the *Missouris*, and at the same time their mortal enemies.—With that view they formed a caravan at *Santa-Fe*, consisting of men, women and soldiers, having a *Jacobine* priest for their chaplain, and an engineer-captain for their chief and conductor, with the horses and cattle necessary for a permanent settlement.

'The caravan being set out, mistook its road, and arrived at the *Missouris*, taking them to be the *Osages*. Immediately the

the conductor of the caravan orders his interpreter to speak to the chief of the *Missouris*, as if he had been that of the *Osages*, and tell him that they were come to make an alliance with them, in order to destroy together the *Missouris* their enemies. The great chief of the *Missouris* concealed his thoughts upon this expedition; shewed the Spaniards signs of great joy, and promised to execute a design with them which gave him so much pleasure. To that purpose he invited them to rest for a few days after their tiresome journey, till he had assembled his warriors, and held council with the old men: but the result of this council of war was, that they should entertain their guests very well, and affect the sincerest friendship for them. They agreed together to set out in three days. The Spanish captain immediately distributed fifteen hundred muskets amongst them, with an equal number of pistols, sabres, and hatchets; but the very morning after this agreement, the *Missouris* came by break of day into the Spanish camp, and killed them all, except the *Jacobine* priest, whose singular dress did not seem to belong to a warrior: they called him a *Mag-pie*, and diverted themselves with making him ride on one of the Spanish horses, on their days of assembly.

‘ All these transactions the *Missouris* themselves have related, when they brought the ornaments of the chapel hither. They were dressed out in these ornaments: the chief had on the naked skin the chasuble, with the paten suspended from his neck, having driven a nail through it, and making use of it as a breast plate; he marched gravely at the head of all the others, being crowned with feathers and a pair of horns. Those that followed him had more chasubles on; after them came those who carried the stole, followed by those who had the scarfs about their necks; after them came three or four young Indians, some with albs, and others with surplices on. The Acolothists, contrary to order, were at the end of the procession, not being adorned enough, and held in their hands a cross or chandelier, whilst they danced in cadence. These people, not knowing the respect due to the sacred utensils, hung the chalice to a horse's neck, as if it had been a bell.

‘ The first Frenchman who saw this masquerade arrive, ran laughing to give M. de Boisbriant intelligence of it: this officer, who is as pious as he is brave, was overcome with grief at the sight of the Indians, and knew not what to think of the event; he feared they had destroyed some French settlements; but when he saw them *near-by*, his sadness vanished, and he had much to do to keep himself from laughing with the rest. The *Missouris* told him, that the Spaniards intended to have destroyed them; that they brought him all these things, as being of no use to them, and that, if he would, he might give them
such

such goods in return as were more to their liking. Accordingly he gave them some goods, and sent the ornaments to *M. de Bienville*, who was then governor-general of the province of *Louisiana*. As the Indians had got a great number of Spanish horses from this caravan, the chief of the *Missouris* gave the finest to *M. de Boishbriant*.

In his last letter, *M. Bossu* tells us of a method which was employed to impose upon the Spaniards: 'The inhabitants of *Cuba*, says he, who were plagued by the *Spaniards* to discover the gold mines, being desirous of getting rid of these importunate guests, told them, that besides the gold which they would find in the isle of *Bimini*, there was likewise a river and a fountain which made old men young by bathing in it. This account was immediately transmitted to the court of *Madrid*, where it engaged many *Spaniards* to embark at *Cadiz*, in order to go to the *West Indies* to see this wonder, which, if it had really existed, would have been worth more than all the gold in the world. When these *Spaniards* returned to *Cadiz*, every one found that they had been deceived; instead of being young, they were grown older, and the people laughed at their long and troublesome voyage.'—Our Author and his company had agreed among themselves to make the trial, had they been carried to *Bimini*, which now belongs to the *English*, and is called the *Ile of Providence*.

The second volume of this work contains only the Author's last letter, which is followed by a catalogue of plants, shrubs and trees in North America. To this is added, 'an abstract of the most useful and necessary articles mentioned by *Peter Loeffling*, botanist to his Catholic majesty, in his travels through Spain, and that part of South America called *Cumana*, consisting in his life, and in systematical descriptions of the plants of both countries, referring to the pages in the original Swedish edition.'

Peter Loeffling was a native of Sweden, and disciple of *Dr. Linnæus*; he was a most industrious botanist, and a kind of enthusiast in the science. He was employed by the king of Spain to collect the various species of plants in that country and in South America, where this ingenious and worthy young man prematurely ended his days, on the 22d of February 1756, to the great regret of all who knew him, and of all the lovers of that branch of knowledge to which he was devoted.

The translator finishes the life of *Peter Loeffling* with expressing his laudable and 'most ardent wish that England may never be without disinterested and patriotic men, who, for the increase of useful learning and the knowledge of nature, will exert their influence, genius and wealth, to promote, encourage and protect, the investigation of natural history in the

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West Indies and America, on the Senegal and Gambia rivers in Africa, and the great and extensive possessions which the English enjoy in the East Indies, and wherever their navigation extends.'

ART. XI. *The Genealogies of Jesus Christ, in Matthew and Luke, explained; and the Jewish Objections removed.* By Richard Parry, D. D. Preacher at Market-Harborough. 8vo. 1s. 6d. Davies, &c. 1771.

IT is well known, that to reconcile the different genealogies of our Saviour, given by St. Matthew and St. Luke, and to remove the difficulties separately attending them, hath long and often been the business of divines; who have been the more solicitous upon this head, as both Jews and Infidels have hence formed objections to Christianity. In the present tract, Dr. Parry chiefly encounters the Jews; in opposition to whom, he hath undertaken to shew, that Jesus Christ was indeed of the house and lineage of David. With this view, he reduces the subject to six propositions, which are as follows: 1. The line from David to Joseph is filled up with a succession of different names, two only excepted. 2. It is the plain and obvious design of each Evangelist to shew, that Jesus, the Son of Mary, was the Son of God, and not of Joseph. 3. It must, therefore, have been the intention of both Evangelists, in proving the relationship of Jesus to the house of David, to shew, that his mother was descended from that house. 4. The pedigree in St. Matthew is the natural line from David to Joseph, the husband of Mary, who was likewise of the house of David. 5. The pedigree in St. Luke is the natural line from David, through Nathan, to Jesus the son-in-law of Joseph, who, as the husband of Mary, was the son-in-law of Heli. 6. Salathiel and Zorobabel in St. Luke are different persons from those of the same name in St. Matthew.

The three last of these propositions are the principal objects of Dr. Parry's attention. In order to reconcile the three series of fourteen generations given by St. Matthew, our Author makes the last person of one series the first of the next; and thus, says he, we have a remarkable person at the head of each class—ABRAHAM *who had the Promises*—DAVID *the King*—JECHONIAH *the Captive*. We have also a remarkable person at the foot of each—DAVID *the King*—JECHONIAH *Captive*—JESUS *the Christ*. As the second series contains fifteen persons, and is on that account faulty, Dr. Parry excludes *Foram* from it; in which he is supported by the authority of one manuscript, and the *Glossa ordinaria*, as well as by the reason for which Abaziah, Joash, and Amaziah are supposed to have been excluded. What is alleged, to prove, that the Salathiel and Zorobabel

Zerobabel in St. Luke, are different persons from those of the same name in St. Matthew, is worthy of notice, though, perhaps, the matter will not yet be considered as cleared of all its difficulties.

The Author has illustrated his work by a number of notes, several of which are ingenious and valuable. His interpretation of Luke vii. 28. (*He that is least in the kingdom of heaven*) which he applies to the Messiah, is so singular, that we should have been glad to have seen his reasons for it at large. But whatever may be thought of this particular criticism, Dr. Parry's remarks will, we doubt not, in general, obtain the approbation of his learned readers.

MONTHLY CATALOGUE,

For JANUARY, 1772.

RELIGIOUS and CONTROVERSIAL.

Art. 12. *A Letter to the Right Honourable Lord North*, concerning the intended Application to Parliament for Relief in the Matter of Subscription to the Thirty-nine Articles and Liturgy of the Church of England. By a Layman. 4to. 1s. Bladon. 1772.

WE may safely venture to pronounce, that this letter is what it professes to be, the Composition of a Layman. It is not written in the manner that might be expected, and would, indeed, be almost unavoidable in a Divine, but with the liberal spirit of a person who converses much in the world, and is entirely free from ecclesiastical restraints. Though the Author appears to be well acquainted with the subject of Subscriptions, he enters no farther into the theological part of it than is necessary to his principal purpose, which is, to offer such considerations with regard to the application of the petitioning clergy, as will be likely to have an effect upon statesmen and members of parliament.

After a genteel introduction to Lord North, our Letter-writer proposes to shew, that Subscription to the Thirty-nine Articles and Liturgy of our church is extremely prejudicial to the cause of genuine Christianity, and to the interests of truth and virtue; that no real advantage is, or possibly can be, derived from it; and that there is nothing in the spirit of the times, or temper of the people, that is, in the least, unfavourable to the petitioners, but, on the contrary, extremely friendly and favourable to them. Having represented the unfortunate situation of many of the clergy, in being obliged to declare their assent to forms which they cannot approve, and having pointed out some few of the absurd doctrines contained in the Articles, the Author adds the following animated reflections:

‘ Good God! that, in a philosophic age, in a Protestant Country, a Country famed over the whole Globe for having given birth to the greatest masters of reason that ever appeared among men, a Country, where the writings of a *Locke*, a *Hoadley*, a *Clarke*, a *Butler*, are in the hands of thousands and ten thousands, that in such a Country, I say,

say, it should be required of Christian Preachers, of the authorized Teachers of morality, to profess their belief in such doctrines as these! Every puny Infidel, every Mite of Scepticism sees and laughs at the Absurdity of them, pours out all his stores of wit, ridicule, and contempt on the Clergy, raves against Priests and their craft, calls religion a cheat, riots in unrighteousness, and plunges into all the horrors of Infidelity. The friends of religion see this and weep; its enemies exult and triumph, and our Ecclesiastical Governors look on, and do nothing. *O tempora! O mores!*

As to the question, 'Does Christianity, does the church, does society derive no advantage, no benefit from the Subscription of our Clergy to the Thirty-nine Articles?' the writer answers, That, after the most attentive consideration of the subject he is capable of, he cannot possibly perceive a single advantage that either is, or can be derived from it, whether it be considered in a religious, moral, or political view. That it cannot be productive of any real benefit, he shews in a satisfactory manner; and then comes to what politicians will pay the most regard to, the temper and spirit of the times. An extract or two, from this part of the letter, will be pleasing to many of our readers.

'But it is said, that the times are not ripe for reformation, that it would be dangerous to attempt it, that it would be strenuously opposed by the people, that it could not possibly be effected without breaking in upon the public peace: in a word, that a reformation is, at present, *impracticable*. This notion is propagated, with great diligence, by a certain order of men; with what views, and for what purposes, it requires no great discernment to perceive; but it has not the least shadow of reason to support it. Were an attempt to be made to destroy our ecclesiastical constitution, to introduce a new mode of worship, to take away the use of their Bibles, or Prayer-Books from the people, to establish the doctrine of transubstantiation, &c. by act of Parliament, there would be a very just and reasonable foundation for such an alarm; but to suppose that the people would make any opposition to the Petitioning Clergy, that Wilkes, Junius, or the whole Bill of Rights could possibly procure a Petition or Remonstrance from any county in the kingdom, in support of the thirty-nine Articles, were they so foolish as to attempt it, is so absurd and ridiculous a supposition, that it scarce deserves a serious refutation. What, in the name of common sense, have the Laity to do with the thirty-nine Articles? Every Layman in the kingdom is very well satisfied with believing as much as he can, and leaves it to the Clergy to believe more, without envying them so distinguished a privilege. When the affair of Subscription to Articles of Faith, or the case of the Petitioning Clergy is mentioned in any company of Physicians, Lawyers, Gentlemen of the Army or Navy, Merchants, Shopkeepers, Artificers, or any promiscuous Company, the language of almost every man is,—*Give the Clergy good Livings, and they'll subscribe any thing*. There is not a Layman in a Thousand who has ever read the thirty-nine Articles; and of those who have read them, it may safely be affirmed that there is not one in ten thousand who either understands them, or gives himself any concern about them.'

'The Clergy themselves, when the subject of reformation is out of sight, complain loudly and frequently, of the great coldness and indifference that prevails among all ranks of men in matters of religion; and it must be acknowledged, that there is too much reason for the complaint. This being the case, what ground is there to imagine, that the public peace can possibly be interrupted, by relieving the Petitioning Clergy in regard to the Thirty-nine Articles?—Public disturbances for the sake of the *Athanasian Creed*, the doctrine of *original sin*, *Predestination*, &c.! The very supposition is enough to make the gravest Philosopher in the kingdom smile. Civil commotions, in such an age as the present, and among such a people, on account of the Articles of our Church, would be such a Phenomenon in the moral and political world, my Lord, as I am convinced is not to be paralleled in any history ancient or modern.

'But though the Gentlemen of the present age are unfortunately very cold and indifferent in matters of religion, yet many of the Clergy tell us, and their testimony must be admitted in this case, that all the sensible Women in the kingdom, especially the old ones, nay and many of the young ones too, are great friends to the thirty-nine Articles, and particularly fond of the *Athanasian Creed*; to such a degree, indeed, that if this Creed were to be discarded, and the Articles altered, there is great reason to fear that many of them would never enter a Church again, but shut themselves up in their closets on the days appointed for public worship, and amuse themselves, in the best manner they could, with the Prophets and Apostles; or, with what would probably be still more to their Taste, Bishop Beveridge, and the other reverend Devotionalists, who love to expatiate on the Trinity, and the rest of the *incomprehensible* mysteries of religion. This would be a serious affair, indeed! for if a reformation should take place, our Churches might be in great danger of being totally deserted, and the most dreadful consequences might ensue. In case of such a calamity, however, the wisdom of Government would, no doubt, take care to secure the public tranquillity: the most respectful attention would be paid to the PETITIONS and REMONSTRANCES of the good Ladies, and if any notice should be taken of them from the throne, as there is every reason to think there would, their case would be looked upon as of equal importance, at least, with that of the HORNED CATTLE; though this seems to be a growing evil, and likely to baffle the united skill of all the Cow-Doctors in the kingdom.'

The Author, having paid his respects to the Ladies, proceeds to the Clergy of different ranks and orders, whose peculiar characters he has happily discriminated;—but we must refer our readers to the work itself, which, being concise, lively, and entertaining, will, perhaps, be perused by many persons, who have no taste for more elaborate and more solemn disquisitions.

Art. 13. *The Reasonableness of requiring Subscription to Articles of Religion from Persons to be admitted to holy Orders, or a Cure of Souls, vindicated*, in a Charge delivered to the Clergy of the Diocese of Oxford, in the Year 1771. By Thomas Randolph, D. D. President of C. C. C. Lady Margaret's Professor of Divinity, and Arch-Deacon of Oxford. 8vo. 6d. Rivington.

REV. JAN. 1772.

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When we say that Dr. Randolph is as able an advocate for subscription as those who have gone before him upon the same subject, we pay no compliment to the cause in which he is engaged; for we think him equally unsuccessful. He has alleged no arguments but what have been urged again and again, and which, in our opinion, have been unanswerably refuted. On this account, we are sorry that the Dr.'s *charge* met with so *united* an approbation from the clergy of the diocese of Oxford, among whom, we know, are many very respectable characters; but it may naturally enough be supposed, that they have not given a minute and critical attention to the arguments which have been used on both sides in this controversy. Dr. Randolph contends that the thirty-nine Articles ought to be subscribed in the sense of the imposers. This notion will accord very well with his extreme zeal for the Athanasian doctrines, but it does not coincide with the latitude which he seems willing to allow in other respects. It is, indeed, with concern, and almost with surprise, that we perceive such numbers of the Arminian clergy to be eager for a continuance of subscription to the present Articles, though these Articles must eternally expose them to insuperable difficulties, and afford great occasion of triumph to the Methodists.

Art. 14. *A Letter to his Grace the Archbishop of Canterbury, on the Subject of the intended Petition to Parliament, for Relief in the Matter of Subscription to the Thirty-nine Articles, and the Liturgy, of the Church of England.* By a Clergyman of the Church of England. 8vo. 6d. Johnson.

This letter is written in favour of the petitioning clergy, and hath suggested several considerations to the Archbishop of *Canterbury*, which, from the well-known candour of his Grace, and the moderation of his principles, will, it is to be hoped, meet with due regard.

Art. 15. *A summary View of the Laws relating to Subscriptions, &c.* with Remarks, humbly offered to the Consideration of the British Parliament. 8vo. 6d. Wilkie. 1772.

As Subscriptions are, at present, an object of public attention, a summary view of the laws relating to them is very reasonable and useful; and the Author hath added a number of judicious remarks, all of them calculated to promote the desirable scheme of the Petitioning Clergy.

Art. 16. *Queries*, recommended to the Consideration of the Public, with regard to the Thirty-nine Articles. 8vo. 1s. Johnson. 1772.

The absurd and false doctrines contained in several of the 39 Articles, cannot be better exposed than in this little tract, which, by a series of perspicuous and well-digested questions, is fitted to strike conviction on every ingenuous and rational mind. The Author says, that he cannot think an apology necessary for so free a discussion of Articles of human invention, and bringing them to the test of a strict comparison with the word of God; which Articles, upon the most serious consideration, he has been determined, many years ago, never again to subscribe, and he heartily laments his subscription to them, though an act done in his younger days, at a time when he judged it not unlawful.

The writer hath subjoined a collection of texts, taken out of the Old and New Testament, which it may be proper for clergymen to read publicly, and to declare their resolution of adhering to them, when they assume the charge of a Christian congregation. To this he thinks may be added, a solemn protest against the gross corruptions of popery, and all impositions upon conscience, not warranted by the express declarations of Christ and his apostles.

Art. 17. *Letters to the Reverend Doctor Benjamin Dawson*, occasioned by a late Publication of his, intitled, 'Free Thoughts on the Subjects of a farther Reformation of the Church of England, with Remarks.' To which is prefixed, An Address to both Houses of Parliament. By Philalethes. 8vo. 1s. Bladon.

Dr. Priestly, speaking of Dr. Balguy, said, 'I have so good an opinion of Dr. Balguy's good sense,—as to think it a thousand to one, but he himself is an unbeliever in many of the 39 Articles;' and he has, likewise, thrown out the following question, 'Who among the clergy, that read and think at all, are supposed to believe one third of the 39 Articles?'

These two passages gave great offence to Dr. Dawson, and drew from him some severe strictures, in a late publication; which strictures have provoked the wrath of the present writer, who is a warm and spirited advocate for Dr. Priestly. The Author appears to us to have succeeded in proving, that the suggestions complained of by Dr. Dawson are actually to be met with in the *Free Thoughts*, and even in the Dr.'s own writings, though expressed in different language. In other respects, Philalethes hath shewn himself a notable Controversialist; but we can by no means compliment him upon his candour, or his knowledge of human nature. What are we to think of his acquaintance with the world, when he calls upon the houses of parliament to 'down with all human establishments?' His observations, in his 33d page, concerning the fact related of a prelate and a clergyman,—are unmanly, and illiberal. In short, he is one of those zealous, we had almost said, *furious* Dissenters, who may possibly please the persons who are already as warmly devoted to the sentiment embraced by him as he is himself; but, we are persuaded, his method of writing will never gain him a single proselyte.

The Petitioning Clergy are engaged in so good a cause, that we should be sorry to have them interrupted in the course of their undertaking. As, on this account, we would not have them go out of their way to attack the Dissenters, so, on the other hand, we could wish the Dissenters to avoid reproaching them for having subscribed the 39 Articles, and to consider them in the true light wherein they appear, which is, that of generous advocates for religious liberty. We are old enough to remember the time when Clarke, Hoadley, Sykes, and other eminent men, in the established church, who, at the beginning of the present century, stood up in the cause of truth, were spoken of in the highest terms of respect, by the dissenting clergy. The same regard is due to the gentlemen who now exert themselves for the rights of conscience; and the same regard will, we doubt not, be paid them, by the candid and liberal part of the Dissenters.

Art. 18. *A short Account of the wonderful Conversion to Christianity of Solomon Duitsch*, lately a learned Rabbín and Teacher of several Synagogues. Extracted from the Original published in the Dutch Language by *himself*, and improved with a Preface and Remarks, by the Rev. Mr. Burgmann, Minister of the Protestant Lutheran Chapel in the Savoy. Now first translated into English. 12mo. 2s. 6s. Wilkie.

Mr. Rabbín Duitsch's conversion is rightly styled *Wonderful*, as it proceeded, originally, not from reason and argument, but from certain agonies and distresses both of mind and body*, which, indeed, with some enthusiasts, are denominated *Convictions*: They are also called *workings of the Spirit*, (still more presumptuously) *God's dealings*, &c. On the whole, it may be questioned whether Mr. Burgmann will gain much reputation by introducing into this country, a translation of a visionary performance; which can only be acceptable among certain of our Sectaries, who may think it somewhat *in their own way*.

Art. 19. *The Preacher's Directory*; or a Series of Subjects proper for public Discourses, with texts under each Head: To which is added a Supplement, containing select Passages from the Apocrypha. 4to. 6s. Johnson. 1771.

Though no author's name appears in the title-page of this work, we find the preface subscribed by that of William Enfield, who is already known to the world by some ingenious and useful publications. We must class the present compilement under the same denomination; as it may prove peculiarly serviceable to persons in the ministerial office: though others may find benefit from it in conversing with the subjects of scripture. There may possibly be a small objection or two raised against the writer's method: some may think that, as his work is solely confined to the declarations of holy writ, a sufficient regard is hardly paid, in his plan, to those, not merely distinguishing, but essential and important peculiarities to which its other parts bear an immediate regard. Thus, when our Author introduces virtue in the general, they may wish that it should not have appeared as if it was separated from its true foundation in piety, or from the proper character to be given by us, as believers in the New Testament, of every good disposition and action, as *Christian* virtues. He does, however, pay a particular attention, as indeed he ought, to the Christian scheme; and notwithstanding any such objection as that mentioned above, the performance is, upon the whole, executed with care and judgment, and will, we doubt not, be very acceptable to those for whom it was designed.

We shall extend this article no farther than by inserting the passage with which the Author concludes his preface.

To shew (says he) how far preaching is capable of an agreeable and useful variety, and to afford those who compose sermons some assistance in the choice of subjects and texts, is the design of the following work. If it be executed with any degree of accuracy, I

* Whether there was any degree of mental *derangement* in the case, seems to be a matter of some doubt.

claim to myself no other-merit, than that of one who presents the public with a useful map of a country much frequented by travellers. I pretend not to be myself particularly acquainted with the whole of the country which I have described, much less to be master of any part of it. I am sensible that I may possibly have omitted many paths which are well known to others, and that the plan is capable of being much farther enlarged and improved. But the principal lines are, I hope, right, and may serve to shew those who are entering upon this journey, what a vast extent of country lies before them, and to assist them in chusing such paths as shall afford them the greatest pleasure and advantage.

MATHEMATICAL.

Art. 20. *The Ready Observer.* By N. D. Falck. 4to. 3 s.

Welles and Grosvenor, Stationers. 1771.

This treatise is intended to assist the seaman in determining his latitude by any altitudes of the sun at any time of the day, independently of a meridional altitude. The object is undoubtedly of importance; and the instructions and tables here given for that purpose will be generally acceptable. The Author disclaims the merit of invention, and candidly confesses, that the method here proposed was first suggested by Mr. *Douwes*, a mathematician of *Amsterdam*; and that it was published in *England* by Mr. *R. Harrison* of *Whitehaven* under the title of *Harrison's Solar Tables*. This pamphlet, though eagerly purchased at its first publication, was not so useful as it might have been, because it wanted several tables which were necessary to facilitate the computation. These tables are here supplied; their use in determining the latitude from given observations, and the general rule for this purpose are stated and explained by several examples. The tables are, logarithmic solar tables of half-elapsed time, middle-time, and rising, for six hours, to every minute and half-minute; a table of the sun's declination; a table of natural sines and secants less radius, and a table of common logarithms. The Author has likewise given, in his introduction, a table of refraction, and another of the distances of the visible horizon corresponding to altitudes above the surface from 1 to 50 feet. The general rule is as follows:

Adjust your quadrant, take precise (or as near as you can) to a minute on your watch, the altitude; which correct from refraction, dip, and the sun's semidiameter, and call it the true altitude. Subtract the hours, minutes and seconds of time when each altitude was taken, from each other; and half the remainder is half-elapsed time. Subtract the natural sines of both altitudes from each other; and the difference call the remainder. To the secant less radius of the latitude by account or supposed latitude, add the secant less radius of the sun's declination (whether they are of one denomination or in opposition;) and that sum is the logarithm ratio. Add the logarithm ratio, the common logarithm of the remainder, and logarithm of half-elapsed time into one sum, which gives the logarithm of middle time. The hours, minutes and seconds, answering to the logarithm of middle time, subtract from half elapsed time; the remainder is that time which the sun had to rise or ascend to the meridian, when the greatest altitude was taken:

and is called Rising. Compare the hours and minutes of rising with the apparent time by the watch, and the difference will shew whether the watch is too fast or too slow. From the logarithm of rising subtract logarithm ratio, the remainder is a common logarithm. The number of this last logarithm is a natural sine, whose degrees and minutes is that space which was wanting of the sun's meridian altitude, when the greatest altitude was taken. To the natural sine last found, add the natural sine of the sun's greatest altitude taken : and their sum is the natural sine of the sun's meridional altitude that day, and at the place where the greatest altitude was taken.'

'The problem is an approximation ; and a meridian observation, when opportunity offers, will prove the truth of the method best of any thing.'

This work, our Author tells us, is only an introduction to a more considerable publication ; and if he meets with encouragement in any degree like that with which the generous public has already honoured him in his first attempt, we apprehend it will not long be delayed. We seldom hear of ' 1150 copies subscribed for in 3 days application, and without a single advertisement.' 'This is, indeed, an instance of generosity, as well as of approbation,' scarce conceivable. We are duly sensible of the liberality and candour of the public, and are ready to join with Mr. F. in acknowledging, that '*Great Britain* is justly famed for encouraging every laudable undertaking.' And yet we have had occasion to observe, that publications, as '*laudable in their design, and as faithful in their execution,*' as that now before us, have, with all the aid of connection, correspondence, and advertisement, circulated much more slowly.

* * * The rule for resolving the problem, which occasioned this publication, together with the necessary tables for that purpose, may be found in the *Nautical Almanack* for 1771, and the *Tables requisite to be used with the Ephemeris*.

Art. 21. *Every Man his own Gauger.* By J. Illenden. 1 s. 6 d. Canterbury. Printed for the Author, and sold by Baldwin, &c. London.

This small treatise contains five tables with their explications, together with some previous instructions, that may be useful to those who wish to be able to estimate the capacity and contents of divers kinds of vessels. The tables are calculated on the supposition that all vessels are of a cylindric figure, whose diameters are always regular ; but the Author has premised rules for practice, in order to find a mean diameter of other vessels, whose diameters are irregular ; and he has avoided every thing that might prevent his book from being of general use to the public. The 1st table contains the superficial contents of diameters, from 1 inch with their tenths, to 12 inches diameter ; from thence, inches and quarters, to 40 inches diameter.

Table 2, is the inches contained in wine and beer gallons, with their half gallons, quarts, pints, and half-pints ; also in the Winchester bushel, half bushel, peck, gallon, quart and pint.

Table 3, shews the contents, in inches, of the several diameters, from 1 inch to $4\frac{1}{2}$ inches with their tenths ; and from 1 inch to 10 inches deep.

Table

Table 4, gives the contents in wine and beer measure from $4\frac{1}{2}$ inches to 12 inches diameter, with their tenths; and from 1 inch to 20 inches deep, in gallons, quarts, pints and odd inches..

Table 5, shews the contents in gallons and odd inches, in wine and beer measure, from 12 to 24 inches, with their quarters; from thence to 40 inches diameter; and from 1 inch to 60 inches deep.

The Author observes, that the calculation of these tables has been a laborious task, and that they are the first of the kind, which were ever attempted, or at least published.

Art. 22. *A Familiar Introduction to the Theory and Practice of Perspective.* By Joseph Priestly, LL. D. F. R. S. 8vo. 5 s. boards. Johnson.

Perspective is an art equally entertaining and important; and, like all others, whose foundation is mathematical science, its principles and practice are capable of the strictest demonstration. It is justly to be regretted, that those who are tolerably well skilled in the *theory*, find themselves greatly at a loss in reducing their knowledge to *practice* in particular cases; and that others, who are adepts in the *mechanical* part of this extensive science, know little of the *geometrical* principles on which it is founded. Neither the unskilfulness of the former, nor the ignorance of the latter, can be reasonably ascribed to the want of necessary instruction in both respects. But it may be fairly presumed, that the principles and practice have not been so regularly connected, or comprized within so small a compass, as to render the attainment of both sufficiently plain and easy. Some writers have been immoderately diffuse in explaining the *theory*, whilst others have been equally prolix in illustrating the *practice* of perspective; so that those who wished to arrive at a clear idea of both, in a summary way, have still laboured under considerable disadvantages. Dr. P. proposes to obviate these difficulties and inconveniencies: and though we are not of opinion, that his attempt for this purpose is so well executed as his abilities and application, had he allowed himself more time, might have rendered it; yet, we are persuaded, it will supply those, for whose use it is intended, with very serviceable hints of instruction and improvement. It is not improperly entitled a *Familiar Introduction*: and his drawings are well calculated to represent the general grounds of this useful art to the capacity of the youngest. 'It is by no means intended,' says the Author himself, to supersede other valuable works that contain a greater variety of examples, and a detail of particular processes, which are highly useful to those who have much practice in this art.' 'I flatter myself,' adds he, that, by the help of this introduction, those books will be much better understood, and more useful than ever.'

Our readers, perhaps, who employ themselves in the art of drawing, will be pleased with a transcript of the following advertisement: 'I have seen,' says Dr. Priestly, a substance, excellently adapted to the purpose of wiping from paper the marks of a black lead pencil. It must, therefore, be of singular use to those who practise drawing. It is sold by Mr. Nairne, mathematical instrument-maker, opposite the Royal-Exchange. He sells a cubical piece, of about half an inch, for three shillings; and, he says, it will last several years.'

Art. 23. *Two Mathematical Essays*: the first on Ultimate Ratios, the second on the Power of the Wedge. By the Rev. Mr. Ludlam. 8vo. 2 s. 6 d. sewed. Cadell.

These essays contain several just and useful observations. In the first, the Author makes some general remarks on the methods used by ancient and modern mathematicians in comparing rectilinear with curvilinear figures; and he observes, that, as no part of a curve line can ever coincide with a strait line, they were obliged to recur to other principles than those which are derived from the elements of common geometry. The ancients made use of the method of *exhaustions*, of which we have an example in the second proposition of the twelfth book of *Euclid*. The argument adopted in this method is called *reductio ad absurdum*, which, though strictly logical, is always tedious; inasmuch as every proposition must be divided into two cases, in one of which you are to shew, that the former of the quantities to be compared together is not greater than the latter, and in the other, that it is not less. *Cavalierius**, in order to contract this method of reasoning, proposed what is called the method of *Indivisibles*, in which he was followed by Dr. *Wallis* and others of the last century. In this method every line is supposed to consist of a number of other lines of the *smallest possible* length; every curve was considered as a polygon, each of whose sides is one of those *indivisible* lines; with other like suppositions equally absurd and ungeometrical. These principles soon led their followers into perplexity, and oftentimes into error; nor was it easy to fix bounds to those liberties when once introduced. To avoid both the tediousness of the ancients, and the inaccuracy of the moderns, Sir I. Newton introduced what he called the method of *prime and ultimate ratios*, the foundation of which is contained in the first Lemma of the first book of the *Principia*. Our Author apprehends, that the difficulties and controversies which have been raised on this subject, have been owing to the want of considering that Sir Isaac is in this Lemma laying down the *definition* of a term, and not *proving a proposition*. He proceeds to explain this Lemma after the following manner: 'Let there be two quantities, one fixed and the other varying, so related to each other that, 1st, the varying quantity continually approaches to the fixed quantity. 2dly, That the varying quantity does never reach or pass beyond that which is fixed. 3dly, That the varying quantity approaches nearer to the fixed quantity than by any assigned difference; then is such a fixed quantity called the *Limit* of the varying quantity: or in a looser way of speaking, the varying quantity may be said to be *ultimately equal* to the fixed quantity: which phrase is not to be taken in an absolute literal sense, there being no *ultimate* state, no particular magnitude that is the *ultimate magnitude* of such a varying quantity.'

The three properties, above laid down, are illustrated in several numerical and geometrical examples, for which we refer to the book itself.

In the second essay, the Author premises and demonstrates several principles, by means of which he afterwards examines the machines commonly made use of in determining the power

* See *Geometria indivisibilibus promota*. Ed. 1635.

of the wedge, and gives what he apprehends to be the solution of this problem. And he concludes, that the whole force on both sides of the wedge, is to the whole force on the back as the square of the side of the wedge to the rectangle under half the back and the perpendicular height. The problem, he adds, as it is here proposed, perhaps, will not suit any case in which the wedge can be *practically* introduced, but must ever remain a matter of *useless speculation*.

The appendix contains a description of two machines, intended to shew the power of the wedge in the case before-mentioned.

Art. 24. *Directions for the Use of Hadley's Quadrant, with Remarks on the Construction of that Instrument.* By the Rev. Mr. Ludlam. 8vo. 3 s. sewed. Cadell. 1771.

Hadley's quadrant, or as foreigners call it, the English Octant, was first described by John Hadley, Esq; in a paper given in to the Royal Society, May 1731. See Phil. Trans. No. 420. In this paper he describes two reflecting octants, the latter of which does not essentially differ from those now commonly made. He likewise explains the principles on which these instruments were constructed. In a subsequent paper, Mr. H. gives a very circumstantial account of a great number of trials made on board the Chatham yacht, whereby the great usefulness of these instruments at sea was sufficiently proved; and yet it was at least twenty years before they began to come into use: so slow are even the best improvements in making their way against old prejudices! It appears, from a paper in Sir I. Newton's hand-writing, found in Dr. Hadley's collection after his death, and published in No. 465 of the Philosophical Transactions, that he was the *first* inventor of these reflecting octants; though Mr. Hadley's great abilities and particular skill in optics leave no room to doubt but that he likewise was an original inventor; and accordingly this instrument has alwas borne his name. After this short abstract of the history of their invention, Mr. Ludlam proceeds to give an account of the several sorts of reflecting instruments used in taking angles. And, he observes, that the best size and sort for general use seems to be those of fifteen inches radius, made of mahogany, with a brass plate on the limb for the divisions. The following pages contain a minute and accurate description of the several parts of the reflecting octant, together with the apparatus belonging to it. The Author has likewise laid down particular rules for examining and adjusting the glasses and other parts of this instrument; for making observations both at sea and land, and for applying it to the purposes of surveying and of measuring the heights of terrestrial objects. To the whole is subjoined a postscript, noting the errors which arise from not adjusting the index-glass. It is no inconsiderable recommendation of the instructions and rules here given, that nothing is directed to be done, but what has been actually executed; as there will be always some doubt, that what is proposed upon theory only, may not be feasible, when it comes to be tried. And it is certain, that this publication will be as serviceable in many cases to those who *make* as to those who *use* this instrument.

advancing many positions which are very doubtful, and some which are unquestionably contrary to fact and experience. There is one principle, in particular, that seems to lie at the foundation of a great part of his reasoning, and often recurs in several parts of his elaborate performance, which, in our opinion, is evidently groundless. Population (and he repeats the sentiment once and again) depends on circulation; and as the latter increases, the former increases likewise. 'The number of inhabitants, says he, will be in proportion to the facility of subsisting; and the facility of subsisting in proportion to that of exchanging one commodity for another; and this finally in proportion to the quantity of circulation either of money or of paper currency.'—'Every country in Europe is peopled in proportion to the quantity of circulation.'—'There are now ten towns for one that was ten centuries ago; we are therefore surprised, how so many learned men could imagine that our population declines.'

We are fully persuaded, however surprising it may be to this writer, that it is indeed the lamentable fact, (and we believe it is capable of the strictest demonstration,) that population has been upon the decrease in this country for several years past, and that this decrease has been very considerable.

Our limits will not allow a critical examination of the Author's reasoning in other particulars. We will therefore conclude with just mentioning another sentiment, which, to say the least of it, is very controvertible, and which, it is certain, will not hold universally, viz. 'The industry of a nation will be in proportion to the quantity of circulation.' We apprehend, that in some degree, and within certain limits, this may be the case. But there is a *maximum*, beyond which it fails.

ART. 29. *Character of the English Nation*, drawn by a French Pen. In a Letter to a Friend. 8vo. 6d. Bath. Hazard. 1771.

This French pen is that of the Abbé Richard, whose *Natural History of the Air and Meteors*, in 6 vols. 12mo. we summarily analysed in the Appendix to our 43d volume, page 534. This philosophical gossip, as we there observed, not confining himself to the atmosphere, frequently enters within doors, and draws, at his leisure, the physical, moral, and even political characters of his numerous hosts. In the article above referred to, we amused ourselves, and possibly our readers, by copying a feature or two of the picture which he gives of our countrymen. Those who, after the view of this specimen, may be still curious to see the figure of an Englishman drawn at full length, and properly shaded and coloured, we refer to the present pamphlet.

ART. 30 *The Life of Servetus*. By Jaques George de Chauffié. Being an Article of his Historical Dictionary, printed at Amsterdam, &c. in the Year 1756. Translated from the French, by James Yair, Minister of the Scot's Church in Campvere. 8vo. 4s., Baldwin. 1771.

The cruel fate of this unhappy Spaniard, hath drawn down a general odium on the character of that famous reformer John Calvin, to whose intolerant spirit it was chiefly and incontestably owing that poor Servetus was brought to his FIERY TRIAL, for maintaining the unity of the Supreme Being, in opposition to the Arian doctrine of the Trinity.

It is difficult to determine whether the principle of religious persecution be most wicked, or most weak.—Calvin, imagining Servetus to be wandering in darkness and error, seems to have concluded, that no light would so surely guide him to the truth, as that of a bonfire, in which the convert himself was to be the principal faggot. How abominable, and, at the same time, how absurd!

The design of this performance seems to be grounded on the honest maxim of giving the Devil his due. The Author is a moderate apologist for Calvin; whose infamy he endeavours to lessen, by placing the whole weight of the odium incurred by this diabolical transaction, in equal proportions, on the shoulders of the civil magistrates of Geneva, in connection with Calvin, as joint agents in the same act of persecution and tyranny. It is certain that Calvin, great as his power and influence was in that city, did not, and could not, alone, bring the unfortunate heretic to the stake; but what extenuation of his* crime can be drawn from this circumstance? As much as might with equal reason have been pleaded by any *one* of the Jews lately executed for the robbery and murder at Chelsea, 'I did not singly perpetrate the fact, for we were *all concerned* †!

In fine, we see candour itself may be engaged in a bad cause; and we must add, that, with our strong feelings and extreme abhorrence of religious persecution, we cannot but think, that next to the guilt of an actual commission of this horrible crime is that of endeavouring to lessen its odium, by any degree of palliation: for what is it, but an apology for the worst kind of MURDER?

Art. 31. *The Life of Lamenther*. A true History. Containing a just Account of the many Misfortunes she underwent, occasioned by the ill Treatment of an unnatural FATHER. 8vo. 5 s. half bound. Evans. 1771.

Lamenther (or *Lament-her*) is the name assumed by the writer, who appears to have been, from her infancy, the miserable object of her own parent's unnatural persecution. She does not mention her father's name at length, but styles him 'Mr. W—, of C— Inn.'

* This apologist acknowledges, that 'the Reformer had kept the principles he had imbibed in the church of Rome, concerning the punishment of heretics; and that he was persuaded, in good earnest, that they were to be extirpated by the sword.' But, it seems, the operation of the *sword*, literally speaking, was a method too mild and gentle to be used by these *bold extirpators*!

† Calvin's apologist urges, very strongly, the general prevalency of the persecuting principle, in the time of this reformer. So far from being peculiar to Calvin, he says, 'it was the reigning opinion of the most celebrated and the most *moderate* divines: it was the opinion of all Protestant churches.'—We are afraid there is too much truth in this. But how little reason, then, have we, in a more enlightened age, to look with a blind reverence, upon every thing *done* and *enacted* by the early reformers of the church of Rome; who, while they were so zealously employed in abolishing mere external ceremonies, could not find in their hearts to renounce her intolerant, bloody principle of PERSECUTION FOR CONSCIENCE-SAKE!

This

This monster is here represented as having treated his child with such determined and continued barbarity as exceeds all that story ever related *, or that imagination can conceive: inflicting upon her every torment that hunger, nakedness, and blows can produce, without total depravation of life: and even *that* seems to have been nearly hazarded at times, when the wretched sufferer hardly escaped with *broken* ribs, and other injuries, of which she says she can never recover.—Poor Lamenther tells us, indeed, such a tale as, in some of its circumstances, of cruelty, seems beyond credibility; and yet we fear there is but too much truth in it. We hope, however, for the credit of human nature, that the suffering writer's resentment of the irreparable injuries she has received, may have hurried her on to represent her wicked and worse than brutal parent, in colours somewhat blacker than his natural hue: though there seems but little room to doubt that his complexion is *dark enough*.

Art. 32. *An authentic and circumstantial Narrative of the astonishing Transactions at Stockwell, in the County of Surrey, on the 6th and 7th of January, 1772.*—Published with the Consent of the Family and other Parties concerned, to authenticate which the original Copy is signed by them. 8vo. 6d. Marks.
The resurrection of the Cock-lane Ghost.

N O V E L S.

Art. 33. *Love in a Nunnery*; or, the secret History of Miss Charlotte Hamilton, a young Lady; who, after a variety of uncommon Incidents, was forced into a Convent, &c. &c. 12mo. 2 Vols. 5 s. Roson.

A shameless catch-penny jobb, meanly pilfered from old novels, and nunnery-tale books. The story of the pretended Miss Hamilton is wholly transcribed from the English translation of a well-known French Romancer, by the Chevalier de Monchy, entitled *The Fortunate Country Maid*.

Art. 34. *The Oxonian*: or, the Adventures of Mr. G. Edmunds, Student of Oxford. By a Member of the University. 12mo. 2 Vols. 5 s. Roson.

Another production of equal merit with the foregoing article; partly stolen from the Adventures of Charles Careless †, Esq; We suppose the Bookseller has been *taken-in* for these two pretended *new pieces*, by some genits who, perhaps, would have *out-curl'd* Curl himself, had they been co-temporaries.

Art. 35. *The unfashionable Wife*. 12mo. 2 Vols. 6 s. Lowndes.
1772.

These volumes contain so much intrigue and business, that they cannot fail of being highly acceptable to a multitude of readers.

Art. 36. *Female Frailty*; or, the History of Miss Wroughton. 12mo. 2 Vols. 6 s. 1772. Noble.

To judge from this performance, one would imagine, that women were mere objects of luxury and voluptuousness; and that both the sexes had nothing to which they should attend but the glory of

* His horrid barbarity naturally reminds us of the cruelties practised by the Brownriggs, on a miserable orphan; but this wickedness to have far out-done even the Brownriggs!

† See Review, vol. xxx. p. 28.

conquests the rivalry of beauty, the garniture of dress, and the arts of seduction; and, in fine, to practice all the allurements that work upon the senses. It must be allowed, however, that the writer has related an affecting story, the moral of which is comprized in the following cautions to readers of both sexes:—‘The woman who thinks herself the most virtuous of her sex, and who presumes upon her own strength, may, by granting the man, whom she fondly loves, improper (though seemingly trifling) liberties, be led into a situation which she can never remember but with horror and shame:—Never put yourself into any man’s power; nor let any man wish to try the woman whom he intends to marry.’—The virtuous FAIR, we apprehend, will not think the writer meant any compliment to the sex by the latter part of this advice; or, indeed, by the general plan of his work; which affords a melancholy exhibition of *Female Frailty*.

Art. 37. *The Advantages of Deliberation; or, the Folly of Indiscretion.* 12mo. 2 Vols. 5 s. sewed. Robinson and Roberts. 1772.

To render his performance interesting, our Author has ventured beyond the bounds of probability and nature: But though, by this means, he may create the surprize, and rouse the curiosity, of vulgar readers, the extravagance of the events he has produced will necessarily disgust those who can judge of what may happen in real life, and who know the principles and motives of human conduct.

Art. 38. *The Perplexities of Riches.* 12mo. 5 s. sewed. Robinson and Roberts. 1771.

In this publication, there is nothing that bears the most distant allusion to its title. The perplexities which its hero is represented to have undergone, were evidently the consequences of vicious and unhappy passions, and did not flow from the possession of wealth. For riches and moral turpitude are not necessarily connected. The style in which it is written is feeble and languid; it displays no knowledge of fashionable life; and, after the most diligent perusal, we can find in it no circumstances that render it in the smallest degree interesting or valuable.

Art. 39. *The married Victim; or, the History of Lady Villars.* A Narrative founded on Facts. 12mo. 2 vols. 5 s. sewed. Hookham. 1772.

In these volumes, the reader is presented with scenes of distress; but, as they are pourtrayed without passion, they make no impression on his heart. The Author, without sensibility or genius, should not have entered on the task of describing the human mind under the agitation of anxieties and emotions which he could not feel. Sentiments destitute of delicacy, adventures distressful, but unnatural, and without propriety, and expressions coarse and inelegant, can never awaken the affections, and excite a tender sympathy.

Art. 40. *The Trial, or the History of Charles Horton, Esq.* By a Gentleman. 12mo. 3 Vols. 9 s. Vernor. 1772.

This performance recommends itself by the chastity of its sentiments, the variety of its characters, and the propriety of its expression. It is, indeed, a beautiful display of the judgment and sensibility of its Author.

Art.

P O E T I C A L.

Art. 41. *En Epistle from Mrs. B****y to his R****l H*****s the D*** of C*****d: or Beauty scourging Rank.* 4to. 1s. Battefon. 1772.

Some catch-penny Rhimer has made the poor abandoned * Mrs. Bailly scold and abuse her royal delester most outrageously: the virulence of Billingsgate in the numbers of Grubstreet.

S E R M O N S.

I. *Repentance the only Condition of final Acceptance.*—before the dissenting Clergy, at Mill-hill Chapel, in Leeds, Sept. '18, 1771. By W. Graham, M. A. 1s. Johnson.

II. *The Necessity of Charity.*—at St. Bartholomew's Chapel, for the Benefit of the Children of the Charity School in Birmingham, May 12, 1771. By John Adamthwaite, A. M. of Queen's College, Oxford. Birmingham printed, and sold by Aris, sold also by Becket, &c. in London.

III. At the new Meeting-house near Chelwood in Somersetshire, Nov. 1771, on the Death of the Rev. Mr. David Lewis, Dissenting Minister at French Hay, near Bristol. By Lewis Lewis. 8vo. 6d. Cadell, &c.

IV. At Williamsburg, May 5, 1771, for the Benefit of a Fund to support the poor Widows and Orphans of Clergymen in Virginia, By S. Henley, Professor of moral Philosophy, in William and Mary College. 4to. 6d. Payne, Davies, &c.

Art. 42. *An Attempt to restore the true reading and rendering of the last Verse of the 4th Chapter of Nehemiah.* Before the University of Oxford, at St. Mary's, Sept. 29, 1771. By John Hopkins, B. D. Vicar of Cropredy, and late Fellow of Pembroke College. 8vo. 6d. Rivington.

* The words which the Author has endeavoured to illustrate stand thus in our present translation: *So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me; none of us put off our clothes, saving, that every one put them off for washing.* As the last clause of this verse conveys a sense which appears very trifling, and even absurd, Mr. Hopkins seeks for a more commodious signification, and supposes that it ought to be rendered, *every man with his sword in the right hand*, or (more grammatically) *of the right hand*. This construction he hath so well supported by a different translation of one word, a conjectural emendation of another, and several collateral observations, that there can be little doubt of the justness and truth of his criticism. He has added some judicious remarks concerning the text of the Old Testament, the importance of studying the Hebrew language, and the manner in which the knowledge of it ought to be applied.

Errata in this Month's Review, viz. In the account of Mr. Jones's Persian Grammar, p. 39, par. 3, l. 21, dele *their*. P. 41, l. 3d, from the bottom, for del, r. *dil*; and for del*irib*, r. *dil*h*rib*. P. 42, par. 3. r. and it would undoubtedly have been for the interest of the learner, if he had added, &c.

* There is an ambiguity in this word, on which the reader is left to put his own construction.

THE MONTHLY REVIEW,

For FEBRUARY, 1772.



ART. I. *Conclusion of the Account of Mr. Jones's Persian Grammar.*

HAVING, in our last month's Review, given a general idea of the design of this Oriental Grammar, and done that justice to the learned and very ingenious Author, to which he is amply entitled, we think ourselves obliged also, in justice to the public, to observe that his work seems more deficient, with respect to proper and adequate instructions, as to the syllabication and reading of the Persian language, than in any other circumstance. We apprehend that, on the principles of common sense, there is no language but must have some rules to direct the learner in this respect; and we have been surpris'd to hear gentlemen, who have visited Hindostan, alledge, that no one can read the Persian language until he is thoroughly master of it. We imagine that these wrong conceptions must have proceeded from their having begun to learn the Persian without being initiated in the principles of the Arabic grammar.

We have already seen that the Persians, on the introduction of Mahomedism into their country, relinquish'd their ancient alphabet, and adopted that of the Arabians; and hence we conceive that a man who can read Arabic, has made considerable advances towards reading the Persian. All the letters in the Arabic alphabet are consonants: the Arabians have, from the original of their language, had certain *dots*, or vowel points, to mark the sounds *a*, *e*, *i*, *o*, *u*, as hath every other nation, as far as we know.

The Persians, on adopting the Arabic alphabet, must naturally have us'd these very marks, or dots, to point out their vowels. The Arabians call the mark of the short *a* and *e* *phata*; the Persians use the same dot, and call it *zeber*, above, so named from its situation, because it is placed above the letter

to which it is subjoined. The Arabians call the short *i*, *kefra*; the Persians use the same dot to mark their short *i*, but call it by the name of *زیر* *zir*, because it is placed below the consonant to which it is annexed. The Arabians call the dot which marks the short *u* and *o*, *zamma*, or *damma* as some pronounce it: the Persians call the very same dot by the name of *پیش* *peish*, which signifies *before*. The Arabians mark the long *a* by their *phata*, with a quiescent *alif* following; their long *i* with a silent *je* following; and their long *o* and *u* with a quiescent *waw* following: and we imagine that this is the same method practised by the Persians; for it is certain that the Arabians and Persians cause their children to write out all the letters of the alphabet with these dots placed properly under and above the letters, in order to teach them the nature of pure or simple syllables, as their Grammarians call them. And in like manner they proceed to teach them to read the alphabet where two consonants concur in a syllable with only one vowel annexed; there being, properly, no diphthong in the Eastern languages; for wherever two consonants meet together in the same syllable, there is a *gez*m or *gezma* put over the letter, to shew that it makes a mixed syllable. The reader may see this fully illustrated in Meninski's Persian Grammar, published in quarto, at Vienna, in 1756.

Now as all the letters in the Arabic language, as well as the Persian, are consonants, every one may see what a difficult and laborious task it must be for a learner to read Arabic or Persian, unless the vowel points are annexed to the letters. True it is, indeed, that the children in Arabia and Persia, after having learned the nature of syllabication with the vowel points annexed, and after having thus made some progress in reading a language which is their mother tongue, learn to read words which occur in common life with greater facility than we Europeans can easily comprehend; but every one may see that this must be the effect of great labour and practice: for, as far as we can learn, the Arabians, from a sense of the danger of mistaking the meaning of the words, by affixing different dots, have their Koran always written with the vowel points subjoined, lest the reader should mistake the sense of their prophet.

That all the letters in the Persian as well as Arabic alphabets are consonants; is attested by the celebrated Chardin, who speaks with the greatest confidence on this subject. "Les vingt-huit lettres sont toutes consonnes, n'y ayant point de voyelles dans l'alphabet Persan, non plus que dans l'Arabe, quoique l'alif, qui est première lettre, & qui a la force de notre *a* avec un accent ressemblant à nos accents graves ou aigus,

gus, soit estimé de plusieurs grammairiens être une lettre voyelle. Leur *alif* est l'*aleph* Hebreu, & il répond à cet accent dont les Grecs se servent, & qu'ils appellent *esprit doux*. J'ai dit que tout leur alphabet est de consonnes : il y a pourtant trois lettres, *alef*, *vau*, *yé*, qui ont souvent la force de voyelles, à cause de quoi ils les appellent *lettres de repos*. Leur voyelles sont proprement des accens. Les Persans nomment en general les accens, *herket*, c'est-à-dire, *mouvement*, parce que les accens donnent le branle aux autres lettres. Ils en ont de trois sortes ; les plus communs sont ceux qu'ils appellent *zeber*, *zer*, *pich*, c'est-à-dire, *dessus*, *dessous*, *devant* : le *pich* est un accent fait comme une virgule, les deux autres sont des accens aigus. Ils apprennent ainsi à les lire : B avec *zeber*, *Ba* ; avec *zer*, *Bi* ; avec *pich*, *Bou* ; & ainsi des autres lettres. Ces accens sont les mêmes que les Arabes ont deux accens plus que les Persans n'en employent dans leur écriture."

The ingenious Author of the Grammar says, that the *ain* in Persian is a sort of vowel, and answers generally to our broad *a*, as *عرب* Arab, the Arabians ; sometimes (says he) it has a sound like our *o*, as in the word *عطر* *otr*, *essence*. Here we cannot but differ from this learned Gentleman ; for the letter *ain* is really a consonant as much as any letter in the Arabic or Persic alphabets : and for proof of this, we would observe, that this letter *ain* has in the Koran the different points, *phata*, *kesra*, and *damma*, marking the different vowels *a*, *e*, *o*, which could never be the case, were it a real vowel.

The above-mentioned word *عرب* is marked with the vowel points in Arabic *عرب* and written by Meninski in Roman characters *æreb*, with an *ain* put above *æ*, and the other word *عطر* is pointed by Golius thus *عطر*, and written by Meninski *ytr*, with an *ain* put over the *y*.

To shew that the letter *ain* has the various vowel points denoting *a*, *e*, *i*, *o*, *u*, subjoined to it, we refer the Reader to Golius's Arabic, and Meninski's Persian Dictionary, where he may find various instances to prove what we have said.

Mr. Jones acknowledges that the letters *و* *waw* and *ي* *je* are often used as consonants, like our *v* and *y* : we apprehend that they are always consonants. Mr. Jones says the long vowels are *alif*, *و* *waw*, *ي* *je*, and may be pronounced *a*, *o*, *ee*, in the words *call*, *stele*, *feed*, as in *خان* *chan*, a lord ;

but here the *alif* is quiescent, and serves only to distinguish the long *a*, from the short one: thus also in the word ^{اورا} *ora*, the quiescent or silent *waw* distinguishes the long *u* from the short, so also in the word ^{نیز} *neez*, the silent *je* distinguishes the long *i* from the short.

Thus the learned John Gravius, in his *Persic Grammar*, after enumerating the short vowels *a*, *e*, *i*, *o*, *u*, in the Persian language, says, “ Earum productione tres etiam consonæ quiescentes interserviunt, nempe ^{اوی} *quæ* amissa sua potestate naturam vocalium præcedentium induunt, cumque iis in unam longam coalescunt | *alif* cum *phata*, ^و *waw* cum *damma*, ^ي *eum* *kesra*, et tunc *phata* valet *â* clarum, ut ^{یار} *yâr*, *focius*, ^{پاس} *pas*, *rubigo*, &c.” *damma* cum ^و *valet* *au*, sæpe *û*, ut ^{گوش} *goush*, *avis*, ^{زور} *zur*, *violantia*.

Kesra cum ^ي *valet* *i* five *ie* Anglicum, ut ^{تیز} *acutus*, ^{سواری} *suarie*, *equestria*. Vid. Gravii *Elementa Ling. Pers.* 4to. Londini. P. 11, 12. Anno 1649.

Thus also Ludovicus De Dieu asserts, that the long vowels are distinguished from the short ones, by adding the silent or quiescent letters *alif*, *waw*, and *je*. “ Quum vocales per litera ^{اوی} *producentur*, nempe *phatah* per ^ا *alif*, *kesra* per ^ي *damma* per ^و &c. Vid. De Dieu *Gram. Pers.* p. 3. 4to. Lugdun. Batavorum. 1639. Magnam quoque (says De Dieu) in libris MSS. parit difficultatem absentia vocalium. Multæ enim dictiones, consonantibus ædem, solis vocalibus diversæ, diversa significant, ut ^{گل} *gil*, *lutum*, *clay*, ^{گل} *gul*, *rosa*,

a rose, *flos* quivis. ^{گشتن} *gesten* *vertere*, *ire*, ^{گشتن}

listen, *seminare*, *erere*, *to sow*, ^{گشتن} *kushtan*, *occidere*, *interficere*, *to kill*, *slay*, &c. Vid. De Dieu *Gram.* p. 3.

There are a vast number of words in which the consonants are the very same, and they are distinguished only by the vowels subjoined to them. The Author's rule in this case is very vague, and must perplex the learner. See Jones's *Grammar*, p. 11. lin. 14.

Let us hear the learned Erpenius on this subject:—
Harum vocalium productione interserviunt, propria potestate conso-

consonantium amissa, unde et quiescere tum dicuntur, tres litteræ **ا و ی** cum ipsæ vocalibus destitutæ immediate iis postponuntur: Liquidem primæ, **و** secundæ, et **ی** tertiæ: valeque eo casu, satha **ا** seu *ae* nostrum, vel **آ**, seu Anglicum *a* productum, ut **نار** *nar* vel *vāp*.

Damma **ا** seu *oe* nostrum, vel *ou* Gallicum, ut **نور** *vāp*.

Kesra **ی** seu *ie* nostrum ut **نیر** *vāp*. Vid. *Erpenii Rudiment. Ling. Arab.* p. 8. 4to. Lugduni Batavorum. 1733.

Meninski also shews the truth of what we have asserted above, although he mentions only the Turkish language, as he considers the rules for reading Arabic, Persian, and Turkish to be the same in that chapter, *De Vocalibus litterarum*, aliisque notis, et de combinatione ac lectione syllabarum immediate post alphabetum subdunt Turcæ in suis abecedariis lineam hujusmodi cum his vocalibus, aliisque notis, &c. Vid. *Meninski Gram.* p. 18. 4to. Vindobonæ. 1756.

Mr. Jones, page 12, adds, 'The omission of the short vowels will, at first, perplex the student, since many words that are compounded of the same consonants have different senses, according to the difference of the vowels omitted; but until he has learned the exact pronunciation of every word, from a native, he may give every short vowel a kind of obscure sound, very common in English, as in the words *sun, bird*, &c. which a Mahomedan would write without any vowel *su, brd*'

The Author here candidly acknowledges that many words, which are compounded of the same consonants, have different senses, according to the difference of the vowels omitted. This indeed cannot be denied, either with respect to Hebrew, Arabic, or Persian, by those who are in the smallest degree acquainted with these Eastern languages; so that the sense not only of one word, but of the whole sentence, must necessarily depend on the different vowels supplied by the reader, if the word has not the vowel dots subjoined. This can be easily proved from a variety of examples which might be brought from Arabic and Persian books. The Reader needs only, to be convinced of what we affirm, look into Golius or Meninski's Lexicons, where he will find numberless examples confirming what we have advanced.

The Reader will plainly perceive the force of our reasoning, in two of the examples exhibited by Mr. Jones in the words *su, brd*, and he will easily see how ambiguous they are: thus *su* may be read *seen, sin, son, soon, sun, syne*; and the word *brd* may be read *bard, beard, bread, breed, board, broad*.

From the above view of the Arabic language, and from the Persians having adopted not only the Arabic alphabet, but also their dots or vowel points, it must appear to be the most rational, and also the most expeditious method, to begin first with learning the principles of the Arabic language, and then to proceed to read the Persian with lessons, or a book having the vowel points subjoined to the consonants. If the Arabians, Turks, and Persians, practise the method now recommended, and find it necessary to teach their children in this manner to learn their mother tongue, surely there is a great degree of absurdity in Europeans pretending to learn these languages in a different manner; for, without this natural method, a learner must read and pronounce with the greatest difficulty and uncertainty. We apprehend that one of the principal causes why the Europeans, who have been in India, have made so little progress in learning the Persian language, has proceeded from their attempting to learn to read the Persian before they were taught the principles of the Arabic. True it is, indeed, that many historical books are written in the Arabic language without the vowel points; but many of their poetical and other writings have the vowel dots joined to the consonants, to prevent obscurity and mistake.

In various Persian books, and written letters, which we have seen, these vowel points are wanting; yet they may be understood by those who have made themselves masters of these languages; but this must be the effect of great labour.

The late Professor Schultens, who not only read, but wrote with his own hand, more manuscripts than any other European of the present age, asserts, in the strongest manner, that no man could pretend to read many of the Arabian poets, or the works of Hariri, without being in danger of mistaking the sense of the Authors, if the copies were not pointed.

“*Miratus semper fui (says Schultens) confidentiam viro-
rum quorundam doctissimorum, nimis liberaliter et magnifice
hic loquentium, quamvis etiam sæpe imperitiam, jejunitatem,
aliorum riserim qui ne unam quidem periodum sine punctis
legi posse dicant. Si Haririi confessus quinquaginta, totius ve-
teris linguæ floribus et geminis contexti, sine punctis lectioni
Arabum fuissent traditi, ne centesima quidem pars eorum luce-
ret, non dicam nobis, sed vel linguæ patriæ callentissimis.
Alcorani lectio et sensus sine punctis nusquam satis constaret.
Priscos Arabes poetas, inter quos multi qui non ultra Moham-
medis solum, sed etiam ultra Christi domini ætatem ascendunt,
haudquaquam venerata esset universa natio, tanquam eloquen-
tiæ, et grammaticæ simul supremos arbitros et magistros, si
vocales eorum carminibus appictæ fuissent, quæ ad utrumque
præluccrent, atque nihil nec in sensu obscure nec in pronun-
ciandi*

ciandi ratione ambigue paterentur." See on this subject *Clavis Pentateuchi*, &c. cui præmittuntur *Dissertationes duæ*. I. De antiquitate Linguae Arabicæ, ejusque convenientia cum Lingua Hebræa. II. De genuina Punctorum Vocalium apud Arabes et Hebræos antiquitate, &c.

De Dieu, therefore, from a sense of the necessity of having the vowel points subjoined, in order to facilitate the reading and learning of the language, printed the vowel points with the consonants †.

The learned Gravius has followed De Dieu's footsteps in this point, in his Grammar.

Meninski has not in his Grammar the vowel points or dots; but he has added the pronunciation of every word in Roman characters.

It is very remarkable, that the Arabic words adopted by the Persians flow in the channel of the Persian language without any change, except it be in some few nouns and adjectives, which have the Persian as well as the Arabic termination in the plural number.

'This is one argument (says Mr. Jones) out of a great number, to prove the impossibility of learning the Persian language accurately without a moderate knowledge of the Arabic; and if the learner will follow my advice, he will peruse, with attention, the Arabic Grammar of Erpenius, before he attempts to translate a Persian MSS.'

We have observed, that the Persians by no means incorporate their language in the same manner as the Italians, French, and English, who have introduced the Latin words, by making them flow with their own terminations in the channel of their respective languages. Mr. Jones gives the following candid representation of what we have asserted :

'But if he (the student) desires to distinguish himself as an eminent translator, and to understand not only the general purport of a composition, but even the graces and ornaments of it, he must necessarily learn the Arabic tongue, which is blended with the Persian in so singular a manner, that one period often contains both languages wholly distinct from each other in expression and idiom, but perfectly united in sense and construction. This must appear strange to an European reader, but he may form some idea of this uncommon mixture, when he is told that the two Asiatic languages are not mixed like the words of Roman and Saxon origin in this period, *The true law is right reason conformable to the nature of things, which calls us to duty by commanding, deters us from sin by forbidding*; but as we

† Est ergo consonantium et vocalium eadem hic ratio, quæ apud Arabes. Vid. De Dieu Gram. p. 1.

may suppose the Latin and English to be connected in the following sentence : The true *lex is recta ratio conformable naturæ*, which by commanding *vocet ad officium*, by forbidding a *fraude deterreat*. Here we have in this sentence, consisting of nineteen words, ten which are pure Latin, viz. *lex, recta ratio, naturæ, vocet ad officium, a fraude deterreat.*

It must evidently appear, to every attentive reader, from the above representation of the Persian and Arabic languages, that they are as different from one another in their original genius and constitution, as the Latin is from the Saxon, or any other European language. And the truth is, that the essential constituent parts of each language are entirely different ; for the declension of nouns, the personal pronouns, the cardinal and ordinal numbers, and the inflexion of verbs, have the stamp of two different nations : the truth of this assertion will appear to every one who will look into a Persian and Arabic Grammar. Beside, the language of address and compliment is almost all Arabic, so that one unacquainted with Arabic is in the greatest danger of using such words without a just idea of their meaning ; which plainly shews the necessity of the learner's being acquainted with the principles or rudiments of the language. From hence it must plainly appear, that the learning of the Persian language, without a previous acquaintance with the Arabic, must not only be a very difficult task to the student, but also confound and retard his progress, by having two different languages, different from each other in expression and idiom, to learn at the same time, while he is utterly unacquainted with the genius and constitution of either : and this ignorance must render the student wholly incapable of judging what words are of Arabic, and what are of Persian extraction. Beside, if the student is tolerably versed in the powers of the Arabic letters, he will very soon get acquainted with the powers of such letters in the Persian alphabet as differ from those of the Arabians, and by this means he will sooner and more fully comprehend the powers of these letters when pronounced by a native, who too frequently confounds the name of the letter with the power thereof. The fact is, that they can do this only by sounding the word, they being utterly ignorant of the powers of the letters in the European alphabet. Mr. Jones advises the student, after he has thoroughly learned the characters, and the true pronunciation of the letters, to proceed to peruse the Grammar with attention, and to commit to memory the regular inflexion of nouns and verbs. He suggests also that the learner need not burden his mind with those which deviate from the common form, as they will be insensibly learned in a short course of reading.

He now recommends, with great propriety and justice, Meninski's Dictionary, which he asserts, from a long experience, will be sufficient for any who would learn the Persian tongue; and he instructs the learner to proceed, by the help of this work, to analyse the passages in the Grammar, and to examine in what manner they illustrate the rules. In the mean time, however, the student must not neglect to converse with his living instructor, and to learn from him the phrases of common discourse, and the names of visible objects, which will be soon imprinted on his memory, if he will take the trouble to look for them in the Dictionary.

The first book that Mr. Jones recommends to the student of the Persian language is, *Mushade Saadi's Gulistan, or Bed of Roses*, published by Gentius, with a Latin translation, folio, Amsterdam, 1651, which indeed is remarkable for the purity of its language. He recommends also, very properly, the comparing of a manuscript with the printed edition of Gentius, so that the student may the more expeditiously learn to read Eastern manuscripts.

Our Author then advises the learner to read some short and easy chapter of this work, to translate it into his own native language with the utmost exactness, and then, laying aside the original, after a proper interval, to turn the same chapter back into Persian, by the assistance of the Grammar and Dictionary; and let him afterwards compare his second translation with the original, correcting its faults according to that model. This, indeed, is most rational and useful advice; for such exercise will enable the student gradually to acquire the style and manner of any Author he desires to imitate; and by this means Mr. Jones thinks almost any language may be learned in six months, with ease and pleasure.

The exercises recommended by Mr. Jones will surely be attended with great benefit to the learner; but we are afraid that six months is too short a space for learning a language with ease and pleasure.

Our Author also recommends the reading of that collection of tales and fables by Anvoar Soheli Hussein Vaez, surnamed Casheshi, who took the celebrated work of Bidpai, or Pilpai, for his text, and has comprised all the wisdom of the East in fourteen beautiful chapters.

We heartily wish that the application and industry of our countrymen who resort to India may be such as shall confirm and verify what Mr. Jones is so fully persuaded of, viz. that 'whoever will study the Persian language according to my plan, will, in less than a year, be able to translate, and to answer any letter from an Indian prince, and to converse with the natives of India, not only with fluency but with elegance.' We are
afraid

afraid that Mr. Jones measures the assiduity of other students by his own, and that his expectations are rather too sanguine; for supposing the learners to be possessed of the genius and abilities of Themistocles †; yet we apprehend that there are not such preceptors in Hindostan, as were then in the court of Persia.

Mr. Jones enumerates a variety of advantages which will accrue to those who attain the knowledge of the Arabic and Persian languages. The knowledge of the Arabic will assist the student of the Hebrew, Syriac, Chaldaic, and Ethiopian tongues, which are dialects of the Arabic, and bear as near a resemblance to it as the Ionic to the Attic Greek. The knowledge of these two languages will also facilitate the learning of the native language of Hindostan, as this last contains so great a number of Arabic and Persian words. These two languages also will open the way to an acquaintance with the Turkish, which contains ten Arabic or Persian words for one original Scythian. In short, there is scarce a country in Asia or Africa, from the source of the Nile to the wall of China, in which a man who understands Arabic, Persian, and Turkish, may not travel with satisfaction, or transact business with advantage. The attainment of the Persian language would also enrich Europe with a more accurate knowledge of the geography, not only of Persia, but also of Asia in general. Many learned men have shewn that an acquaintance with the Persian language would enable the learned antiquarian to understand a great number of passages in the Greek and Latin classics, as there are many Greek and Latin words plainly derived from the Persian: and it would throw light upon the Greek and Roman histories, as they are evidently interwoven with that of Persia. The names of the Persian kings are corrupted by Agathias, Procopius, Cedrenus, and others. The celebrated Hyde, in his book *de Religione veterum Persarum*, has corrected the notions of many learned men with respect to Zoroaster. It is asserted by some, that Herodotus, Xenophon, Athæneus, Plutarch, and others, cannot be fully understood by those who are ignorant of this language, as many Persian words and rites are mentioned by these writers, the thorough understanding of which require a competent acquaintance with the Persian.

There is one remarkable circumstance with respect to the Persian, *viz.* that it has remained the same for many ages; so that words that were pure Persian two thousand years ago, are at this present time used in Persia. We might cite a vast number

† Cornelius Nepos informs us that Themistocles, having spent a year in the books and language of the Persians, was so perfectly instructed in their language, that he is said to have spoken before the King with more elegance than they could who were born in Persia.

of examples in proof of this assertion; let the few following suffice at present:

Every one acquainted with the Grecian and Roman histories has heard of the names of Xerxes, Tiribazus.

Xerxes in the Persian language is شیرشاه Xirshah, or Shirshah, which signifies the *Lion King*, justly translated by Herodotus, ἀγωνιστὴς, bellator, the *Warrior*. Thus also Tiribazus, is تیرباز, throwing away the Latin termination *us*, is Tiribaz, the Arrow-player, the skilful *Archer*, *Shooter*.

The modern Persians use the above words, and affix the same ideas to them that their ancient progenitors did; which seems to point out the excellency of the language. And, what is most amazing, though Persia has undergone many revolutions; has been subject to various kings, sprung from different nations; has had its constitution altered; has even lost its ancient letters, and has adopted the Arabic alphabet, with many thousand words out of that language, not only in religion and philosophy, but even in common conversation; yet it retains these words in their native original form; so that an Arabian can understand them at first sight.

Our Author remarks that, perhaps, 'the literature of Asia will not be essentially necessary to the greater part of mankind;' and he adds, 'but the civil and natural history of such mighty empires as India, Persia, Arabia, and Tartary, cannot fail of delighting those who love to view the great picture of the universe, or to learn by what degrees the most obscure states have risen to glory, and the most flourishing kingdoms have sunk to decay. The philosopher will consider those works as highly valuable, by which he may trace the human mind in all its various appearances, from the rudest to the most cultivated state; and the man of taste will undoubtedly be pleased to unlock the stores of native genius, and to gather the flowers of unrestrained and luxuriant fancy.'

Having thus given a general review of this Persian Grammar, we heartily recommend it as the most useful work that has hitherto appeared on the subject, notwithstanding the Author's having passed over, in too cursory a manner, the rules with respect to the syllabication and reading of the language. Its deficiency, in this respect, must indeed strike every one who begins to peruse the Grammar in order to learn the language. It were to be wished, also, that the Author had recommended to his student to begin learning the Arabic language first, as a little acquaintance with it would not only facilitate the reading of the Persian, but furnish him with a stock of words which he will find in every page of a Persian writer, clothed in their native dress. We are fully persuaded of the truth of what we have

have now asserted, by late accounts transmitted to their friends from young gentlemen appointed interpreters of the Persian language, who declare, that, after having spent a considerable time in studying the Persian, they found themselves under a necessity to begin to learn the Arabic.

From the known candour of the learned Author, we flatter ourselves that he will not be offended by any of our observations, as they proceed entirely from a view to promote the interest of the student, and perhaps may give Mr. Jones an opportunity to reconsider some things, and to supply, in a future edition of this Grammar, any defects that may appear to him of importance. This task we have performed with the greater pleasure, from the modest manner in which the Author expresses himself with respect to his work: 'Though I am not conscious,' says he, 'that there are any essential mistakes or omissions in it, yet I am sensible that it falls very short of perfection.'

We are glad to find that a second edition of Meninski's elaborate Dictionary will be published, under the direction of our learned Author, who proposes also to collect such words as he thinks will improve it from De Labrosse's *Gazophylacium Lingua Persarum*; and also to add, in their proper place, an appendix subjoined to Gehanaguire's Persian Dictionary. It is, obviously, a work of the greatest importance to the East India Company, as it will enable our countrymen, employed in their service, to qualify themselves for transacting business, and managing a correspondence, in the most advantageous manner, with the several powers in the Eastern parts of our globe.

N. B. For some *errata* in the former part of this article, see the last page of the Review for *January*.

ART. II. Zimmermann's *Essay on National Pride*, concluded: See our Review for December, p. 491.

WE have already given our Readers a view of Dr. Zimmermann's character of the French, and we now proceed to his observations on the Italians.

'The modern Italians have the confidence to place themselves on a level with the ancient Romans, not recollecting that the nation which anciently reduced all others under its yoke, is now seen to be the slave of all others, and that the grass grows in the streets of cities, not long since, eminent for power and opulence. Many small towns in the Campania of Rome were the native places of Roman emperors, and on that account, forsooth, the modern inhabitants of those petty places, talk of those emperors as their townsmen and relations, and in every town or village the emperor who was born there, is reputed the greatest prince that history makes mention of.

'The senator of Rome, who tries without appeal, the petty causes and wranglings among the commonalty, now constitutes that tribunal, to which, in modern Rome, the majesty of the ancient senate and Roman people is dwindled. He has for assessors, four
conservators,

conservators, who are chosen four times a-year. The *conservators*, like the senator himself, are nominated by the Pope, under whom the Roman people are not allowed that small remnant of liberty of choosing their own magistrates, which many towns in monarchies enjoy; yet this senator and his conservators imagine themselves invested with all the rights, privileges, and dignities of the ancient senate, and that a greater glory there cannot be, than for the Pope to see at his feet that assembly which has seen so many monarchs in the like humiliating posture before them.

The *Trastaverini*, i. e. the wretched militia of the Trastavera ward, in modern Rome, absolutely hold themselves genuine descendants from the ancient Trojans, looking on the inhabitants of the other parts of Rome only as a mob; and these, amidst indigence, and sloth, and poltroonery, which is such, that the execution of a malefactor almost frightens them into fits, consider themselves as citizens of ancient Rome.

All Romans, with scarce a rag on their backs, are strangely puffed up with this imaginary lineage, that excessive pride, and the most beggarly poverty are often seen together. A baker woman's son, in Trastavera-ward, having been killed in an insurrection on account of the dearth of corn, the Pope, apprehending some ill consequences from this unlucky accident, immediately deputed a cardinal, with two nobles, to quiet the mother, and ask her what satisfaction she required; to which the Roman matron replied, *I don't sell my blood.*

At the approach of a public festival at Rome, a family shall half starve themselves, that they may have wherewith to ride about in a coach; and such families, which even such an expedient would not enable to hire a coach, have another resource: The mother pranks up the daughter as fine as her pocket will reach, she walking by her side as chambermaid, whilst the father, in proper habiliments, personates the lackey.

In another passage, after celebrating Italy as the restorer of the polite arts, he adds,

But Italy, once the queen of the world, is now the field of battle, and the prey of nations formerly its slaves; once the nursery of all arts and sciences, is now accused of sleeping over its withered laurels, and of being fallen from that lofty reputation to which Columbo and Galileo had raised it; the former by his discoveries of new worlds on earth, and the latter in the aerial expanse; if the seeds which produced these men be still existing, yet are they now uncultivated and torpid, nor yielding so much as any shoots or leaves. The Italians, for a century past, are no longer the same people; they have in the performances of their ancestors, master-pieces and models of good taste before their eyes, but those valuable remains have lost all their influence on them, no longer inflaming the genius, or awaking any talent. Italy, now, instead of being visited by travellers, for the sake of its inhabitants, is visited only for the sake of the places which they inhabit.

These reproaches, however, are excessive, and to the Italians the more unpolite and offensive, few nations being so sensible to the esteem

esteem of foreigners. In philosophy, mathematics, natural history, medicine, and the fine arts, Italy rivals France and England. Most Italian academies are now intent on rescuing the sciences from jejune discussions, and applying them to the necessities of mankind. The nobility and dignitaries of the church account it not in the least unbecoming their dignity, to lay themselves out in surpassing each other in every kind of human science, whilst in the mean time, the commonality at Rome, and all over Italy is without knowledge or principle, and their only instruction is now and then the punishments of malefactors. A taste for solid studies is spreading all over Italy; many authors write with singular freedom, and their thoughts deviate greatly from the old standard. The latest Italian philosophers have broken the fetters of the hierarchy and despotism, with a boldness scarce to be paralleled. He who has perused the *Reformo de Italio*, a new production, by a nobleman; the immortal Baccaria's *Treatise of Crimes and Penalties*; *the Coffee-house*, an Italian weekly paper, compared with which the celebrated English *Spectator* appears to be written only for frivolous women; *Reflections of an Italian on the Church in general*; *the regular and secular Clergy and the Pope*, will be ashamed at having even imagined that genius was extinct in Italy.'

What is this more than saying and unsaying? But notwithstanding this verdict passed on our *Spectator*, let any impartial person compare Italy and England collectively, and then let it be determined whether our Author has not spoken the truth, when he says that 'Italy, instead of being visited by travellers for the sake of its inhabitants, is visited only for the sake of the places they inhabit.'

There is no nation Mr. Zimmermann treats so severely as the Chinese, but his remarks extend to a length too great for our insertion. His account of religious pride consists chiefly of general and common observations, something *after* the manner of Voltaire: but he has treated that subject much better under another head, where he considers the hatred that springs from contempt. For this we refer to the book, from p. 140 to 152.

We have a striking picture of ambition and despotism in the following extract.

'In states, despotism is like malignity in distempers. In some it is the malady itself; in others, an adventitious exacerbation. But, in general, every individual is in danger of becoming a despot if in his power, man being too fond of setting up his will for law. A desire of commanding over our equals is the predominant passion of the soul. Ambition affects all, but mostly the weakest. Every republic would soon be under the yoke of a despot, when once become so mean-spirited as to shew a servile submission to any single individual. Instances are not wanting of petty states, affecting to be zealous assertors of liberty, but of which the collective national bodies, such as they were, have tamely truckled to the will of a single person, have accounted despotism an hereditary right, and even looked upon it as a fee-tail, a tenure, descending even to women in failure of male-issue, but one may see with half an eye what stamp they are of,

of, who take a pleasure in molesting, ridiculing, and thwarting irreproachable patriots, and who, with a supercilious sneer, give the name of rebel to those who dare espouse the constitutional liberty, even in a free country.

• But I here mean only that despotism which, surrounded with guards, is seated on the throne, or very near it, whilst in the mean time all the subjects must bow to an iron sceptre, and comply with principles and measures, however oppressive.

• In such countries, the despot alone has a will; accordingly he does whatever he wills, and what he wills is sure to be injurious to the rights of mankind. What he desires must be lawful in the eyes of God and man, yet are his desires generally illicit. Cambyses, Cyrus's successor, being disposed to marry his own sister, consulted his lawyers whether such a marriage was permitted by law? These sages being endued with an acuteness, of which our days are not without instances, returned for answer, *That there was no law which permitted marriage between a brother and sister, but there was a well-known law which allowed the king to do whatever he thought fit.*

• Now, this is the whole law of an enthroned despot, or of the intermediate despots between the monarch and the subject, or of those right honourable and honourable despots who have an unlimited power of life and death over their boors. Such a despot, unacquainted with the feelings of humanity, looks on his vassals as brought forth for wretchedness, destined to live and die under the yoke; like cattle fed only that they may be fit for labour, taken care of when sick, only that they may be serviceable when in health, and crammed only that they may eat the better, and at last fleeced to make harness for other beasts in the same yoke.

• Hence the sordid appearance of subjects in a despotic state; their small houses, their wretched furniture, their beggarly apparel, and both they and their cattle half starved: not so much as a dog in any tolerable plight. Hence it is, that scarce a single note of a bird is to be heard: silence reigns in gardens, woods, groves, and bushes, the poor birds betaking themselves to other countries from the ravages of the peasants, whose own distress puts them on every measure to make a prey of them. Hence the naked fields lie without inclosures, and it is even with reluctance and grudgingly that they are tilled. Few or no meadows, or plowed lands, or cow-houses for dunghills, a very necessary article, however coarse the sound; and instead of horses and oxen, tillage is sometimes performed only by an ass, with a he-goat or a lame cow. Hence it is, that the peasants, quite wore out under the distress occasioned by the oppression of a rigid government, fall into insanity, or are driven to more fatal extremes.

• How should the prince amidst the affluence, the pomp and revelry of state, see the distress, the afflictions, the languid despondency of his famished provinces? While his revenues duly come in, little thinks he of the hard means by which they are levied; every circumstance about him conspires to shut his eyes against the tears of his people, that the most moderate complaints against his counsellors, are punished as treason against the royal person. His viziers are continually suggesting to him his power to do any thing, that he may invest them with a like power. They repeatedly assure him

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that his people are happy, when, at the same time, they are employed in extorting from them the last drop of their blood, at least the last fruits of their industry; and if, at any time, they take the abilities of the people into consideration, it is only to compute how long they can yet hold out under these oppressions, without expiring.

This is the language of a free man, and exposes tyranny in its proper colours; the most distant advances to strengthening the hands even of legal power, ought therefore to be checked in all governors, by every people who mean to preserve their rights from the insidious schemes of arbitrary magistrates; though, by so doing, they may suffer the reproach of turbulence, faction, and—even of *patriotism*.

This treatise is, on the whole, however, more amusing than instructive; for, though there are many good reflections in it, they may be said, in general, to occur rather incidentally, than to flow from a thorough consideration of the subject of which it professes to treat. We have as yet said nothing of the method in which the subject of National Pride is discussed; but it is branched out into a number of chapters, the heads of which rather perplex the train of reasoning, than appear in the light of a strict analysis. By doing too much, the Author appears, like many foreign essayists, to be more desultory than systematical. The following passage is an instance of that intricate verbosity, which is displeasing to an English reader:

‘The pride arising from the national form of government, is a sense of the superior value of that constitution. A violent, heady, untractable temper cries up for democracy; he who is fond of honour declares for monarchy. A common mind gives the preference to that form where the political constitution is most pregnant with personal advantages to himself; a generous spirit espouses that form of government which he sees most productive of public happiness. In general, most, and in my opinion, the best grounded pride, is in those countries where a man depends most on the discharge of his duty, and least on men; that is, where every one retains, as much of civil freedom as comports with the tranquil subsistence of society.’

In this passage the first sentence comprehends the sense of the whole; or, if it needs explanation, we have it well expressed in the latter part of the last sentence; though no one but the writer would have deduced that position from the words that precede it. Perhaps, indeed, the translator may be partly answerable here, there being many faults throughout the whole book chargeable to his account. The intermediate sentences are nothing to the purpose; the enquiry here being, not what species of government is best for those who exercise it, or who enjoy particular emoluments derived from a participation of the power of it; but what species of government those who live under it have most reason to be proud of.

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The Author's observations have sometimes an affectation of poignancy, which the premises will not warrant. Thus,—

'Newton will often be called an *Almanac-maker*, and Montequieu a *Blockhead*, while the French and English go on to leave no stone unturned for over-reaching one another in their American trade. But pride and ignorance ever go hand in hand.'

Now can any man of reflection conceive that interfering commercial interests influence the judgment of either nation in scientific investigations? Neither the English nor the French are so ignorant as to furnish matter for the support of this remark. It is not every essayist who can happily contrast objects in such striking points of view as the philosopher of Ferney; though many attempt it.

As the Author justifies a laudable pride, so he gives a very good account of the disadvantages of a man's having too much humility, or of having too mean an opinion of himself: but it is time to finish the article; and there are few persons who need to be cautioned against this fault.

The origin of national characters is thus assigned in the following short extract:

'We often pride ourselves on qualities and advantages which are not owing to ourselves. The heat and cold of a country; the heavy or light air; the nature of the soil, even of the water and the winds; the manner of living and customs, have so considerable an influence on the qualities of whole nations, that very little can be originally attributed to themselves. A worthy man may indeed be proud of his virtues, as personally his own; but why pride yourself on your intellects, when liable to be irretrievably disordered by so many accidents, apparently inconsiderable?'

One question more may be added, Why should we be proud of our virtues, when the constitution may influence them, more than we are aware, or may be willing to suppose; and when this pride *ipso facto* injures one of them?

————— 'The diff'rence is too nice
Where ends the virtue, or begins the vice.'

ART. III. *Observations on Reversionary Payments, &c. To which is added, a Supplement, containing additional Observations and Tables.*
By Richard Price, D. D. F. R. S. 8vo. 2d Edit. 6s. Cadell.

1772.

OF the vast variety of publications, which are daily issuing from the press, and the merits of which it is our province, as monitors to the public, carefully to examine, and impartially to report, there are many which we are bound to peruse *ex officio*, and from which we derive no other information than that they are not worthy the perusal of any beside ourselves. This is a barren waste in the Reviewer's track, which nothing could induce us to explore, but the justice due to every Author, and the respect we owe to the public, to whom we are accountable. In regard to productions of this nature, we pro-

REV. Feb. 1772.

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claim our own disappointment as a warning to our Readers; and we consider ourselves as happy in erecting landmarks on the field of science, to prevent any curious and unwary rover from straying beyond the boundaries either of pleasure or improvement. There are other publications, of a superior quality, which contain a strange mixture of the uninteresting and useful; in forming a judgment of which we endeavour to separate and distinguish with the utmost accuracy and precision; and, having weighed the several parts of the heterogeneous mass in an equal balance, we present our Readers with the result of our care and labour. This part of our province is peculiarly difficult and unpleasing, as we always wish rather to commend than censure, and never condemn without absolute necessity. But in judging of such productions as the work now before us, the merit of which is unquestionably established, and universally allowed, we are free from all anxiety or restraint. To applaud is the least tribute we owe to the *Author* for the instruction and entertainment we have derived from the perusal of his very ingenious and elaborate performance; and to renew our warmest recommendations of it to the *public* is nothing more than an act of justice to which they are entitled.

The only difficulty we find in giving an account of this publication, is to confine our extracts within proper limits; for were we to present our Readers with every thing interesting and valuable, we should transcribe the whole of it.

We have already given a particular view of the design of this work, together with several curious specimens of its execution*. The Author has added, to this second edition, a very valuable Supplement, in which are contained many facts, observations, and tables, that render it still more interesting and complete. And we may venture to affirm, that this is a work which, beside its seasonableness and present utility, will retain and acquire growing reputation, as long as any traces shall remain of that science to which it relates.

The Author has now published five tables, shewing the probabilities of life, in the district of Vaud, Switzerland, in a country parish in Brandenburg, in the parish of Holycross near Shrewsbury, at Vienna, and at Berlin. 'My chief purpose (says he) in giving these tables is to exhibit, in the most striking light, the *difference* between the state and duration of human life, in *great cities* and in the *country*. It is not possible to make the comparison without concern and surprize. I will here beg leave to lay it in one view before the reader, desiring him to take with him this consideration, that (for reasons elsewhere explained) it can be erroneous only by giving the difference much too *little*.

* See Reviews for October and November, 1771.

Proportion of Inhabitants dying annually in

Pais de Vaud	Country Parish in Brandenburg	Holy crofs, near Shrewsbury	London	Vienna	Berlin.
1 in 45	1 in 45	1 in 33	1 in 20 $\frac{1}{4}$	1 in 19 $\frac{1}{2}$	1 in 26 $\frac{1}{2}$

Ages to which half the born live.

Pais de Vaud	Country Parish in Brandenburg	Holy crofs.	London	Vienna	Berlin.
41	25 $\frac{1}{2}$	27	2 $\frac{3}{4}$	2.	2 $\frac{3}{4}$

Proportion of the Inhabitants who reach 80 Years of Age.

Pais de Vaud	Country Parish in Brandenburg	Holy-crofs	London	Vienna	Berlin.
1 in 21 $\frac{1}{2}$	1 in 22 $\frac{1}{2}$	1 in 11	1 in 40	1 in 41	1 in 37

The Probabilities of living one Year in

Odds	Pais de Vaud	Country Parish in Brandenburg	Holy-crofs	London	Vienna	Berlin.
At birth	4 $\frac{1}{2}$ to 1	3 $\frac{1}{2}$ to 1	4 $\frac{1}{2}$ to 1	2 to 1	1 $\frac{1}{2}$ to 1	1 $\frac{3}{4}$ to 1
Age 12	160 to 1	112 to 1	144 to 1	75 to 1	84 to 1	123 to 1
25	117 to 1	110 to 1	100 to 1	56 to 1	66 to 1	50 to 1
30	111 to 1	107 to 1	96 to 1	45 to 1	56 to 1	44 to 1
40	83 to 1	78 to 1	55 to 1	31 to 1	36 to 1	32 to 1
50	49 to 1	50 to 1	50 to 1	24 to 1	27 to 1	30 to 1
60	23 to 1	25 to 1	26 to 1	18 to 1	19 to 1	18 to 1
70	9 $\frac{1}{2}$ to 1	11 to 1	16 to 1	12 to 1	11 to 1	12 to 1
80	4 to 1	6 to 1	8 to 1	7 to 1	7 to 1	7 to 1

Expectations of Life.

	Pais de Vaud	Country Parish in Brandenburg	Holy-crofs	London	Vienna	Berlin.
At birth	37 years	32 $\frac{1}{2}$ years	33 $\frac{1}{4}$ years	18 years	16 $\frac{1}{2}$ years	18 years
Age 12	44 $\frac{1}{2}$	44	43 $\frac{1}{2}$	33 $\frac{1}{2}$	35 $\frac{1}{4}$	35 $\frac{1}{2}$
25	34 $\frac{1}{2}$	35 $\frac{1}{2}$	35	26	28 $\frac{1}{4}$	27 $\frac{1}{2}$
30	31 $\frac{1}{2}$	31 $\frac{1}{2}$	32	23 $\frac{1}{2}$	25 $\frac{1}{2}$	26 $\frac{1}{4}$
35	27 $\frac{1}{2}$	28	28 $\frac{1}{4}$	21 $\frac{1}{2}$	22 $\frac{1}{2}$	22 $\frac{3}{4}$
40	24	25	25 $\frac{1}{2}$	19 $\frac{1}{2}$	20 $\frac{1}{2}$	20 $\frac{1}{4}$
45	20 $\frac{1}{2}$	21 $\frac{1}{2}$	23 $\frac{1}{4}$	17 $\frac{1}{4}$	17 $\frac{1}{4}$	18 $\frac{1}{4}$
50	17 $\frac{1}{2}$	18	20	16	16	16 $\frac{1}{2}$
55	14 $\frac{1}{2}$	15	17	14 $\frac{1}{2}$	13 $\frac{1}{2}$	14
60	12	12 $\frac{1}{2}$	14 $\frac{1}{2}$	12 $\frac{1}{2}$	11 $\frac{3}{4}$	12 $\frac{1}{2}$
65	9 $\frac{1}{2}$	9 $\frac{1}{2}$	11 $\frac{1}{4}$	10 $\frac{1}{2}$	9 $\frac{1}{2}$	10 $\frac{1}{2}$
70	7 $\frac{1}{2}$	7 $\frac{1}{2}$	10	8 $\frac{1}{4}$	8 $\frac{1}{2}$	8 $\frac{1}{2}$
75	5 $\frac{1}{2}$	5 $\frac{1}{2}$	8	7	6 $\frac{1}{2}$	7
80	4 $\frac{1}{2}$	4 $\frac{1}{2}$	5	5	5 $\frac{1}{2}$	6

‘ From this comparifon it appears with how much truth great cities have been called the *graves* of mankind. It muſt alſo convince all who conſider it, that it is by no means ſtrictly proper to conſider our diſeaſes as the original intention of Nature. They are, without doubt, in general, our own creation. Were there a country, where the inhabitants led lives entirely natural and virtuous, few of them would die without meaſuring out the whole period of preſent exiſtence allotted them; pain and diſtempers would be unknown among them; and the diſmiſſion of death would come upon them like a ſleep, in conſequence of no other cauſe than gradual and unavoidable decay. Let us then, inſtead of charging our Maker with our miſeries, learn more to accuſe and reproach *ourſelves*.

‘ The reaſons of the baleful influence of great towns, as it has been now exhibited, are plainly, firſt, the irregular modes of life, the luxuries, debaucheries, and pernicious cuſtoms, which prevail more in towns than in the country. Secondly, the foulneſs of the air in towns, occaſioned by uncleaſlineſs, ſmoke, the perſpiration and breath of the inhabitants, and putrid ſteamſ from drains, and kennels, and common ſewers. It is, in particular, well known that air, ſpoiled by breathing, is rendered ſo noxious as to kill inſtantly any animal that is put into it. There muſt be cauſes in nature, continually operating, which reſtore the air after being thus ſpoiled. But in towns it is, probably, conſumed faſter than it can be adequately reſtored; and the larger the town is, or the more the inhabitants are crowded together, the more this inconvenience muſt take place.’

The ingenious Author proceeds to collect from Mr. Muret, Suſmilch, and other writers on this ſubject, ſeveral facts and obſervations, which abundantly confirm the poſition advanced in his fourth eſſay, viz. ‘ that the probabilities of life are higher among females than males.’ And it appears farther, ‘ that *married* women live longer than *ſingle* women;’ for, of equal numbers of *ſingle* and *married* women between 15 and 25, more of the former died than of the latter, in the proportion of 2 to 1. One reaſon of this difference may be, that the women who marry are a ſelect body, conſiſting of the more healthy and vigorous part of the ſex. But this, our Author apprehends, is not the only reaſon; for it may be expected that in this, as well as in all other inſtances, the conſequences of following Nature muſt be favourable.

It is an undeniable fact, that there is a difference between the mortality of males and females in favour of the latter. But this difference Dr. Price imagines is not *natural*; and he adduces ſeveral inſtances to ſhew, that it is much leſs in the *country pariſhes and villages* than in the *towns*; and likewiſe that the
number

number of males in the country comes much nearer to the number of females. These facts he adds, seem to shew sufficiently that human life in males is more brittle than in females, only in consequence of adventitious causes, or of some particular debility, that takes place in polished and luxurious societies, and especially in great towns.

The subject, which our Author next investigates, is the state of population in this kingdom; he begins with pointing out the principal causes, which obstruct population in any country, and then examines the truth of the fact with respect to our own country. *Luxury* and the *engrossing of farms* are two unquestionable sources of national depopulation and misery. *Luxury* enervates and debilitates the inhabitants of any kingdom, destroys virtuous industry, and brings on poverty, dependence and venality. With respect to the custom of *engrossing farms*, Mr. Muret (a writer of whose remarks our Author has made considerable use in this part of his supplement) observes, with the highest reason, that a large tract of land, in the hands of one man, does not yield so great a return, as when in the hands of several, nor does it employ so many people; and, as a proof of this, he mentions two parishes in the district of Vaud, one of which (once a little village) having been bought by some rich men, was sunk into a single *demesne*, and the other (once a single *demesne*) having fallen into the hands of some peasants, was become a little village. By the laws of *Licinius* no Roman was to hold more than seven *jugera* of land. 'Only revive, says Mr. *Susmilch*, this law, or that of *Romulus*, which limited every Roman to two *jugera*, and you will soon convert a barren desert into a busy and crowded hive.' Both Mr. Muret and *Susmilch* observe, that the increase of *pasturage* has the same effect with the engrossing of farms; much more ground, when employed in this way, being necessary to maintain the same number of people, than when employed in *tillage*. However the opulent farmers and landlords may find their account in this evil, it is private benefit derived from public calamity, and the sacrifice of the nation to a temporary advantage. We have, for many years, been feeling the truth of this observation. The high price of all the means of subsistence, occasioned certainly by this practice as well as by the heavy weight of our taxes, has long been the object of universal complaint; and it is growing more so every day, and spreading every where, checking marriage, loading our manufactures, and diminishing the number of our people.

That this is more than groundless declamation will appear from the following estimate. 'Dr. Davenant (the best of all political writers) tells us, that at *Michaelmas*, in the year 1685,

it appeared by a survey of the hearth books *, that the number of houses in all England and Wales was 1,300,000, of which 554,631 were houses of only one chimney, and the number of houses in 1690 was 1,319,215.—At the *restoration*, it appeared by the same hearth books, that the number of houses in the kingdom was 1,230,000. In the interval, therefore, between the *restoration* and the *revolution*, the people of England had increased above 300,000: and of *smaller tenements*, Dr. Davenant observes, there had been, from 1666 to 1688, about 70,000 new foundations laid. But what a melancholy reverse has taken place since? In 1759, the number of houses in England and Wales was 986,482; of which not more than 330,000 were cottages having less than seven windows. In 1766, notwithstanding the increase of buildings in London, the number of houses was reduced to 980,692. According to these accounts then, our people have, since the year 1690, decreased near a *million and a half*. And the waste has fallen principally on the inhabitants of cottages; nor indeed could it fall any where more unhappily; for, from cottages our navies and armies are supplied, and the lower people are the chief strength and security of every state.—What renders this calamity more alarming is, that the inhabitants of the cottages thrown down in the country, fly to London and other towns, there to be corrupted and perish. I know I shall be here told that the *revenue* thrives. But this is not a circumstance from which any encouragement can be derived. It thrives, by a cause that is likely in time to destroy both itself and the kingdom; I mean, by an increase of luxury, producing such an increase of *consumption* and *importation*, as secretly *accelerates* ruin, while at *present* (as far as the revenue is concerned) it overbalances the effects of depopulation.—What remedies can be applied in such circumstances?—This is a question of great importance, which requires a more deep and careful discussion than I am capable of giving it. I will therefore answer generally and *briefly* in a style and language familiar to Mr. Muret's.

‘ Enter immediately into a decisive enquiry into the state of population in the kingdom.—Promote agriculture.—Drive back the inhabitants of towns into the country.—Establish some

* At this time there was a tax of two shillings on every *fire hearth*; which was taken off at the *revolution*, because reckoned ‘ not only a great oppression to the poorer sort, but a badge of slavery on the whole people; exposing every man's house to be entered into and searched at pleasure by persons unknown to him.’ *Preamble to the act for taking away the revenue arising by hearth money*, 1. William and Mary, chap. 10.

regulations for preserving the lives of infants.—Discourage luxury, and celibacy, and the engrossing of farms.—Let there be entire liberty; and maintain public peace by a government founded not in *constraint*, but in the *respect* and the *hearts* of the people.—But above all things, if it be not now too late; find out means of avoiding the miseries of an impending bankruptcy, and of easing the nation of that burden of debts and taxes under which it is sinking.—But I am crying in vain.—Corruptions and follies of the worst sort have, I am afraid, taken too deep root among us.

To this long extract we may properly subjoin our Author's estimate of the number of people in England and Wales. It appears, that the number of inhabitants to a house at Leeds, Shrewsbury, Holycross and Northampton is $4\frac{1}{2}$, $4\frac{1}{2}$, $4\frac{1}{2}$ and $4\frac{1}{2}$ respectively. Whence it follows, that five persons to a house is an allowance large enough for London, and too large for England in general. And if the number of houses in the kingdom be stated at a million, the number of people in England and Wales will be four millions and a half, allowing $4\frac{1}{2}$ to a house; and five millions, allowing five to a house. The former is *probably* too large an allowance; but the latter is *certainly* so. The number of people in the kingdom may, therefore, be stated as *probably* not more than four millions and a half; but *certainly* not five millions.

This supplement contains additional observations concerning the schemes of the societies for providing annuities for widows and for persons in old age; and we are of opinion that the author has happily suggested a short and a very easy method of examining the sufficiency of those institutions that propose the benefit of widows. Nor can we conceive, how any, who pay the least regard to justice or humanity, can persist in supporting selfish schemes, which were originally founded in ignorance; and and which, in their consequences, are productive of so much mischief. Those who have begun to reform their very defective plans do well; but unless they proceed far enough in their reformation, others, that have actually broken up, have done much better. There are some of these societies still, which are blind to the evidence laid before them, and deaf to every remonstrance. 'Is it possible then to speak of these associations (which enjoin contributions on their members near a *half* below what they ought to be) with too much severity? Can any benevolent person see them, without concern, going on with schemes, that have been demonstrated to be insufficient, and sure to end in confusion and calamity? One society boasts, that it consists of 1100 members; and another that it possesses an income of 8500 l. *per annum*. What is this but shamelessly boasting of the extensive mischief they are doing? Some time

ago they might have pleaded ignorance; but this is a plea they cannot now make.' The Author has suggested the following reasons to prove, that the interposition of the legislature would be highly proper, should these societies continue much longer deaf to the calls of justice and humanity.

' First. They are laying the foundation of much future mischief; and no government ought to see this with a careless eye. Secondly, The principle by which they are upheld is base and iniquitous. Thirdly, There are many honest men in these societies, who, having, through misinformation, had the misfortune to enter into them, now repent, and would be glad to withdraw. But, having made considerable payments which they cannot get back, they are forced to go on with further payments, in order to avoid losing all their former ones. These persons wish for assistance from the legislature; and their cases, I think, require assistance. Fourthly, The sufferers by these associations may, perhaps, some time or other, come to be burdens on the public. Such was the case both of the *charitable corporation* and of the company of Mercers. I will add, that it seems to me, that were these societies indeed formed on durable plans, there would be reason for subjecting them to some regulations. In all of them the annuities are to commence many years before old age; and in some, at almost every age. Such annuities were they to become very common in a state, might have a bad effect, by weakening the motives to industry, and promoting dissipation and idleness.'

The Author concludes these remarks with the plan of an association for the benefit of age, together with a table, shewing the value of the annuities described to purchasers of all ages from 15 to 40. To his observations on the establishment of this kind in Scotland, he subjoins this general inference, which we shall transcribe in justice to those that are concerned; ' Upon the whole, I am satisfied that there is no reason for being in pain about this scheme.'—And then adds, ' Caution and vigilance, however, will be always proper. Events have hitherto favoured it. Hereafter, perhaps, they may try it; and deviations from probability may take place which cannot now be suspected.'

ART. IV. Whitaker's *History of Manchester concluded.* See our last Month's Review.

WHEN towns are erected, their increasing inhabitants are to look, for a supply of provisions, to the country around them: and the consequence of an increased demand will naturally be an improved culture of the earth, as the most rational means of producing a greater quantity of grain, and other kinds of vegetables, for the better sustenance of man and beast. Accordingly, the useful arts of agriculture (we find) had been long

long successfully prosecuted among the Romans; and the same arts had been as successfully pursued by all the tribes of the Gallic and many of the British Celtæ. 'But as the Celtæ varied from the Italians in some particulars of their rural conduct, the two different modes of management composed two distinct systems of agriculture. Of these the Britons of Mancunium might be naturally expected to have adopted the Roman; but they actually adopted the Celtic. The latter had been long tried in these northern climates, had been long approved by their brethren of Gaul and South-Britain, and was therefore supposed to be best adapted to the latitude of Lancashire.'—But 'among the various manures with which the Roman farmers enriched their lands, they were totally unacquainted with the use of *marle*. The Celtæ of Britain and of Gaul were the first that had marked this unctuous clay in the bosom of the earth, and the first that had drawn it out, and applied it to the purposes of agriculture. This they had found the most forceable and lasting of all manures, and had given it the honourable appellation of marrow, marg, margil, or marl.—

'*This manure* was peculiarly adapted to the strangely contrariant nature of the Mancunian soil, which is a compact clay, a light morass, a strong gravel, or a deep sand. *This manure must* have been now *first* introduced into the precincts of the town, where it is still the one principal manure of the lands, and the one principal cause of their great fertility. *This manure must* have been now *first* introduced into the county, where and in the adjoining Cheshire, the use of it is better understood than in any other part of the kingdom, and in both which it has changed the broad extent of our [formerly] barren heaths and turfey mosses into some of the best lands within them.'

The remainder of this chapter is employed in describing the gradual alteration that took place in the dress and way of living amongst the Britons, after they became subject to the Roman power:—they soon adopted the more civilized manners of their conquerors, and were thereby better qualified to partake of the various advantages of social life, to many of which they had hitherto been absolute strangers.

Chap. 8. treats of the œconomy of the Roman government here.—'The conquered regions of Britain were divided into six provinces, and were governed by six prætors and six quæstors. Each province formed a distinct government of itself, and each was governed by a distinct prætor and quæstor. But they all acknowledged one head within the island, and were all subject to the one authority of the proconsul, the legate or the vicar of Britain.'—'The taxes imposed upon the provincial Britons consisted of four or five different articles,' viz. an imposition upon burials,—a capitation-tax,—a land-tax, amounting to a
tenth

tenth of the annual produce of things raised from seed, and a fifth of what was raised from plants,—an imposition upon cattle,—and all commercial imports and exports were subject to particular charges. Such were the taxes of our British ancestors: and as they were badges of the Roman dominion, they were naturally disliked by a newly conquered people. ‘But they were by no means oppressive in themselves,’ and scarcely adequate (in our author’s opinion) to the necessary expences of the civil and military establishments within this island.—But even after the conquest of the island, many of the petty sovereignties of the British tribes were allowed by the Romans to continue in possession of their former authority; and under all the rigour of the provincial regimen, they were still, in general, allowed to remain. ‘This antiquarianism has never supposed before. The reverse of this has been universally believed by the critics. But the *fact* [says Mr. W.] is *sufficiently authenticated*.’—

He then proceeds to enquire into the nature and constitution of these British sovereignties, which he supposes to have been hereditary, but limited, monarchies. To these British monarchies he attributes the origin of feudal tenures in England, long before the Norman conquest, to which period they have been falsely referred by many writers.—He also thinks that the custom of Gavelkind was the prescribed mode of descent for lands at this period.—The origin of townships, hundreds, courts of judicature, and the methods of proceeding therein, are next investigated, and shewn to have been rational, and worthy of imitation; for ‘every action was prosecuted with the simplest forms, and decided in a summary manner.’

In Chap. 9. we are told that Cunobeline was the first monarch in the island who minted money, the whole commerce thereof having before that time been carried on merely upon the foot of exchange only. On the coming of the Romans they stopt the provincial mints, and they became coiners for the Britons. The Roman coins (Mr. W. supposes) must have been current here, in great numbers, as the incredible quantities discovered within the island seem to demonstrate.—The primæval Britons, says he, ‘whatever history has asserted or antiquarianism believed, were not unacquainted with the mechanical arts in general.’ Of this, their ability to construct the military chariots of the country Mr. W. thinks a sufficient indication. They were also, he says, intimately acquainted with several of the more œconomical arts in particular; such as the labours of the pottery, the business of the turner and carpenter, the making of glass, and the working of metals, as brass and iron. But though providence had replenished the hills of Britain with that most useful ore, yet were its inhabitants long unapprised of their
native

native wealth; for it was late before any mines of iron were opened in this island, a few years only prior to the descent of Cæsar. They had also their mines of coal, lead, and tin, which appear to have been worked to advantage, even in those early ages.—For the grinding of corn, hand-mills were chiefly used among the Britons, and for the more useful invention of water-mills we are ‘pretty certainly indebted to the improving powers of the Roman genius.’ As to the productions of the earth, besides the beech, the Romans introduced a great variety of other trees, amongst which the vine appears to be the most curious: and the black muscadine (Mr. W. says) has been, by experience, found the fittest for this climate.—With regard to animals, the original breed of British horses was at once diminutive in its size and swift in its motions. This breed still subsists in the garrons of Scotland, the ponies of Wales, and the hobbies of some forests in England; but it appears to have been improved into the much larger race of our present horses by the introduction of a superior breed from the Roman continent. But if the horse was originally an inhabitant of Britain, the ass was certainly a foreigner. The Romans and Spaniards trafficked much in this useful animal, which bore a considerable price among them. For though its milk was not then applied to the purposes of medicine, yet was it early applied to the uses of vanity, being supposed by the Roman ladies to contribute much, as a wash, towards whitening the skin.—The rest of this chapter is taken up in enumerating and describing the different species of dogs peculiar to this island, amongst which, he remarks that ‘the bull-dog enjoys equally a sagacity of nose and a bravery of spirit. The latter indeed is so peculiarly eminent, that this dog has perhaps a larger share of true genuine courage than any other animal in the world. The boldness of its spirit is remarkably enterprising, and the resolution of its temper astonishingly determinate. The native gallantry of the breed has gained them the credit of a frequent mention, and the honour of an high commendation, in the records of antiquity*.’

The following sensible remark, with which the 10th chapter begins, may serve at once as a specimen of the writer's style and judgment.—‘In the whole circle of intellectual entertainments, few particulars carry so agreeable an appearance to the curious mind as the history of human manners. And that lower species of patriotism which shoots up instinctively in every breast makes

* It is, however, a dangerous and cruel animal—the usual associate of vagrants and thieves; and therefore the breed ought to be prohibited.

it particularly pleasing to view our own national manners genuine as they rise in the pages of our national records, and to see faithfully represented in the mirror of history, those accidental combinations of ideas, or those rational modes of opinion which prevailed in the more distant ages of our fathers. Nor is this satisfaction confined merely to their sublimer exertions of the understanding, their theories of political science, or their principles of literary taste. It is even better felt on the survey of their little fashions and fancies in the more characterizing scenes of lower life, in the faithful exhibition of their private manners, and in the authentic detail of their domestic economy.'

In this view we are presented with a detail of the provisions for the table among the primitive Britons, and how greatly their bill of fare was afterwards enlarged by the Romans, not only by the introduction of many [before] prohibited articles, but also by the importation of many foreign animals; as rabbits, pheasants, pigeons, partridges, &c.—Among the diversions of both Britons and Romans, he enumerates the pleasures of the chase, for which the numerous and extensive woods wherewith the country then abounded would naturally furnish plenty of game, both of the timid and ferocious kind: for at that time wolves and other beasts of prey were no strangers here. In honour of our country, Mr. W. is clearly of opinion that the cruel and savage practice of cock-fighting was not the native production of the British genius, but that it was introduced by the Romans, ever fond of barbarous diversions.

The following account of the formation of the *Mosses* wherewith Lancashire abounds, seems very plausible. 'The light sand and the strong tenacious loam of a wooded dingle, or some hollow on the side of a hill, accidentally received the waters of some obstructed brook, or drank in the falling showers of winter, till the trees were unable to support themselves upon the spongy soil.'—'Every drain for the moisture being thus gradually choked up, and the ground being constantly supplied with a recruit of stagnated water, the principles of putrid vegetation would begin to act with vigour, and a rank harvest would overspread the face of the ground. This dying every year, and being every year succeeded *with* [by] a fresh crop, a coat would gradually rise upon the surface, and the matted mass would in a century form a considerable crust. This is [now] found upon [some of] our mosses two, three, or four yards in thickness. And as the great body of stagnated water was fed with regular supplies from the original current, additional influxes, or both, the mossy tract would gradually extend itself, desert the natural or artificial hollow in which it was originally formed, and spread over the neighbouring grounds.

Thus

Thus the broad waste of Chatmoſs *muſt* have begun at firſt in the hollow of a valley, and *muſt* have afterwards uſurped upon the loſtier grounds around it; a conſiderable region of it now lying higher than many parts of the contiguous country, and the centre being ſtill higher than the reſt. In theſe efforts the imprifoned waters have ſometimes ſo violently diſtended the coat, that the texture of it has been broken, the country deluged with an inky torrent, and the cultivated fields overſpread with a deſtructive ſlime. Thus our own Hough's moſs burſt on New-year's-day in 1633, ſpread a deep bed of filth over the neighbouring lands, and poiſoned all the fiſh in the neighbouring rivulets. And, upon any long continuance of rain at preſent, the cruſt of Chatmoſs is viſibly liſted up by the heaving waters below, and [ſometimes] even riſes ſo conſiderably as entirely to intercept ſome extended proſpects acroſs it.'

The foregoing extract may, perhaps, ſerve to ſhew that the recent accounts we have lately had, in the public papers, of the burſting of the Solway-moſs in Cumberland, on the borders of Scotland, are by no means ſo incredible as many have thought them to be. A ſimilar catastrophe, we find, hath heretofore happened in Lancaſhire: why then ſhould we think a phænomenon abſolutely incredible, merely becauſe we ourſelves have never experienced the like?

As the modes of Roman civility gradually prevailed among the Siſtuntians, they would naturally be more and more induced to quit their poor habitations in the woods, and to ſettle in towns; ſo that the dimensions of Mancunium would of courſe be enlarged by the ſucceſſive acceſſions of inhabitants, and the progreſſive additions of buildings, erected probably upon the Roman plan.

The rites of marriage, cauſes of divorce, and mode of interment, amongſt the primitive Britons, are next treated of; as well as the uſe of letters, which Mr. W. attributes to an æra prior to thoſe that are commonly fixed for the introduction of them: for he ſuppoſes that 'all the various combinations of the Noachidæ at Babel *muſt* have carried a regular alphabet away with them to the places of their various diſperſions.' The want of a Britiſh alphabet naturally gave a ready admittance to that of the Romans; and their long reſidence in Britain as naturally gave a free admiſſion to their language. And, in fact, though the Roman could never ſuperſede the original language of the iſland, yet it appears to have been greatly incorporated with it, and to have furniſhed a large proportion of its preſent terms.

In Chap. 11. we have ſome account of the introduction of the firſt attempts at exchanging the original drefs of our anceſtors, (formed from the ſkins of animals) for veſtures compoſed
of

of the woollen and linen manufactures. The former of which were in some degree of use prior to the coming of the Romans, and the latter were introduced by them.—The primæval Britons, we are here told, were entirely unacquainted with the making of salt; but the Romans, having long known the art, introduced it into Britain.

After treating pretty largely of the foreign commerce of the Britons, (in which tin was originally the chief article of export) previous to the arrival of the Romans; he says, it soon received considerable improvements from them, as appears from the sudden rise, and commercial importance, of London, within a few years after their first settlement in the island. But commerce was not confined to that great emporium only; it was diffused over the whole extent of the Roman conquests, and even Lancashire boasted of its own Sifuntian port.—We shall here subjoin our Author's concluding remark on this subject, as a short specimen of his style; though the warmth of his affection for the county upon which he chiefly employs his pen, may (in the opinion of some) have given it rather too *declamatory* an air for history.—‘ Thus was a foreign commerce first introduced into Lancashire, where it now flourishes in so vigorous a state, and where it has now branched out to so large an extent. And thus was the first scene of its residence upon the banks of the beautiful Ribble. There Ribchester enjoyed all the varied emoluments of it. The voice of tradition asserts, and the discovery of ruins evinces, the village of Ribchester to have been once a very considerable city, to have been superior to Manchester in grandeur, and to have excelled all the towns of the North in wealth. And the commerce of the Sifuntian port is the only assignable reason, the commerce of the Sifuntian port was *undoubtedly* the genuine cause of all its particular importance.’

He then proceeds :—‘ These were the advantages which our ancestors received from the settlement of the Romans among them. The mechanical arts previously pursued in the county were improved : and arts previously unknown were brought into it. The varied treasures of our soil were now first discovered, or better collected. Our societies were combined into cities, our manners were refined into politeness, and our minds were enlightened with learning. And agriculture manufactories and commerce were introduced among the natives of Lancashire and of Manchester.—These were considerable advantages resulting to the county; but they were attended by another, far superior to them all. This was that great, that momentous event, the introduction of Christianity among the Sifuntii. *through* the government of the Romans, and speeded by the communication which their empire had opened betwixt Judæa and

and Britain, was Christianity introduced among the natives of the North.'

In Chap. 12th and last, are related the many unsuccessful attempts of the Romans to subdue the Caledonians; as well as many other circumstances which concurred to put a period to their power in Britain. The savage nations of the North having combined together to craze the mighty structure of their empire, the Roman legionaries, once the invincible of the earth, now retired on every side towards the heart of their own dominions. 'Rome, once the tyrant of the world, daily shrunk into herself, contracting the dimensions of her territories, and losing the formidableness of her name. And in this awful crisis the Roman soldiers finally deserted the isle of Britain, in the year of the Christian æra 446, [about] 400 years after their first settlement in the country, and 367 after their first entrance into Lancashire.'

Thus have we pursued the history of Manchester (says the Author) to that great epocha in the annals of the island, the descent of the Saxons: *beneath* the auspices of the Roman genius, that living principle of population diffused its influence on every side.—'The beasts are dislodged to a greater distance from Mancunium. The receding forest curves in an ample amphitheatre of woods around it. And all the mechanical arts successfully transplanted into the wilds of our Arden. Civility, literature and politeness follow. And Christianity closes the year.'—'But a new scene of sorrow arises. A new invasion is meditated from the continent. A tribe of idolatrous savages is hastening from the shores of Germany. Ruin marks their advance. Ignorance, incivility and barbarism attend upon them. And the fall of Manchester approaches. The brief history of a town, the comprehensive history of a nation, the general history of man, are all of them the records of human calamities and the registers of human woes, of calamities which are generally provoked by vices, and of woes which are naturally productive of virtues.'—'The convulsions of nature and the enormities of man, the war of elements, and the subversion of empires, are all *finely* directed by the controuling influence of Divinity to the great purposes of supporting the moral interests of the world, and of impressing the heart with the awful truths of religion.'

From the copious extracts we have given, our Readers will be able to form their own opinion of a work, in which the Author hath introduced a great variety of subjects, and treated many of them in a very agreeable manner. Indeed, we cannot help thinking that he hath aimed too much at flowery expressions, and rhetorical flourishes, which seem not to be so well adapted to a work of this nature, as a less towering style. But

he appears to have imbibed no small share of this kind of enthusiasm from the poems of Ossian, which he greatly admires, and to which he frequently refers.—Notwithstanding he is very accurate, in general, with regard to his authorities, which are given at the end of every section; yet he speaks rather too dogmatically on many occasions, and roundly affirms that a thousand particulars (of which we can now form little more than vague conjectures) *must* have been transacted, and *certainly* came to pass, and were *absolutely* brought about, just as he hath been pleased to relate them, so many ages afterwards. Our Readers, we doubt not, *must* have observed *something of this turn*, even in our quotations.—On the whole, however, the work hath unquestionably a great deal of merit, and appears worthy of the public approbation, in regard to its main design, of investigating the antiquities of our country; notwithstanding they are sometimes too much enveloped in a cloud of exuberant and pompous diction.

ART. V. *An authentic Narrative of the Oppressions of the Islanders of Jersey. To which is prefixed, a succinct History of the Military Actions, Constitution, Laws, Customs, and Commerce of that Island.* 8vo. 2 Vols. 12s. Hooper. 1771.

THIS advocate for the islanders of Jersey appears, from his own account, to be entirely disinterested, and to be actuated merely by motives of benevolence and compassion. ‘To be of service, he says, to two and twenty thousand human beings (the number at which the inhabitants of this island are rated) is an opportunity that seldom happens to a private man among the millions that live and die.’ With such a view he has published these two volumes; the first of which is confined to the history of the country, the military actions of its inhabitants, its original constitution, the several changes this constitution has undergone in the reigns of different princes, its present state, the royal court, the laws and customs, commerce and privileges of the island, together with its importance to Great Britain. In the second volume he presents us with a view of the burdens and distresses under which the inhabitants of Jersey labour, all which he chiefly attributes to the bad, and, if we may depend on the fidelity of our Historian, the infamous conduct of its magistrates: two of them, against whom the charge is principally brought, are brothers, *Charles* and *Philip Lempriere*, lieutenant-bailly, and attorney-general of the island. Of these persons this Writer gives a particular account, and of the maxims by which they have governed. He then lays before the public the origin and *the immediate cause* of the tumult in Jersey, which happened on September 28, 1769.

The

The case of Nicholas Fiott, merchant of Jersey, who, according to this relation, appears to have been treated in the most iniquitous manner, is next described: after which there are two farther chapters; the one, concerning *Rudolph Ben-tinck*, by special commission of his Majesty, commander in chief of the island; the other, on the impracticability of removing the oppressions of Jersey, while the constitution remains in its present form. At the close of an advertisement prefixed to the second volume, the Writer acknowledges himself obliged to Mr. Falle's History of Jersey for many facts; but did not, he tells us, ask that gentleman's leave for thus making use of his performance, because he would not risque a refusal; 'and I am not afraid, says he, of offending him, in endeavouring to explain and avert those mischiefs which he so long laboured to subdue.'

The Author seems to us to be a sensible man: he writes with spirit, and appears to be very zealous in the cause of truth and justice; but surely his zeal is sometimes intemperate! However, though it is not in our power to decide upon the main question; yet it is certainly to be wished that those with whom authority is lodged, should, without trusting to partial or interested accounts, employ the most effectual methods to remove and extirpate whatever causes these islanders have for real and just complaint. We are here told, that 'a late special commissioner has been sent to examine their grievances, and to redress them.' But it is added, that 'he has disguised the truth, and concealed their real situation, and that their *miserics* are yet unrelieved.'

The Writer, with great confidence, asserts the authenticity of his accounts, and declares, with respect to the magistrates, 'If they are blameless, I will resign myself to punishment: if not, the applause of every virtuous man is my due.—The intent of this publication, says he, in another place, is absolutely free from the spirit of party and of political contention.—I have no aversion to the persons whose misdeeds I relate, except that honest indignation which all men ought to cherish for the nefarious.—Not an individual in the island had ever heard from me, or by my means, that this work was undertaken, till more than the first volume was printed; nor more than two of the insular inhabitants, who are now in England. Yet as it seems to be a work intended for the body of the constituents, and against their magistrates, it may be imagined I am purchased by pecuniary influence to this undertaking. But such is the truth, I have never received the value of a shilling, nor the promise of it: and I have not the least expectation of lucrative reward. It is the progeny of human kindness to the inhabitants, and of allegiance to the King.—My views are honest and humane, and may the issue be such, whether for me, or for those whom I accuse, as are exactly corresponding with the voice of truth

and the dictates of justice. If what shall be related in the second volume be found unsatisfactory, no conclusion can be justly obtained but by an examination into the conduct of these men, on evidence equal to the charge. A permission of taking depositions on oath, and an authority of subpoenaing witnesses in Jersey; will determine the affair beyond all power of contradiction; and ascertain the innocence or culpability of those who are accused, or of him who is their accuser.'

As we see no reason to question the integrity of this Writer's design, we cannot but highly applaud the spirit and zeal with which he hath so laudably exerted his respectable abilities in support of a cause which he considers as that of an injured and suffering people.

ART. VI. *Discourses upon the Divine Covenants: Or, an Enquiry into the Origin and Progress of Religion, natural and revealed.* Part I. By the Rev. James Hingeston, M. A. Vicar of Raydon in Suffolk 8vo. 5 s. bound. Hingeston, Cadell, &c. 1771.

THIS volume consists of ten discourses and six dissertations, all bearing a relation, though sometimes it may appear but a distant one, to the principal design: Should the Author, as he proceeds, think it necessary to digress to every topic which seems to have some connection with the original subject, he may render his work very voluminous.

He appears to be a sensible and ingenious writer, a man of learning, enquiry, and candour, who is persuaded of the importance of religion, and is desirous of advancing its influence and its practice. As the present volume presents us only with a part of his plan, his readers cannot be fully enabled to pronounce upon its merit. It appears rather favourable to the Calvinistical tenets:—but let us attend to what the Author himself says, in the conclusion of his preface:

'The design of the present work is to shew, that there hath always been a perfect uniformity in all the revelations God hath made of himself to mankind; that all the expectations of man are founded upon the covenants which God hath vouchsafed him; that the seeming diversity in the dispensations, and irregularity of the providence of God, have arisen from man alone disturbing that order, and confounding that harmony, which is every where else observable in the works of God. If what is here offered is founded upon truth, it will certainly outlive all trifling cavils and criticisms: if not true, it will sink with the common mass of imaginary hypotheses. The Author will in either case have to urge in his behalf, that he does not offer it as an hasty composition, or a matter of mere system; but that, however incorrect, it is the result of many years consideration, as perfect as the interruption of ill health and his abilities would allow it to be: That he hath proposed the advancement of the honour of God, and the light of religious truth, as his ultimate desire:

desire: That he hath had no bias, as far as he understands his own heart, to any thing but truth itself; the evidence of which he hath endeavoured with a sincere desire to follow. Let it endure, or let it perish by the judgment of him who seeth in secret. If God approves it, the opinion of good men will not be wanting.

Although such sentiments as the above are by no means sufficient to establish the truth and validity of any particular scheme, yet they manifest a laudable disposition in the Author; and, when united with good sense and abilities, certainly call for our attention to what he has to offer.

After a few observations on the general nature and obligation of covenants, he proceeds to consider the *covenant of nature*, or the compact which arises from the relation of creature and creator. With regard to the privileges derived from hence, he concludes, that man's *natural* pretensions cannot be advanced very high, since being formed out of the dust, he had a reasonable cause of apprehension of returning to it again; since also existence itself is a free gift which all rational uncorrupted beings are obliged to thank the creator for: yet he remarks, that to every creature there arises some sort of expectation, nay even a kind of claim for maintenance and support during its finite existence. Beside which, he adds, 'there is a long train of privileges arising from man's rational capacity, by which he is capable of deriving to himself the inestimable advantages which flow from social union, and also of making free use of that important permission of access to the Fountain of Being, in prayer and adoration. In short, take the example of an innocent and upright man, passing his days in health and temperance, secure in the moderate enjoyment of the good things of the world, and enlivened continually with the unspeakable benediction of the favour of God; compare this with the happiest state of any other animal; and you will perceive upon what advantageous terms God entered man into the *covenant of nature*.'

As the sanctions of this covenant, he apprehends, were *temporal felicity*, or *temporal infelicity*, so he supposes its conditions to have been, a conformity to whatever hath been justly comprehended under the title of the *religion of nature*. 'The two laws, says he, which are essential to the establishment of *virtue* and *piety*, the law of *marriage* and *the sanctification of the seventh day* were undoubtedly given immediately after the creation; and appear to be positive conditions of the covenant of nature; being fundamental of the happiness and the duty of man, as a *social* and *religious* being. And we may conclude universally, that God did reveal to Adam all the necessary laws of morality as early as his creation.'

The next discourse consists of remarks on what this Author calls the *Eden covenant*, or the *covenant of incorruptibility*. He supposes it to have been the divine intention, from the beginning, 'to raise man to an exalted super-eminent bliss, although he displayed not the whole of his gracious purposes at the first;' conformably to that progressive order of providence, which is in other instances observable, in its dealings with mankind.

'The first advance, he says, in this glorious plan, at least according to my idea of it, seems to have been, that of bettering man's earthly condition, by giving him the *covenant of incorruptibility*; by which he was placed in a garden of delights, enjoying the pleasures, plenty, and repose, which an earth fruitful of every blessing could yield him; and was moreover furnished with the means of tasting those enjoyments, without the disqualifying reflection of being forced one day to leave them all behind, and sink, like the beasts, into decay and corruption.'

In farther answer to the question, What was the felicity of man in this state of innocence and incorruption? he observes;

'The matter is too far removed from us to afford us perhaps full satisfaction; yet surely the freedom from sin and the fear of death; the being harassed with no desires beyond the bounds of gratification; with no wants for which there was not a ready supply; and the feeling none of that lassitude and decay to which a perishable body is hourly subject, and makes old age in particular a burden; on the contrary, the blessing of the tranquil and sincere delight which flows from vigorous health, perpetual youth, serene passions, serene skies, a fruitful earth, a peaceful conscience, and the benign influence of an indulgent God; I say, this is a degree of happiness which would fill the utmost limits of the present faculties of man. What further increase of felicity God designed him under this covenant, whether the enjoyments and glories of heaven itself, is not revealed to us?'

As we cannot take particular notice of the several reflections which this writer makes upon the conditions and sanction of this covenant, or upon the transgression of the first human pair, and the sentence denounced on them; we shall only extract the passage with which this discourse is concluded: 'Thus sunk, says he, the first unhappy Pair into misery and mortality. An alteration is supposed to have ensued in the strength and beauty of their bodies, and the perfection of their minds. But an alarming change they found in the favour of their God, and the quiet of their consciences. Their innocency, their future hopes and present peace were gone; conviction followed guilt, and sentence conviction, and actual punishment acquainted them with the extent of their loss; which, but for the mercy of God, they must irrecoverably have suffered; and borne a toilsome load of

life unblest, to sink at length into nothing, like the beasts which perish.'

It is not till the eighth discourse that this writer speaks of another covenant, which he denominates the *covenant of resurrection*. As it is reserved to some future publication to canvass this subject more distinctly, it will not be necessary for us at present, to select any of those remarks, which are here made upon it: one thing only we observe with a degree of concern, viz. that our Author, if we mistake not, seems to intimate some kind of *superstitious* notion concerning a christian *priesthood*: For having mentioned it as one benefit of the *covenant of resurrection*, or in other words, of the *christian scheme*, that men, though sinners, may now pray for *each other*, he adds, that 'an order of men hath been appointed, and continued through every age, and in every country, to serve in this important matter to the welfare of mankind;' and he farther observes that, 'while the great Author of salvation sitteth in heaven, to prefer his own most effectual interposal, his *priests* and ministers upon earth have commission to use his name before the throne of his Father, sending up to him the special and particular intercessions which he hath promised to render successful and efficacious.' Now though we have the truest respect for the christian ministry, if these expressions imply any inherent sanctity which is supposed to belong merely to that order, or any superior excellence or efficacy in their prayers above those of any other good men, we cannot but consider it as a sentiment unworthy of a christian, and protestant divine, and utterly unsupported by reason or christianity.

To give our readers a fuller view of this writer's scheme, it appears necessary to add a short extract from the sixth discourse, which treats of *the change the first pair underwent, and some further consequences of their transgression*. 'The privileges, he, observes, which Adam enjoyed before his fall were certainly not in reward of his obedience, though continued to him upon condition of it; consequently he could convey to his children no higher title to them, supposing he had not transgressed; than that upon which he held them himself, a title upon a covenant. When by his folly that covenant was broken, his title to its privileges ceased of course. Children to endless generations may be attainted by a forefather's treason, and the prince is not accountable for withholding their ancient honours from them. For what claim can they make out to possessions which they have no right to by inheritance, or service, or purchase? They can plead no meritorious title to honours, which were at first the free gift of the prince, and which were moreover forfeited before they were born; nor can they pretend a covenant title to privileges when the terms of that covenant were long since erased, and expunged

by the wilful obstinacy of their ancestors.—And surely there will need no further consideration to prove how pitiable our natural uncovenanted condition is. As outlaws, born with an attainder from our parents offence; born to undergo a life of sorrow and corruption; continually assaulted with the false inducements of the world; and tormented with lusts, and suffering incessant vexation from the goadings of conscience; bereft of the illumination of the sun of the moral world; the good Spirit of God, and therefore incapable of doing or tasting good; having no consciousness of divine favour, no assurance of divine protection, no hope, no expectation from divine promises; instructed in the ways of virtue by the declaration of God, and convicted of their reasonableness from their apparent and manifest fitness, but incapable of pursuing them; misled, and drawn aside, and forced out of the way through the variety and strength of contrary temptations; having to combat a violent propensity towards, and increasing desire of, forbidden gratifications; and disheartened with the prospect of having all the toil and labour of virtue rendered vain by final mortality; such, so unblest, is the natural state of the human race! *Wretched sons of Adam! who shall deliver you from the body of this death?*

This is a melancholy picture, and very possibly, on a serious review, the Author himself may think it rather too highly coloured; every person, however, has a right to judge and determine for himself on these subjects, as fact and scripture may direct him: and we apprehend it is not our province to pronounce concerning the validity of the above account, which we have transcribed, in order to assist the reader in forming his judgment of Mr. Hingeston's productions.

The subjects of those discourses which we have not particularly mentioned are, The several grants of food to mankind; the sentence pronounced upon *Eve*; the mortality to which the race of mankind was made subject; the nature of the faith and sacrifice of *Abel*; the corruptions of mankind before the flood.

Two of the dissertations with which this volume is concluded are, on the use, intent, and causes of the obscurity of prophecy. There are also two more on Exodus xxxiv. 6, 7. and Ezek. xviii; we have another on the origin and functions of the religion of nature; and the last treats on the two fundamental laws of the religion of nature, the law of the sabbath, and the law of marriage.

We shall conclude this article with a short extract from the last dissertation, viz.

“The observation of the sabbath (says our Author) is founded upon a reason which relates to all mankind: and by the division of days into seven, it appears that all tribes were once acquainted

ed with it.—The obvious relation of this institution to the creation of the world in six days, need not be insisted upon: It has no evident reference to any *peculiar* of the christian, mosaical, or patriarchal systems. Under any supposable system of a religion founded on the belief of a Creator and Governor of the world, there would be an undoubted necessity of it, to preserve that religion pure and entire. The same God who made labour necessary for the subsistence of mankind, might have made continual unremitted labour necessary. But he has so ordered the frame and œconomy of the world, that, like his manna in the wilderness, he giveth in six days sufficient to supply all the necessities of seven; leaving to men that seventh portion of their time to rest and rejoice in. They may pervert this gracious purpose; obeying the calls of their ambition, their avarice, or their pleasures, may toil on the seventh also: or they may be so dull, and incapable of the generous pleasure of rejoicing in the Lord, as to account thanksgiving a toil, and devotion a labour. But God meant it otherwise; and the good and the grateful feel the joy of relaxation from the world, and communion with the source of blessedness.

The learned Author concludes this Dissertation with a number of just and sensible observations on the Law of Marriage, on Polygamy, and on the Practice of *Divorces*; which last, being at this time a fashionable subject, may possibly excite peculiar attention.

ART. VII. *Winter Riches; or, a Miscellany of Rudiments, Directions, and Observations, necessary for the laborious Farmer; on a new vegetable System of Agriculture, on Principles of Fact and Demonstration; whereby Ease and Profit may be obtained, and the willing Farmer become an Husbandman.* By Matthew Peters, Member of the Dublin Society for the Encouragement of Husbandry and other useful Arts, and Author of "The Rational Farmer." 8vo. 3s. 6d. sewed. Flexney. 1771.

AS utility and experimental improvement are, or ought to be, the great ends which agricultural writers have in view, we shall, without farther *preface*, or *form*, proceed directly to the matter contained in the treatise now before us.

In chap. I. sect. 1, Mr. Peters prefers the Norfolk turnip, and the red and white tankard turnip, cultivated in the eastern and northern parts of England, to the common red and green turnips, cultivated chiefly in the southern and western parts, for three reasons, viz. that they are cleaner food for cattle, of a closer texture, and finer grain, as growing much out of the ground.

He advises, as some writers have lately done, to sow one-fifth of raddish seed with that of the turnip, to preserve the plants from the fly. He recommends that turnips, for winter feed, shall be sowed in the middle of June, the beginning of July, and the beginning of August,

an enemy to thick sowing, but rationally sows in the *inverse ratio* of goodness of soil. In support of thin sowing, Mr. Peters refers to an experiment of Mr. Baker's, where wheat, on rye land, gave an increase of above 950 fold. He thinks that less than one bushel, if half be destroyed by birds, may yield above 50 bushels; and recommends sowing under furrow, as little will be lost by birds, and calculates the saving. He advises to prepare for wheat, by sowing in September rye and black oats, or barley, feeding off this crop, or ploughing it in, and repeating another vegetable crop in August. He concludes this important section by a quotation from Camillo Tarello, to prove that the husbandman is the only cause that wheat yields not 50 fold. But his reasons seem not conclusive.

The Author begins sect. 1, of chap. IV. with quotations from M. Chateauneux, to prove the efficacy of repeated ploughings, and of stubble ploughed in; and thence enforces the excellence of his own system of green vegetable manures, which he calls the medium betwixt the dunghill and drill agriculture; and he is very severe on the drillers. He quotes J. J. Bilberg's *Oeconomy of Nature* for a proof of the rationality of his vegetable system, and confirms it by the theories of the famous Carthaginian Mago, and of Virgil; also of the Flemings, who begun to plough-in living crops, in the opening of the 17th century.

He quotes Duhamel against laying dung to hot land, and refers to Pliny as shewing that we are below the standard of the Romans in the knowledge of marle in this island. Indeed it is, according to them, a panacea, cooling hot land, warming cold land, and filling the vacuities in sandy land.

Mr. Peters gives so advantageous an idea of spurry, cultivated by the Flemings and Hollanders on their poorest land, as to make the Reader glad to know that it should be sown 12 lb. to the acre, at two seasons, viz. April or May, and November or December.

He recommends, on the experience of the Flemings, to sow the French honeysuckle in March, and feed it in July and August, and from May the next year, then plough it down in June, and leave it to rot till near the season of sowing wheat.

In sect. 1, of chap. V. he proposes to give an analysis of the change of green vegetables (turnips, buck-wheat, cole, tares and peas) into putrefied manures, and their powers.

He confirms his system by the approved practice of ploughing-in clover, and observes, that any thick crop enriches the earth, even whilst it stands, by causing the air about the surface to corrupt and excite a fermentation, also by the plants imbibing the air, and other nourishment at its leaves.

His account of the change is, that a tender, green, succulent vegetables, acid or alkaline, pressed in an heap, contract heat, gradually, and acquire a putrid, stercoraceous, cadaverous taste and odour, and turn to a soft, pappy mass, resembling human excrement in odour, putrefied flesh in taste. Hence may be obtained, by distillation, first, animal salts; secondly, volatile, alkaline, oily salts; thirdly, volatile, thick, fetid oil. In short, putrefaction effects a change in vegetables nearly the same as their passing through a sound

anima.

animal does. Loss of the oil in the plant passing through the animal, is proportioned to the nourishment given. — This is certainly a very ingenious defence of vegetable manures as superior to dungs.

In sect. 2, Mr. Peters states the arguments of the opposite parties on the question, 'Is the food of plants one or various?' and declares for the former; as we do. Manuring and fallowing replenish the land with neutral salts, and nitrous particles from the air, which, joining the acids of the earth, cause new fermentation, and thus produce new food.

The 3d section is destined to a comparison of the vegetable system with drill husbandry. The Writer had before observed, that the latter system breaks the harmony of giving to and receiving from the earth, as it restores nothing but stubble.

Seed in vegetable system broadcast of wheat	—	62 lb.
Product	—	3267

Neat product, first year,	—	—	3205
Barley, second year, neat product,	—	—	1602½
Vegetable crops, third year equal to	—	—	1602½

			6410
Next three years, ditto,	—	—	6410
Next three years, ditto,	—	—	6110
Wheat, tenth year,	—	—	3205

Total produce of ten years,	—	—	22435 lb.
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Seed in drill husbandry,	—	—	62 lb.
Product,	—	—	1408

Neat product,	—	—	1346
			10
			13460 lb.

Balance in favour of vegetable system,	—	8975 lb.
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i. e. upwards of 40 bushels per year, equal to 3500 l. at 10 l. per load on 100 acres, for 10 years.

Such is the result of Mr. Peters' comparison. He allows only 62 lb. of seed in the drill husbandry, product 22 bushels, although Mr. Young makes it 80 lb. seed, and product only 16 bushels, in Yorkshire.

Mr. Peters observes, that the *adversifrons* oil is the *presiding spirit* of plants, and therefore only the aqueous part should be exuded from plants, and may lightly dried, and stacked while the oil continues, and cut while in blossom. Hence buck-wheat should be cut while in blossom, and herbs decocted should not be boiled too long.

In sect. 1. chap. VI. Mr. Peters enumerates *empty ears, parched or frivelled corn, abortive or rickety, smutted ones*, and ascribes all these *evils* to bad soil and bad tillage. In this indiscriminate account

we cannot acquiesce; but our necessary brevity allows us not to be particular.

He recounts, from ancients as well as moderns, many steeps, especially brines and lixiviums, and thinks their chief virtue to be that of forwarding vegetation; in which we agree with him. He would, however, have these steeps applied to barley and oats as well as wheat.

In sect. 2, Mr. Peters recommends four ploughs; viz. first, the Norfolk wheel-plough, for its shortness and strength, with which a man and two horses do from one to two acres per day; secondly, the *lemax*, *ratheram*, or *patent* plough, which does well with a man and two horses, and is called also the *Surry* plough, introduced by Mr. C. Baldwin, and made at Clapham for 2 l. 16 s. but may be made for 1 l. 10 s.*; thirdly, the *two rung Kentish* plough, without mould-board, to pulverise couchy fallow; and, fourthly, the broad-cast sowing plough for one horse, which does one acre and a half in common hours.

Mr. Peters is so sanguine an advocate for these ploughs, that he thinks half the rent of the farm may be saved by them. Indeed, when a farmer comes to reduce half his draught horses, his savings must be great.

He closes this section by expressing his surprize that oxen, two of which do an acre per day in some parts of Essex, are not more used. We join with him.

He well explains, from various authors, how lime and marl promote tillage, viz. not only as stimuli, but as fertilizers, by bringing salts, which, joining with acids in the earth, become the food of plants; and justly explodes the farmers who indiscriminately decry lime as a manure. He observes, from Dr. Home, that shell marl is most powerful, as it contains oil.

Mr. Peters execrates the farmer who feeds down his wheat by sheep in spring, on the principle that perspiration is necessary to plants, and that leaves are the organs of it. But we may observe, that the leaves eat down by sheep early in spring, are what would certainly decay, that a succession comes quickly, that it is not certain that the perspiration by the old leaves is always necessary, that these give good food, and that the dung and treading certainly improve the crop. Hence it is not with us a clear case that feeding down wheat is always a pernicious custom. Experiments must determine this important point.

In sect. 1, chap. VII. Mr. Peters collects several methods of relieving cattle *boven* by eating of clover (especially when wet) both from the *Musæum Rusticum* and the *Memoirs of the Royal Society of Agriculture at Tours*, which shew that this distemper may be cured by the well known incision in the side, and that a clyster is useful; also that a quart of new warm milk often proves a cure; and that a quill inserted in the incision, renders the repetition of it unnecessary.

* What a difference!

In sect. 2, Mr. Peters describes three kinds of worms pernicious to corn, viz. first, the *red* or *chestnut* worm, about three-fourths of an inch long; secondly, the large, white, soft rook-worm, which becomes the *black* or *dung* beetle; and, thirdly, the *small* white maggot, smaller than the first. He relates an Irish farmer's destroying all these sorts in furze lands, by four bushels of salt to an acre, and improving the fertility of his grounds; also Mr. Wynne Baker's experiments of destroying the red worms by lime, salt, and foot, especially the two last.

He closes this section by an account of a rich manure prescribed by the justly famous Glauber, viz. composed of 4 cwt. of lime and 1 cwt. of common salt, mixed and calcined, which will only cost 12s. 6d. and suffice for one acre.

In sect. 3, he falls upon Mr. Young, in a violent manner, for asserting that "without much cattle cannot be much corn."

We acknowledge great merit in the *vegetable system*, and believe that there are hot soils for which dung, not well putrified, may be improper; but, on the contrary, we are convinced that the dung-hill may generally be well employed in tillage, and we wish to see Mr. Peters and his friends unite with Mr. Young and his friends, the collectors of dung from cattle, without pursuing exclusive interests.

Mr. Peters, in this section, expressly entitled, "On Mr. Young's Husbandry," avers that his farmer need not be at half the expence which Mr. Young's pupil is *generally* at. If Mr. Peters can always effect Mr. Young's crops with half the expence, the world is indeed much obliged to him. However, he should not suppose Mr. Young's ideas so narrow, that he knows no use for dung except in tillage. He has shewn, in various works, that he knows well its use on pastures †.

Mr. Young, we dare say, will agree with Mr. Peters that the true principles of farming are, first, to sow corn judiciously in due season; secondly, to manure land with vegetables; thirdly, to keep land *clean* and *rich*; and, fourthly, to reduce *expensive* horses and *idle servants*. Mr. Young has aimed at the execution of all these principles in several works, especially his *Tours*; but he adds others.

Mr. Peters lays down the quantities of various crops which Mr. Young deems sufficient, and only sufficient, for the maintenance of certain numbers of various cattle, and calls them 'vague assertions,' (p. 168) and particularly asserts, that 40 acres of turnips should maintain nearly 500 sheep through winter, without 20 acres of burnet, which Mr. Young adds.

We must leave that gentleman to settle those quantities with Mr. Peters, and can only add, that we did not expect from Mr. Peters so ungentlemanlike an expression as this, viz. 'he [Mr. Young] seems *quite ignorant* of the foundation and principles of that science' [Agriculture.] We only wish Mr. Young to learn, from hence, how very easy it is to make *quite an ignorant* of the man who does not think entirely as we do, and how little honour such indiscriminate censure does to its Authors.

† Mr. Young has done as much or more than any modern writer to explode *wasteful* fallows, Mr. Peters's great object.

Our Author controverts another declaration of Mr. Young's, viz. that 'two mowings of clover do more good to the ground than feeding it off with cattle;' and thinks he should have explained so singular an opinion. Whether this opinion be right or not, must, we apprehend, be determined by experiments; but Mr. Young has certainly explained his opinion, viz. that "the fermentation created in the earth, by two thick crops, contributes more to prepare the soil for wheat, than the dung of cattle, which must be *thinly* spread, and therefore cannot raise *much* fermentation."

Mr. Peters declares that Mr. Baldwin of Clapham is a convert to the broadcasting of lucerne, and makes above 16 tons (value 181.) of an acre: and, in sect. 5, affirms, that stinty unprofitable ground, by sainfoin, yields from 5 l. to 6 l. per acre: and, in sect. 6, he observes, that such lands, about Duntstable in Bedfordshire, would answer nobly under sainfoin, which now produce little, although dearly manured with woollen rags: and, in sect. 7, he notes the Spaniards giving salt to sheep, and its use in hay for oxen or horses.

In sect. 1, of chap. VIII. Mr. Peters *laughs* at Mr. Young for recommending burnet as a late spring food for sheep, and refers to his own provisions in the beginning of this work. He also ridicules Mr. Rigal of Heidelberg, for giving burnet to his goat; and affirms she would have thanked him for a bellyful of good grass.

He recommends the method of dipping a turkey chick as soon as hatched in cold water, and forcing it to swallow a pepper-corn. These prescriptions our English housewives have long known: nor are they ignorant of the method of relieving them in mature age, by drawing three or four bloody feathers at their rumps: nor are they strangers to the feeding young chicks with eggs hard boiled. We know not, indeed, that they are acquainted with feeding them with oatmeal and treacle.

In sect. 4, Mr. Peters shews, from the premiums of the Dublin Society, that 16 lb. of wheat, sown on a plantation acre, has produced 124, 137, nay, 195 fold.

On mention of the Dublin Society he observes, that France has 13 principal Societies for Agriculture, and 10 co-operating ones; that in Sweden and the German Universities, the art of agriculture is taught as a science, and an academy for it is established in Tuscany.

In sect. 5, Mr. Peters considers an acre of land as Debtor and Creditor, and produces a profit of 4 l. 12 s. 3 d. &c. for one year, or profit on 100 acres for one year 461 l. 9 s. 9 d. or for ten years 4614 l. 17 s. 10 d. 'a very respectable sum,' as he calls it; but then he adds, 'It is not what land *does*, but what land *may* be brought to do.' But how shall we know what it *may* do; if it *does* it not?

The last section displays the inconvenience of thick sowing of wheat, from its lodging in A. D. 1770.

In his *Addenda*, Mr. Peters has many useful hints on *sea-water*, as yielding different quantities of salt in different places; on *change of seed*, from soils opposite to that on which it is to be sown; on *choosing seed* full, thin-coated, uninfested with smut, weeds, &c.; on the usefulness of *farm-books*, viz. a diary, a field post-book, a stock-book, a book of debtor and creditor for each field, and a ledger; on the necessity of *sowing wheat early*, both in wet and dry ground (and
here

here he advises a penal law against sowing after November 30; on tables of the number of grains of different kinds in an ounce, and plants on an acre, at various distances, in order to calculate the quantity of seed; on *wild oats*, which he rightly supposes to be seeds originally created and mixed with the earth, and brought to vegetation after long ploughing †; on the *expences and loss of land* in small inclosures; on an improvement of a circular coulter to prevent the wheat stubble from gathering; on a swelling near the udder of newly lamb'd ewes; on *spelt* (a kind of corn betwixt wheat and barley;) on the value of a *rye crop* on many lands nearly that of wheat per bushel †; and on correcting the *lomax* plough. He concludes these *Addenda* by a declaration that he proposes to lay before the public the cause of the high price of provisions; and, in a *Postscript*, he describes a *stillet* and *cannula*, which he recommends to be used in the relief of hoven cattle: but we regard the *Complete Farmer's* remedy for this distemper, viz. *raking*, as superior to all others.

With respect to our Author's language, it is too fanciful, and savours too much of the *bombast*, especially for works of this kind; which require a plain, manly style, suitable to the gravity and importance of narrative subjects. There is, indeed, an appearance of conceitedness in Mr. P.'s manner, which many Readers may consider as indicating a want of judgment. We do not, however, absolutely pronounce so severe a sentence on our Author, who has judiciously collected a variety of useful observations from other Writers, and added some good ones of his own.

ART. VIII. *Discourses on the Parables of our blessed Saviour and the Miracles of his holy Gospel. With occasional Illustrations.* By Charles Bulkley. Vols. III. IV. 8vo. 10 s. Horsfield, &c. 1771.

IN these two volumes * this Author's present design is completed. The contents of the third volume are, The Marriage in *Cana*; the Buyers and Sellers in the Temple; the good Centurion; the miraculous Cure of a Leper; the miraculous Draught of Fishes; the Storm rebuked; the Demoniacs; the Cure of the Paralytic; the miraculous Increase of the Loaves and Fishes; the Pool of *Bethesda*; our Lord's Transfiguration; the Cure of the Man born blind; Christ the Light of the World; together with an Introductory Discourse, containing general Observations on our Saviour's Miracles.

The subjects of the fourth volume are, The Resurrection of *Lazarus*; the cursing the barren Fig-tree; *Peter's* cutting off the Right Ear of *Malchus*; the Resurrection of *Christ*; the As-

† Mr. Peters seems to ascribe the vegetation to the poverty of the soil; but we think that, by being long exposed to the air, they become capable of vegetation, although the soil be not exhausted, as is the case in regard to ketlocks in old ground, however tilled.

† Viz. 3 s. 6 d. when wheat was 4 s. 3 d. in February last in Northumberland.

* See Reviews for June 1771, and for January 1772.

cension of our blessed Saviour; the miraculous Effusion of the Spirit; the Abuse of the miraculous Gifts among the *Corinthians*; *St. Peter's* miraculous Cure of the lame Man; *Ananias and Sapphira*; *Elymas the Sorcerer*; the Popish Miracles; and a concluding Address.

After the remarks we have cursorily made on the former volumes, we have now little more to add, than that the Author continues to write as becomes an ingenious and sensible man, and in an agreeable, instructive, and practical manner. The particular subjects which he has chosen have afforded him an opportunity of insisting and enlarging upon the *credibility* of the gospel history, and also of establishing and illustrating the *evidence* of its truth. He does not fail to give proper attention to these points, which are here presented to our view with strength and solidity; while, at the same time, he offers a variety of other considerations (as they arise from his different subjects) which respect the temper and behaviour that becomes the professors of Christianity, and which he recommends with conviction and energy. Although he may in some respects differ in sentiment from several others who believe the gospel, we apprehend that persons of every denomination may peruse these Discourses with satisfaction and improvement.

The miracles of Christ were of divers kinds, performed in a public manner, and in a short space of time, as well as upon sudden occasions: they appear with a real dignity, and are commonly directed to some immediate and important use, while they bore an illustrious testimony to the divine authority of the person by whom they were effected; in their different kinds and circumstances, they also lead to several reflections of a practical and profitable kind. Particulars of this nature are frequently insisted upon in these Discourses.

Toward the close of the sermon on the miraculous *Cure of a Leper*, the Writer observes that, 'We have here two different species of humility in a very lively manner exhibited: that of the recipient, and that of the donor. And then only is it, that benefits appear in all the perfection of their grace and loveliness, when humility adorns alike the person, who receives and he who confers them. Sometimes the humility of the one expressing itself in petitioning for the favour, is apt to excite the arrogance of the other in bestowing it. But in such a case, it must surely lose more than half its merit; and on the other hand a favour received with haughtiness is sure to be received with loss; because it cannot in that case be received with innocence and honour. And yet there are those, who, though they love the benefit, cannot bear the thoughts of the obligation,—and have even that malignity of spirit as to envy the goodness by which they are daily cherished. And this accounts for a wonderful phenomenon

phenomenon in the moral world, which would otherways perhaps be altogether inexplicable : that I mean of men's behaving, and deliberately chusing to behave, with the greatest insolence and arrogance, contempt and ingratitude towards those, to whom of all others they are most obliged. And yet those there are of that evil nature, that—the goodness of which they are made deeply sensible, is that which gives them the greatest pain : and consequently it must be their own benefactors, on whom they look with the most malignant eye ; and thus the generous benefactor himself is sometimes not a little embarrassed.—Upon the whole, however, his duty is plainly this, to go on in acting towards them the kind and friendly part, and to leave their souls, and their future account, to God and themselves. For, from our Saviour's own example, we learn, that, though there are many too vile to be the objects of our esteem, there are none either so depraved in temper, or so despicable in condition, as to be beneath the notice of our benevolence and compassion. The servant of one centurion shared alike in his miraculous compassion with the son of another ; and even the unclean detested leper feels the restoring touch of his friendly hand. Nay, such was the unconquerable force of his benevolence, that he laboured incessantly for the highest good of those who were ever making him the basest returns. In imitation then of this pure, spotless example, let us neither grudge our favours to the worst, nor disdain to bestow them on the meanest of mankind. And in the manner of conferring them let us remember that there is a grace, humility, and condescension, that at once intreasens the merit of our compassion, and enhances the joy of him towards whom we exercise it. Let us not insult and reproche, while we seem to commiserate and relieve. And let us avoid with detestation all that assuming, haughty air in conferring our favours, which may seem to indicate, that we rather do it for the sake of shewing our superiority, than of exercising our benevolence. Let the humble language, even of our most beneficial and useful actions, be the same with that of our Saviour's, “ see, thou tell no man.” For to the perfect humility of his temper, I think we are plainly led by the evangelical history itself to ascribe this injunction.

The sermon entitled the *Dæmoniæ* is founded upon the miracle of the dæmons entering into the swine. The Author declares his apprehension that the accounts of the demoniæ in the gospel history, ‘ are so many instances of a real diabolical possession, and that the several distempers under which they laboured, were truly owing to a diabolical influence and agency. ‘ This, he thinks, is what every one must allow to be the most obvious sense and meaning of the language made use of by the Evangelists in relating the several instances referred to. Info-

much that nothing but the total incredibility of the thing itself can reconcile the mind to any other account of it.' The principal part of the discourse is therefore employed in considering those arguments which support his opinion, and endeavouring to obviate the objections raised against it. But for these particulars we must refer our Readers to the Author himself.

In the sermon on the *miraculous Increase of the Leaves and Fishes*, our Author, after some general reflections, principally applies himself to explain and inculcate the virtue of frugality. We shall transcribe what he says in introducing this part of the discourse, as we think it contains an hint that may be useful in this age of luxury and extravagance.

'Never surely, he observes, could there have been less occasion than at such an entertainment as this for the exercise of frugality. Little, we may presume, did any of the multitude think of "gathering up the fragments which remained" after so miraculous a repast. With more probability may we imagine, that many of them might be almost tempted to think of living for ever by miracle alone. But to prevent any presumptuous expectations of this kind, especially among his own immediate disciples and stated attendants, our Lord expressly orders them "to gather up the fragments which remained, that nothing might be lost." Frugality has been the lesson of wisdom in every age; and it has ever been the labour of her sons to make men sensible of its importance. But never, surely, could it have been with such peculiar energy inculcated as here by our blessed Saviour; and that, not only on account of his extraordinary mission in general, but likewise the particular nature of that very miracle itself with which the recommendation of the duty is so immediately connected. It is a duty which we are extremely apt to overlook, in consequence of the vain imagination we entertain of a plenteousness and abundance that renders it unnecessary. We think that we shall always be sure of a competency without it; and that it is a virtue fit only for those whose penurious and scanty circumstances constrain them to the observance of it. But, surely, if such a plea as this could ever have had any force, it must have been in the case before us. Gather up the fragments! why, what occasion can there be for that, might some be ready to suggest, upon hearing such an injunction given, when we may, at any time, be thus miraculously supplied? yet such were the orders given by our divine Instructor, and, as in the wisdom of his prophetic character he has chosen with such a peculiar emphasis and force to inculcate upon us this duty of frugality, it is that which I propose, in the remaining part of our discourse, more distinctly to treat of. It is a subject that may not at first view appear to be of a very elevating or pathetic nature. Yet *Cicero*, I remember, breaks out in raptures upon it, "Ye gods,
how

how little do men understand what an amazing fund of riches there is, even in frugality alone !”

In the sermon on the *Resurrection of Lazarus* we find the following passage, tending to obviate a small difficulty which some persons have found in one particular of the relation given of it by the Evangelist : “ Our Saviour cries out with a loud voice, a voice so naturally suited to the dignity of the occasion, “ Lazarus, come forth ; and he that was dead came forth, bound hand and foot, with grave clothes ;” or, as the passage might be rendered, with *his* grave clothes ; in his sepulchral garments ; in the very dress of a buried corps : and his hands and feet are said to have been bound with these “ grave clothes,” or sepulchral garments, because the manner of dressing the body for interment among the Jews, was the wrapping a certain quantity of linen around both the trunk and limbs ; so that we are not to imagine that his hands were tied together, and in like manner his feet, for then how could he have come out of the grave ? but the linen was swathed or bound about each arm, and each leg apart, to the very extremity of the limbs : and this accounts for our Saviour’s following injunction, “ loose him, and let him go.” Though his burial garb did not absolutely hinder his walking, yet it must needs have been a great obstruction to it, as well on account of the napkin that was bound about his face, as the entanglement of his feet in the respective covering of each.” This may serve for the satisfaction of such who imagine there is somewhat objectionable in this particular part of the account ; but, in truth, when once we are convinced that any person had this power of *raising the dead*, any other difficulties, relating to the bandages and grave-clothes, must directly vanish !

All that we shall farther select from these volumes is a few of the observations in the discourses on the *resurrection of Christ*.

“ Inconsistencies and contradictions (this Author remarks) are said to occur in the accounts that have, by the several Evangelists, been given of the resurrection. But this is a charge founded only, so far as I am able to discern, upon the relation of some circumstance by one or more of these historians, that is not to be met with in another of them, or upon some little variety in recording the same. But if differences of this kind are to be considered as contradictions, what historian will be free from them ? And if in this view allowed to invalidate the historic testimony, what narrative can pass for authentic ? And yet, to give all possible indulgences to the delicacy of unbelief, supposing there had been some slight variation in these narratives of the Evangelists, amounting to what we call a contradiction, and in relation to some minute circumstance of the event, so long as they all concurred in relating the same grand

fact, and agreed in all the principal and leading circumstances of it, I see not how this could any way have diminished the validity of their evidence upon the whole. For example, what if one of the Evangelists had told us, that John outran Peter in going to the sepulchre, and another of them, that Peter outran John, would the main fact have been at all the less credible on account only of this trifling difference, though really contradictory? As to that other objection which has commonly been looked upon as of principal consideration in this argument, our Saviour's not appearing after his resurrection to the Jewish rulers, and to the people of the Jews in common.—His affecting to do this would have been manifestly inconsistent with the perfection of his moral character, and the native humility of his temper;—the Jewish rulers might have seen our Saviour after his resurrection, if they would, and the Evangelists no where say that they did not;—however, they plainly appear by their conduct to have been fully satisfied of the reality of that event;—and this is all the advantage we could have reaped from his formally presenting himself in their assemblies. And, as to the Jewish people, considering the splendor of his preceding miracles, thus heightened by that of his own resurrection, there was the greatest danger imaginable of exciting, by an unrestrained and public appearance among them, such a commotion, as must have been in the highest degree obnoxious to the ruling powers, and consequently have been a prejudice instead of any real service to that very cause which it was the main design of the resurrection itself to abet.'

Might it not here be added, that the miraculous effusion of the spirit, soon after, was a sufficient public testimony to the reality of Christ's resurrection and ascension.

ART. IX. *The Rites and Ceremonies of the Greek Church in Russia; containing an Account of its Doctrine, Worship, and Discipline.* By John Glen King, D. D. Fellow of the Royal and Antiquarian Societies, and Chaplain to the British Factory at St. Petersburg. 4to. 11. 1s. Doddsley, &c. 1772.

WE have here a curious and instructive work, upon a subject hitherto but very imperfectly known. The divine, the philosopher, and all who have a taste for ecclesiastical antiquities, may derive considerable advantages from an attentive perusal of it. The generality of readers, indeed, will find little to gratify their curiosity in a work of this kind; but to him who views the various appearances of superstition with a philosophic eye, who makes human nature his study, and who attentively considers what an extensive and powerful influence the attachment to religious institutions has had on human

man affairs, in every period of the world, it will afford both pleasure and instruction.

Dr. King, by his situation as chaplain to the British factory at Petersburg, and from other very favourable circumstances, has been enabled to throw more light upon his subject, and to give a clearer, more distinct, and more satisfactory account of the Greek church, than any of those who have written concerning it before him. He appears, through the whole of his work, to be well qualified for the task he has undertaken, and writes in a candid, judicious, and liberal manner.

We cannot give a better account of his plan than by transcribing his own words :

‘ The Greek church, says he, as it is at present established in Russia, may be considered in respect of its service as a model of the highest antiquity now extant ; notwithstanding any immaterial variations from other Greek churches, which may have crept into it ; as they all differ from each other perhaps in some inconsiderable circumstances. I imagined therefore it might be a good step towards illustrating the antiquities of the Christian church at large, to give an account of the ceremonies of this : and I resolved to study them in the Slavonian language, the language in which they are performed, that my materials being taken from the books of the service might be authentic, and that veracity and exactness might compensate for the defects which may be found in the execution. One peculiar advantage my situation has afforded me, was being a spectator of the practice of these ceremonies ; which otherwise would not easily be understood by any person accustomed to so few ceremonies as are retained in either of the British churches ; so that a bare relation of them would have been almost useless to an English reader. If I should reckon the circumstance of being a stranger as another advantage, it would perhaps be thought extraordinary ; and yet it is certain that objects, which make a sensible impression from their novelty, are often passed over without attention by those who are accustomed to them ; whereas the stranger naturally enquires the meaning of every thing he remarks unlike the usages of his own country.

‘ The process I have observed, in the following undertaking, is this. In giving an account of the doctrine of the Greek church, I have mentioned only its distinguishing articles ; for it did not seem necessary to mention those general points in which all Christian churches are agreed, such as the redemption, the resurrection, &c. In order to give a clear idea of its rites and ceremonies, I have described the churches and their ornaments, the vestments of the clergy, and the sacred utensils ; all which are illustrated by prints. After which is given a specimen of all the services in one day, viz. the vespers, the after-vespers, the mesonycticon, the matins, the canonical hours, and the communion offices ; in all which I have been careful to explain the most remarkable circumstances by notes ; and have endeavoured also to give some account of the most particular services in a short introduction to each : these services, I am afraid, may to some readers appear too long, but I thought presenting them at their full

length, as they are really performed, was the best, the only method of giving an adequate idea of them; and other readers may be curious to see an exact representation of so ancient a worship. In the same manner, I have given the offices and ceremonies of baptism, confession, marriage, ordination, extreme unction, burial; the form of admitting monks; the benediction of the water; the commination, or service of orthodox Sunday; the lavipedium; and the consecration of the ointment for the chrism: which are esteemed the most singular rites of this church. This method appeared to me most eligible, from observing the difficulty there is to comprehend the description of the offices in Goar's *Euchologion* *; in order to which, it is necessary to have a previous knowledge of many particular parts, if not a general idea of the whole: whereas the intention of the following pages is to explain these things to persons who want to be informed of them, and to be a sort of introduction to ecclesiastical antiquities. As almost all succeeding writers have drawn the greatest information on this subject from Goar, it is necessary to remark that he sometimes deviates from exactness, by endeavouring to make all the Oriental ceremonies square with those of the Western church, he having been one of the missionaries sent by the society *de propagandâ fide* into the East; one great object of which institution was to reconcile the Greek church with the Latin, and no way was so likely to prevail, as to persuade the former that they had altogether the same ceremonies as the latter, only under different names. Our learned countryman Bingham is very greatly esteemed by the Russian clergy; and indeed it is astonishing he should have been able to penetrate so far, by mere dint of reading. Had he had the opportunity of observing the Eastern churches, he would at one view have seen many things, which he has taken infinite pains to discover from books alone, and sometimes, as might naturally be expected, is a little mistaken in immaterial points; him therefore among modern authors I have chiefly consulted: and also that excellent work *Mosheim's Ecclesiastical History*, for producing which to more general knowledge, the literary world will own its obligations to the ingenious translator. Some assistance I have likewise had from the laborious researches of the learned Dr. Covel †; but as he wrote with a particular view, to enquire into the doctrine of transubstantiation in the Eastern church, his plan was more confined than my own. Mr. Smith's *Account of the Greek Church*, though sufficiently exact as far as it goes, is much too short, and too confused in its method, to have been of great use. Besides these, I have had recourse to the works of the best and most approved Russian authors, particularly *The Catechism of Theophanes Archbishop of Novogorod*; a man of true penetration, moderation and learning; and the *Spiritual Regulation* ‡, which contains the plan of

* *Ευχολογιον. Sive Ritule Græcorum a Goar.*

† *An Account of the present Greek church, with reflections on their present doctrine and discipline, particularly in the eucharist.*

‡ *This piece, with some others from the Slavonian, well worth the perusal, is translated into English by the Rev. Mr. Consett, formerly chaplain to the British congregation in Russia; and was printed in the year 1729.*

ecclesiastical discipline Peter the Great framed, chiefly by the advice and assistance of the author just mentioned ; a very judicious performance, and very curious, as it gives at the same time a striking picture of the unhappy state of darkness and superstition, wherein the clergy as well as people were involved before that sublime Genius, born for the glory of his nation, arose. To these must be added a treatise by the celebrated Father Plato, preceptor for religion and the Latin tongue to the Grand Duke, archimandrite of the Trinity monastery, and member of the Holy Synod, published in the year 1765, and intitled, *Orthodox Learning* ; or, *A Summary of Christian Divinity*, which he wrote for the use of his Imperial Highness : a most rational and ingenious performance, worthy the distinguished talents and erudition of its author.

To this gentleman I have particular obligations for the information and assistance, he has, at all times, given me in the prosecution of my work. I have also been greatly assisted by many others of the clergy of the highest station, and most acknowledged abilities : and I shall take the liberty of availing myself of this opportunity of doing justice to characters, which are too often misrepresented. I can say with truth of those with whom I have the honour of a personal acquaintance, and I believe in general of the rest, that the superior clergy of Russia, at this time, are men, whose candour, modesty, and truly primitive simplicity of manners would have illustrated the first ages of Christianity. Their way of living, from the nature of their order, being all monks, is very rigid ; and as it precludes them from mixing in the world, it is not to be wondered at that few of them should have that freedom of address, which a frequent intercourse with society alone can give ; but their manners are gentle, as their life is austere. Biassed by the prejudices of education, they are, perhaps, a little too partial to the ceremonies of their own church, which, if not commendable, is at least a pardonable error ; but they are far from being bigotted, or thinking there can be no salvation out of the pale of their communion. At the beginning of this century, it must be confessed, too many of the superior clergy were nearly in the same degree of ignorance, and probably as much addicted to drinking, as the inferior and illiterate part of that order are at present : it was then the fashion of the times, and drunkenness was scarcely looked upon as a vice. This evil fame has flown over all countries, and ill impressions are hard to be effaced : but no men can be more exemplarily sober, or more moderate at their table, than the clergy of distinction now are, or indeed, than the Russians of quality, in general. As to their learning, it may be said their studies are a good deal confined, being wholly turned to their own profession : not one divine of this country has ever distinguished himself in the knowledge of natural philosophy, mathematics, chymistry, civil law, poetry, painting, music, architecture, or natural history ; or, in a word, any of the branches of polite literature, which constitute the amusement of men of education and leisure in other countries. But in general they understand the Greek and Latin languages, and some also the Hebrew : they are much versed in the Fathers, and in ecclesiastical history and antiquities :

and as they are very assiduous and punctual in their attendance on the public worship, and the duties of their calling, which take up a large portion of their time, they have but little left for society and amusement. I pretend not to assert, that there may be no exceptions to this character; for where is that order of mortals, amongst whom there are no exceptionable characters? or, who is the individual so perfect, as to have no defect? In the picture I have here drawn, I have followed nothing but truth; this honest report it is but justice to make; and it is cruelty in the highest degree to stigmatize persons of probity and real merit in the gross, as a luxurious, slothful, ignorant set of men. For my own part, wherever I meet such general reflections in any traveller on any country whatever, I always attribute it to his own self-sufficiency, and want of better information; or to his temerity in taking up the opinions of others at a venture, without having the opportunity of examining on what foundation they are grounded.

The many falsehoods and ridiculous stories reported of this church, and spread over all countries, persuaded me that this is a subject hitherto little known: nor shall we wonder at the number of these falsehoods, if we reflect that the accounts we have had, for the most part, have been given by travellers who knew nothing either of the language or of the matter; but went into a church, stared about them, and then came home, and published an account of what they saw, according to their own imagination; frequently taking an accidental circumstance for an established custom, and not seldom totally misunderstanding whatever they beheld: the consequence has been, that their mistakes, for want of being contradicted and cut off at first, have grown and multiplied, by being copied and translated from one language to another. It is thus our countryman Mr. Perry, who was engaged by Peter the Great to enter into his service as an engineer, thought proper to publish a long detail of the ceremonies of the Russian church, which is one continued series of blunders and absurdities. The author of the compilation of *Ceremonies et coutumes religieuses de tous les peuples du monde* has transcribed the errors of Perry, Olearius, Le Brun, and others. The person, who was charged with the article Russia in the *Universal History*, having no better materials, could succeed no better than the rest: what he has said indeed on the subject of religion is chiefly taken from Olearius, and therefore from the beginning to the end there is scarcely one page of truth. The writers of that useful work seem to have examined, with great care, the best authorities they could find on whatever subject they treat, but were necessarily obliged, from the nature of so extensive an undertaking, to employ such materials as had been provided: and therefore one may reasonably infer, that the Greek church is a subject on which good materials are hitherto wanting.

It would require too long a digression here, to refute all the mistakes which are found in the writers on this country, with respect to its religion; but it may be proper to mention some of their most glaring absurdities, in proof of my assertions. They tell us, one of the chief qualifications necessary in a candidate for holy orders, is to
be

be able to repeat the * *Hospodi pomilui, Lord have mercy upon us*, many times in a breath †; the mistake arose from hence; this ejaculation is repeated after some prayers a great many times, 12, sometimes 30, 40, or 50 times: and the officiating clerks, to make dispatch, are apt to hurry it over with great rapidity; but this is evidently an abuse, and therefore hardly required as a qualification. They tell us too, there are only three sacraments, baptism, the eucharist, and extreme unction ‡; and so they omit the chrism, confession, marriage, and ordination, which the Greek church reckons in the number of her sacraments or mysteries. The accounts of the ceremonies of baptism, marriage, and burial are full of absurdities and falsties. In the funeral service, we are told that a pass-port is put into the hands of the deceased, signed by his confessor and a bishop; and addressed to St. Nicholas §, some say to St. Peter ¶; desiring him upon sight of that certificate to open the gates of heaven to the bearer. Had this been true, it might well be thought the opinion of the Greek church, concerning a future state, was as extravagant as that of those Indians, who bury a bow and arrow with the dead for their use in the next world, if such indeed be a just representation of the manners even of those savage nations: perhaps, a bow and arrow is an usual appendage to their dress, and it is common in most countries to inter the dead in their best apparel, as it was also in our own, till the act of parliament for promoting the woollen manufacture required people to be buried in sheep's wool. This pass-port, however, as these authors call it, is no other than a paper containing two prayers; one conceived in the first person, as supposed to have been the prayer of the deceased to God for forgiveness of his sins; the second is a prayer of absolution, which the priest, whose name is inserted, is supposed to have pronounced to him before his departure: they are read at the grave to testify to the people that the party died in the true faith of the orthodox church. I have inserted the form at length at the end of the burial service; but it ought to be remarked, that the use of this paper is by no means prescribed by the church; it is barely permitted to those who choose it in some places, in others the custom is utterly unknown: yet thus have the superstition and abuses of the lowest of the people been represented as the dogmas of the church, through the ignorance of travellers.*

Dr. King introduces his work with a short account of the establishment of the Greek church in Russia, and concludes it with the history of the Russian church, and its reformation by Peter the Great.—The engravings are mentioned in the first page of this extract, and are well executed.

* 'I have written this word with an *b* rather than a *g*; because the Slavonian *glagole*, which answers the Greek γ , is sounded like an aspirate before a vowel.'

† 'Perry's *State of Russia. Ceremonies et coutumes religieuses*.'

‡ 'Universal History, vol. xxxv. 8vo.'

§ 'Perry.'

¶ 'Universal History. Crull's Account of the ancient and present State of Muscovy. Olearius's Travels into Muscovy and Persia.'

ART. X. *An authentic Narrative of the Russian Expedition against the Turks by Sea and Land. Containing every material Circumstance of their Proceedings, from their first sailing from Peterburgh, to the Destruction of the Turkish Fleet in the Archipelago.* Compiled from several authentic Journals, by an Officer on board the Russian Fleet. 8vo. 3s. sewed. Hooper. 1772.

UNQUESTIONABLY we have here an authentic, as well as curious narrative, evidently written by a British officer, serving in the Russian fleet; who, in a dedication to the Earl of Effingham, appeals to his Lordship for the truth of his account: this gallant Nobleman having, as he observes, not only been a witness to almost every important transaction of the fleet, but a judicious observer of the particular conduct of the officers.

The events here recorded, of this astonishing Expedition†, are equally striking and important; particularly that memorable one, the total destruction of the whole Turkish fleet, in the Bay of Chiesma, July 7, 1770.

The Author appears to have been accurate in his Journal; and his manner of relating the several particulars, shews not only his ability as an officer, but even a respectable talent as a writer. We are much pleased, too, with the frequent proofs of his benevolence, as expressed in his occasional reflections on the calamities brought on his fellow-creatures by the complicated cruelties, horrors, and desolation of war. Feelings of this sort are seldom thus manifested by the writers of military memoirs; whose faculties are, generally, too much absorbed in the din of war, the splendor of victories, and the acquisitions of conquest, to attend to the small still voice of Humanity. There is one anecdote, in particular, by the perusal of which we were greatly affected.

In describing the engagement between the Russian and Turkish fleets, so fatal to the latter, as above-mentioned, he relates the following incident which ensued from the desperate conflict between the admiral-ships, on each side, in which both perished, under the most shocking circumstances attending that horrible kind of warfare: admiral Spiritdoff's ship being blown up, with all on board*, except Spiritdoff himself, Count Orloff, and 25 other persons; and the Turk also destroyed by the same dreadful conflagration, with twelve hundred men on board, very few of whom were saved, in endeavouring to escape from the rage of one element, by plunging into the other.

† The Author's narrative commences with the sailing of the Russian Squadron under admiral Spiritdoff, in the summer, 1769.

* The whole number on board, when the ship blew up, was about 750.

In this scene of distress and horror, the gallant captain of the Turkish admiral behaved with the utmost bravery and fortitude; and was one of the last that left the ship.—‘His hard fate, says our humane Writer, will never be erased from my memory, and I shall make no apology for giving it a place in this narrative.

‘We were near the Turkish wreck, and counted thirty souls upon it; at the same time, we saw a Greek vessel near it, firing grape-shot at the Turks on shore, which made them retreat with great precipitation, and prevented them, for some time, annoying us with their fire.

‘Lieutenant Mackenzie came along side of our boat, and told us he had taken up a man, who called himself the captain of the admiral Bashaw’s ship, who was going to be thrown over-board. I most earnestly requested he would deliver him up to my care; he answered that the count Orloff had given orders not to save one Turk. I replied, he must be misinformed,—that it was impossible an order, so inconsistent with humanity, could come from his excellency, who had the distinguished character of a brave officer, and a man of liberal sentiments; and that admiral Elphinston’s orders were to save all we could.

‘During this altercation, I often beheld this unhappy gentleman, who was sensible he was the object of our discourse. He was shot through the right arm and left leg, naked, and a prisoner: yet in this situation, he preserved that noble air and manner, so superior to all those about him, as convinced me that he was a man of distinction. He seemed greatly interested in our dispute, and made me understand by the most expressive looks, that he knew I was pleading for his life.

‘But, alas! my pleadings were in vain; for just as I had reason to think the humanity of the lieutenant would give up the point, and yield to my request, a Greek boat came up with us. Unfortunately one of them knowing the Turk from the others, by a particular lock of hair, leaped suddenly into the boat, and pushed him into the sea. Another at the same time fired his musket at him—the ball grazed deeply between his shoulders—my heart was pierced at this scene of barbarity. I ordered our boat from them that instant, calling out to him in French, Come to me, and be assured of protection. This gave him new vigour. He turned immediately, held up his right hand above the water, first kissing it, in token of acknowledgment for my intention to save him. He swam towards us with all his might, and my people pulled hard to meet him. I ran to the bow of the boat to take him in; but whilst I had him by the hand, a cowardly lieutenant, whom, during the heat of the engagement, I found hid behind the capstern on the lower gun-

gan-deck, and drove with my sword to his duty, insensible to the feelings of humanity, this detested villain ordered one of the soldiers to fire on him; the ball very luckily missed me, but unhappily went through his neck. His countenance immediately changed from a pleasing complacency, filled with hope, to that of the most stern and expressive contempt: snatching his hand from mine, he plunged again into the waves. All my soul was shocked at this more than savage insensibility.

‘I was greatly distressed lest he should think I had betrayed him; but my anxiety was soon removed---I saw him again, and kept my eyes fixed upon him---he kissed his hand once more, and gave me every other proof in his power, by which I might understand, that he was sensible how desirous I was of saving him---he turned and seemed resolved to try for shore.’

What became of this unfortunate Turkish gentleman, after our Author lost sight of him, is not said: but there is no room for hope that he did not perish in the general destruction of the day: the Russians having been provoked, by the firing from the store, to shoot or knock on the head all the unhappy wretches who escaped from the burning wreck of the Turkish admiral, and endeavoured to save their lives by swimming.

Our Author's narrative is accompanied by three engraved plans, serving to illustrate the operations of the Russian fleet, in this ever memorable expedition.

ART. XI. *The Ancient Buildings of Rome.* By Anthony Desgodetz. Published in two Volumes, by George Marshall, Architect. Vol. I. Fol. Royal Paper., 2l. 12s. 6d. in Sheets. Robson. 1771.

HIS present Majesty's taste for architecture, as well as for other polite arts, and the princely encouragement which he has afforded to many deserving artists, will, of course, give existence to new works and new publications, as naturally as the genial warmth of the sun calls forth the flowers and fruits of the earth.

But, in this age of general improvement, even in those provinces which are not immediately cheered by the enlivening beams of court sun-shine, the wonder is, that (notwithstanding the later, more extensive, and justly admired performances of the elegant Piranesi) so splendid a work as this of Mons. Desgodetz, was not long ago naturalized among us. It is near a century since it first appeared, under the patronage of the *Grand Monarch*; and it relates to some of the most capital objects that can attract the notice of the classical connoisseur, the antiquarian, and the man of taste *.

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* We do not, however, mean to commend this work as a matchless production, since it has been undoubtedly excelled, particularly in

The name of M. Desgodetz, says Mr. Marshall in his preface, 'is well known to the professors of Architecture, and too much revered by all lovers of the art, to require, at this day, either account or encomium. Himself has afforded the one; his works have long precluded the other.'

M. Desgodetz himself, in his prefatory discourse, gives the following account of his undertaking:

'M. Colbert, superintendant of the Royal Buildings, in order to execute his majesty's design of causing the sciences and arts to be cultivated in his kingdom, with a care and magnificence worthy of his greatness, having established an academy of architecture in the palace royal, where his majesty's architects assemble; I obtained, in 1672, the permission of being present at their conferences; where, after almost two years improving the advantages that arise from hearing persons consummately skilled in all parts of architecture, I was, about the end of the year 1674, sent to Rome, with the academicians whom the king maintains there, for the study of architecture, painting, and sculpture; and proposed to employ, in this voyage, all the pains and patience necessary to accomplish that design: nor did I want for matter'—

It happened, however, unfortunately, that these sons of science were interrupted in their voyage, by the Algerines, who detained them in captivity for the space of 16 months:—at the end of which, being redeemed by the king their master, they at last proceeded to the place of their original destination.

But when they arrived at Rome, they had yet farther obstacles to encounter. 'I saw, says M. Desgodetz, that to unbury what was hid, and get near as I wished to what was high, I must be at expence and pains much beyond my power. My zeal, however, and perseverance, surmounted, at length, every difficulty; for I found means, during 16 months that I was at Rome, to draw, with my own hand, all those ancient structures of which I have given the plans, elevations, and profiles, with all the measures, which I have exactly taken, having observed the contours of the ornaments in their own taste, and in the different manners which are remarkable there. I have verified the whole over and over, in order to obtain a certainty for which I could answer; having caused those to be cleared that were under ground, and erected ladders and other machines; to get near those that were very elevated, that I might view them closely, and take, with the compasses, the heights

in point of *connoisseurship*, by publications of a similar kind, executed by our own countrymen: we refer to the *Antiquities of Palmyra*, of *Balbec*, of *Athens*, of *Ionia*, and of *Positum*: of all which, we have given accounts, in the course of our Review.

and projecting of every member, as well in general as in particular, even to the smallest parts.'

On his return to Paris, orders were immediately given that these designs should be engraved, and the whole work printed, at the royal expence, that nothing might be wanting to the perfection of this elaborate performance.

The engravings here given are,

1. The Pantheon, in 23 plates.
2. The Temple of Bacchus, at Rome, in 5 ditto.
3. The Temple of Faunus, at Rome, in 2 ditto.
4. The Temple of Vesta, in Rome, in 3 ditto.
5. The Temple of Vesta, at Tivoli, in 4 ditto.
6. The Temple of Fortuna Virilis, at Rome, in 4 ditto.
7. The Temple of Peace, at Rome, in 2 ditto.
8. The Temple of Antoninus and Faustina, at Rome, in 5 ditto.
9. The Temple of Concord, at Rome, in 3 ditto.
10. The Temple of Jupiter Stator, at Rome, in 3 ditto.
11. The Temple of Jupiter the Thunderer, at Rome in 3 ditto.
12. The Temple of Mars the Avenger, at Rome, in 4 ditto.

The drawings here given of these fine remains of ancient Roman splendour, appear to be very elegant, as well as minutely accurate. In a word, here, as our translator observes, M. Desgodetz has happily preserved those master-pieces which spoke Rome at the height of art, when at the height of empire; and denying them any farther decay, hath saved them from the power of time, as models to all future generations.

With respect to the present edition, Mr. Marshall informs his readers, that he undertook the work 9 years ago; and that neither trouble nor expence have been spared to render it worthy of the original. The descriptions and explanations are given in the author's own words, as well as in an English translation, on opposite pages, for the purpose of comparison, and to accommodate readers of the different countries in which the French and English languages are understood.

ART. XII. *Pennant's Tour in Scotland*, concluded: see Review for last Month.

IN our last we accompanied this agreeable and entertaining Traveller as far as Perth.

The palace of Scone is the next place described by Mr. Pennant; who, from thence repassed the Tay, and proceeded through a country abounding in barley, oats, and flax; but which, after a few miles travelling, is succeeded by a black heath:

' Ride through a beautiful plantation of pines, and after descending an easy slope, the plain beneath suddenly contracts itself into a narrow glen: the prospect before me strongly marked the entrance into the Highlands, the hills that bounded it on each side being lofty and rude. On the left was Birnam wood, which seems never to have recovered the march its ancestors made to Dunfinane: I was shewn, at a great distance, a high ridge of hills, where some remains of that famous fortress (Macbeth's castle) are said yet to exist.

' The pass into the Highlands is awefully magnificent; high, craggy, and often naked mountains present themselves to view, approach very near each other, and in many parts are fringed with wood, overhanging and darkening the Tay, that rolls with great rapidity beneath. After some advance in this hollow, a most beautiful knowl, covered with pines, appears full in view; and soon after the town of Dunkeld, seated under and environed by crags, partly naked, partly wooded, with summits of a vast height.'

Crossing the Inver in a boat, our Author landed in the Duke of Athol's gardens; ' which are extremely pleasing, washed by the river, and commanding from different parts of the walks the most beautiful and picturesque views of wild and gloomy nature that can be conceived. Trees of all kinds grow here extremely well; and even so southern a shrub as Portugal laurel flourishes greatly. In the gardens are the ruins of the cathedral, once a magnificent edifice, as appears by the beautiful round pillars still standing; but the choir is preserved, and at present used as a church.

' On the other side the river is a pleasing walk along the banks of the water of Bran, a great and rapid torrent, full of immense stones. On a rock at the end of the walk is a neat building, impending over a most horrible chasm, into which the river precipitates itself with great noise and fury from a considerable height. The windows of the pavillion are formed of painted glass; some of the panes are red, which makes the water resemble a fiery cataract.

' The town of Dunkeld has a small linen manufacture. Much company resorts here in the summer months, for the benefit of drinking goat's milk and whey: I was informed here, that those animals will eat serpents; as it is well known that stags do.'

From Dunkeld Mr. Pennant had a ride of two miles, along a narrow strait, amidst trees, and often in sight of the river Tay. When the strait began to widen, a well-peopled vale, plentiful in oats, barley and flax presented itself. Due North is the road to Blair, and Fort Augustus, through the noted pass of Killcrankie. Reaching Taymouth, the seat of the Earl of Breadalbine, we have a description of that place, together with Lough-Tay, a beautiful lake, about one mile broad, and fifteen long. Here he met with several animals and birds, of which he gives an account; and then proceeds, (July 31) to Glen Lion. Forging the river that gives name to this place, he arrived at Raynack, a meadowy plain, tolerably fertile; the lake of the same name is about eleven miles long: the southern banks of which are finely covered with a forest of pine and birch. He
rode

rode a good way into this forest, but observed no trees of any size, except a *birch* sixteen feet in circumference. The ground beneath the trees is covered with heath, bilberries, and dwarf *arbutus*, whose glossy leaves make a pretty appearance.

Being now advanced into the Highlands, we are entertained with various accounts of the inhabitants, their peculiar manners, and extraordinary superstitions: but for these we shall refer to his work at large, and confine our Review chiefly to his descriptions of the face of the country, the striking prospects, and the progress of those improvements so happily introduced of late years, into this heretofore wild, uncultivated, and barbarous part of our island.

Arriving at Blair, the seat of the Duke of Athol, in giving us a view of that nobleman's demesnes, he notices the vast forests, or rather chaces; (for they are quite naked) and thence takes occasion to mention the great huntings formerly celebrated in the Highlands, somewhat in the manner of the eastern monarchs: thousands of vassals surrounding a great tract of country, and driving the deer to the spot where the chieftains were stationed. Of one of these magnificent hunts he gives an entertaining account from Sir David Lindsay, and another, equally curious, from John Taylor, the noted water-poet; who, in 1618, made his *penniless pilgrimage* into the Highlands, and describes the rural luxury which he met with at one of these grand hunts, (as Mr. P. observes) with all the glee of a *Sancho Pança*.

We are now come to Invercauld, seated in the centre of the Grampian hills, in a fertile vale, washed by the large and rapid river Dee: nothing, he tells us, can be more beautiful than the different views which here present themselves.

On the northern entrance, says he, immense ragged and broken crags bound one side of the prospect; over whose grey sides and summits is scattered the melancholy green of the picturesque pine; which grows out of the naked rock, where one would think nature would have denied vegetation.

A little lower down is the castle above-mentioned*; formerly a necessary curb on the little kings of the country; but at present serves scarce any real purpose, but to adorn the landscape:

The views from the skirts of the plain, near Invercauld, are very great; the hills that immediately bound it are clothed with trees, particularly with birch, whose long and pendent boughs, waving a vast height above the head, surpass the beauties of the weeping willow.

The southern extremity is pre-eminently magnificent; the mountains form there a vast theatre, the bosom of which is covered with extensive forests of pines: above, the trees grow scarcer and scarcer, and then seem only to sprinkle the surface; after which ve-

* Brae-mar.

vegetation ceases, and naked summits of a surprising height succeed, many of them topped with perpetual snow; and, as a fine contrast to the scene, the great cataract of Garval-bourn, which seems at a distance to divide the whole, foams amidst the dark forest, rushing from rock to rock, to a vast distance.

Some of these hills are supposed to be the highest part of Great Britain: their height has not yet been taken, but the conjecture is made from the great descent of the Dee, which runs from Braemar to the sea, above 70 miles, with a most rapid course.

Rode to take a nearer view of the environs; crossed the Dee on a good stone-bridge, built by the government, and entered on excellent roads into a magnificent forest of pines of many miles extent. Some of the trees are of a vast size; I measured several that were ten, eleven, and even twelve feet in circumference, and near sixty feet high, forming a most beautiful column, with a fine verdant capital. These trees are of a great age, having, as is supposed, seen two centuries. The value of these trees is considerable; Mr. Farquharson, of Invercauld, informed me, that by sawing and retailing them, he has got for eight hundred trees five-and-twenty shillings each: they are sawed in an adjacent saw-mill, into plank ten feet long, eleven inches broad, and three thick, and sold for two shillings apiece.

Near this ancient forest is another, consisting of smaller trees, almost as high, but very slender; one grows in a singular manner out of the top of a great stone, and, notwithstanding it seems to have no other nourishment than what it gets from the dews, is above thirty feet high.

The prospect above these forests is very extraordinary, a distant view of hills over a surface of verdant pyramids of pines.

This whole tract abounds with game: the stags at this time were ranging in the mountains; but the little roebucks were perpetually bounding before us; and the black game often sprung under our feet. The tops of the hills swarmed with grouse and ptarmigans. Green plovers, whimbrels, and snow-flecks, breed here: the last assemble in great flocks during winter, and collect so closely in their eddying flight, as to give the sportsman opportunity of killing numbers at a shot. Eagles, peregrine falcons, and goshawks, breed here: the falcons in rocks, the goshawks in trees: the last pursues its prey at hand, and dashes through every thing in pursuit; but if it misses its quarry, ceases after two or three hundred yards flight. These birds are proscribed; half a crown is given for an eagle, a shilling for a hawk, or hooded crow.

Foxes are in these parts very ravenous, feeding on roes, sheep, and even she-goats.

Rocks visit these vales in autumn, to feed on the different sorts of berries; but neither winter nor breed here.

I saw flying in the forests the greater bushinch of Mr. Edwards, tab. 123, 124. the *Loxia enucleator* of Linnæus, whose food is the seed of pine cones; a bird common to the north of Europe and America.

On our return passed under some high cliffs, with large woods of birch intermixed. This tree is used for all sorts of implements of husbandry, roofing of small houses, wheels, fuel; the Highlanders

also tan their own leather with the bark : and a great deal of excellent wine is extracted from the live tree. Observed among these rocks a sort of projecting shelf, on which had been a hut, accessible only by the help of some thongs fastened by some very expert climbers, to which the family got, in time of danger, in former days, with their most valuable moveables.

' The houses of the common people in these parts are shocking to humanity, formed of loose stones, and covered with clods, which they call *dewish*, or with heath, broom, or branches of fir: they look, at a distance, like so many black mole-hills. The inhabitants live very poorly, on oatmeal, barley-cakes, and potatoes; their drink whisky sweetened with honey. The men are thin, but strong; idle and lazy, except employed in the chase, or any thing that looks like amusement; are content with their hard fare, and will not exert themselves farther than to get what they deem necessaries. The women are more industrious, spin their own husbands cloaths, and get money by knitting stockings, the great trade of the county. The common women are in general most remarkably plain, and soon acquire an old look, and, by being much exposed to the weather without hats, such a grin, and contraction of the muscles, as heightens greatly their natural hardness of features: I never saw so much plainness among the lower rank of females: but the *ne plus ultra* of hard features is not found till you arrive among the fish-women of Aberdeen.'

Pursuing his journey, East, along a beautiful road, by the river side, in sight of the pine forests, he observes that the vale grows narrow, and is filled with birch and alder. As he advances, the glen contracts, and the mountains approach each other. He now proceeds between two great rocks, called the *Pass of Bollitir*; a very narrow strait, whose bottom is covered with the tremendous ruins of the precipices that bound the road.

' I was informed, says Mr. Pennant, that here the wind rages with great fury during winter, and catching up the snow in eddies, whirls it about with such impetuosity, as makes it dangerous for man or beast to be out at that time. Rain also pours down sometimes in deluges, and carries with it stone and gravel from the hills in such quantity, that I have seen these *spates*, as they are called, lie cross the roads, as the *avelanches*, or snow-falls, do those of the Alps. In many parts of the Highlands were *hospitia* for the reception of travellers, called by the Scotch, *Spittles*, or hospitals: the same were usual in Wales, where they are styled *Yspitts*; and, in both places, were maintained by the religious houses: as similar *Asylums* are to this day supported, in many parts of the Alps.

' This pass is the eastern entrance into the Highlands. The country now assumes a new face; the hills grow less; but the land more barren, and is chiefly covered with heath and rock. The edges of the Dee are cultivated, but the rest only in patches, among which is generally a groupe of small houses. There is also a change of trees, oak being the principal wood, but not much of that. Refreshed my horses at a hamlet called Tulloch, and, looking West,

saw

saw the great mountain *Laghin y gair*, which is always covered with snow.

Observed several vast plantations of pines, planted by gentlemen near their seats: such a laudable spirit prevails, in this respect, that in another half-century it never shall be said, That to spy the nakedness of the land are you come.'

The nearer to Aberdeen, he observes, the lower the country becomes, and the greater quantity of oats and barley grows. Aberdeen he styles a fine city. He describes its college, together with that of *Old Aberdeen*, about a mile distant from the *New*. He also gives a particular account of the other public buildings, the trade, provisions, &c.

The country now grows very flat; produces oats; but the crops extremely poor. Bowness, or Buchaness, the seat of the Earl of Errol, gave our Author the idea of a falcon's nest, perched on the edge of a vast clift above the sea. The drawing-room, a large and elegant apartment, hangs over the boistrous element; the waves, says he, run in wild eddies round the rocks beneath, and the sea-fowl clamour above and below; forming a strange prospect and singular chorus. This place was formerly defensible, there having been a ditch and draw-bridge on the accessible side. A castle thus situated, must have had a very romantic and formidable appearance.

The Bullers of Buchan, a very striking, natural curiosity, come next in description. And here the Author relates the following pleasant anecdote.—On the clifts in this neighbourhood are bred vast numbers of kittiwakes, a sort of sea-gull. Their young are a favourite dish with the inhabitants, who serve them up a little before dinner, as a whet for the appetite; though from the rank smell and taste, our Author inclines to think they must have a contrary effect. I was told, says he, of an honest gentleman who was set down, for the first time, to this kind of *whet*, as he supposed. But, after demolishing half a dozen, he, with much impatience, declared, that he had eaten *sax*, and did not find himself a bit *more* hungry than before he began.

The land prospect here is extremely unpleasant; for here 'no trees will grow, *in spite*, says our Author (not with his usual accuracy) of all the pains that have been taken.'—The people live hardly: a common food with them is *sowens*, the husks of oats, first put into a barrel, with water, in order to grow sour, and then boiled.

Crossing the country, and fording the Devron, a fine river, our Author came to the town of Bamf; pleasantly seated on the side of a hill, with an handsome town-house, but a bad harbour.—Here is a good exportation trade for salmon. Lord Finlater has an house near the town, agreeably situated on an eminence, with some plantations of shrubs, and small trees,

which have a good effect in so bare a country. The prospect commands the fine meadows near the town, the small but well-built fishing town of Down, the great promontory of Troop-head, and, to the North, the hills of Ross-shire, Sutherland, and Caithness.

Duff-house is a vast pile of building near Bamf, affording some pictures, of which our Author gives an account. There is also a Strubbery, with a walk of two miles, leading to the river. At Cullen-house, also, he saw some pictures by Vandyk, Kneller, &c. This house is seated at the edge of a deep glen, full of very large trees, which being out of the reach of the sea winds prosper greatly. The country round about Cullen has all the marks of improvement, owing to the indefatigable pains of the late noble owner, in advancing the art of agriculture, planting, &c. His Lordship brought near 2000 people to his new town at Keith, by *fœuing*; i. e. giving in perpetuity, on payment of a slight acknowledgment, land, sufficient to build an house on, with a garden, &c.

Aug. 13. Passing through a fine open country, full of gentle risings, and rich in corn; with a few clumps of trees, sparingly scattered over it; he arrived at Castle Gordon, of which, with the pictures, &c. he gives a brief account. Here are some large well-grown woods; and here the Duke of Gordon still keeps up the ancient diversion of *hawking*.

The next day he reached Elgin, a good town, remarkable for its ecclesiastical antiquities. Hence he came to the rich plain of Murray, fertile in corn. The view of the *Firth of Murray*, with a full prospect of the high mountains of Ross-shire and Sutherland, and the magnificent entrance into the bay of Cromartie, between two lofty hills, form, says our Author, a fine piece of scenery. At Forres he had also 'a view of a rich country, interspersed with groves; together with a prospect of the bay of Findorn, a fine bason, almost round, with a narrow strait into the sea.'

Aug. 15. Cross the Findorn, and arrive at Tarnaway Castle, the ancient seat of the Earls of Murray. After describing, in his compendious but judicious manner, which does not afford the reader time for lassitude, he reaches Calder Castle, or Cawdor, as Shakespeare calls it, once the property of its Thanes. Here he explored the woods, containing fine birch trees, and alders, a few oaks, great broom, and juniper. These give shelter to the wild roes, which are numerous in some of the Scottish woods.

Crossing the Nairn, keeping due North along the military road from Perth, and passing along a low piece of land, projecting far into the *firth* called *Arderfer*, forming a strait scarce a mile over, between this county and that of Cromartie,—he

arrived at Fort George, situated at the end of this point. This is a strong and regular fortress, built since the year 1745, as a *place d'armes*. It is kept, Mr. P. says, in excellent order; but, by reason of the happy change of the times, is almost deserted. The barracks are very handsome, and form several regular good streets.

Aug. 16. 'Passed over Culloden-Moor, the place that North Britain owes its present prosperity to, by the victory of April 16, 1746.' Mr. P. gives a short account of Culloden-house, with some anecdotes of the young pretender's defeat, &c. Hence he conducts us to Inverness; a large, well-built, populous town; the last, of any note, in Scotland. He describes this town, with its not unpleasant environs; and then, crossing the Ness, he proceeds North, and has a fine view of the *Firth*, which widens from Kessock into a large bay, some miles in length. 'The hills slope down to the water side, and are finely cultivated; but the distant prospect is of rugged mountains, of a stupendous height, as if created as guards to the rest of the island, from the fury of the boisterous North.'

Castle Dunie, once the seat of the late famous Lord Lovat, is the next object of our Traveller's notice. From hence he goes on to Castle Braan, the seat of Lord Fortrose; a good house, pleasantly situated; where Mr. P. met with some pictures, of which he gives an account. He next passes through Dingwall, a small town, the capital of Ross-shire, situated near the head of the Firth of Cromartie. This Firth affords a bay, the most capacious and secure of any in Great Britain. Our whole navy, we are told, might lie there with ease; the entrance is narrow; and the projecting hills defend it from all winds: so that it justly merits the name given it of *Portus Salutaris*.

For the sake of brevity, we must omit the mention of several castles and gentlemen's seats; with many agreeable and entertaining remarks and anecdotes; and quitting our sensible Traveller's Company, for a little way, while he continues his tour through the country of Sutherland*, we rejoin him upon that vast promontory, the *Ord of Caithness*. There is a good road winding up the steep sides of this lofty cape, impending in many parts over the sea, 'infinitely more high and horrible than our *Penmaen Mawr*:' (a concession which, from a *Welshman*, cannot be too much admired) 'Beneath were numbers

* This country, as well as Caithness, abounds in cattle, and sends out annually above 2500 head. Stags are here so numerous, in the hills, that it is said there are not less than 1600 on the Earl of Sutherland's estate. Besides these, there are roes, grouse, black game, and ptarmigans, and water-fowl, in plenty.

of seals floating on the waves, and sea-fowl swimming among them with great security.'

At Dungsby-bay (the *ultima Thule* of Wallace †) our Author had a full view of several of the Orkney Islands, to the West the Skerries, and, within two miles of land, *Stroma*, famous for its natural mummies, or the entire and uncorrupted bodies of persons who had been dead 60 years. Mr. P. was informed that they were very light, had a flexibility in their limbs, and were of a dusky colour; but it does not appear that he saw them.

* Having thus penetrated to the northward extremity of the British island, our Tourist returned by the same road; and meeting with multitudes of gannets, or solan geese, in vast flocks, on their passage farther North, he has given us a good print of this fowl.

Returning by many of the places he had visited before, till he came back to Inverness, he now entertains his readers with his remarks on the various customs of the country, and the manners of the inhabitants. These parts of his Journal are, undoubtedly, very entertaining; but we cannot pretend to give any abstract of them, without lengthening this article beyond the bounds which must be assigned to it: although we perceive that it will, almost unavoidably, exceed the usual limits.

After a ride of about six miles from Inverness, he reached *Lough Ness*, and 'enjoyed along its banks a most romantic and beautiful scenery, generally in woods of birch, or hazel, mixed with a few holly, white-thorn, aspin, ash and oak, but open enough in all parts to admit a sight of the water. Sometimes the road was strait for a considerable distance, and resembled a fine and regular avenue; in others, it wound about the sides of the hills which overhung the lake: the road was frequently cut through the rock, which on one side formed a solid wall; on the other, a steep precipice. In many parts we were immersed in woods; in others, they opened and gave a view of the sides and tops of the vast mountains soaring above: some of these were naked, but in general covered with wood, except on the meer precipices, or where the grey rocks denied vegetation, or where the heath, now glowing with purple blossoms, covered the surface. The form of these hills was very various and irregular, either broken into frequent precipices, or towering into rounded summits clothed with trees; but not so close but to admit a sight of the sky between them. Thus, for many miles, there was no possibility of cultivation; yet this tract was occupied by diminutive cattle, by sheep, or by goats: the last were pied, and lived most luxuriously on the tender branches of the trees. The wild animals that possessed this picturesque scene were stags and roes, black game, and grouse; and on the summits, white hares and ptarmigans ‡.

† Orkney Isles, p. 33.

‡ A kind of grouse; and seems, from the print, to be of a large sort.

The north side of this lake, our Author says, is far less beautiful than the south. The hills are not so high, but very steep, and, in general, quite naked, from the sliding of the strata down their sides.

Foxes are here so numerous and voracious, that the farmers are sometimes obliged to house their sheep, as is done in France, for fear of the wolves.

The mention of these beasts of prey has drawn from our Author a note, which may have some tendency to excite a degree of scepticism, in the minds of many readers, with regard to the authenticity of the poems ascribed to Ossian. He expresses his surprize that no mention is made, in those celebrated poems, of our *greater* beasts of prey, which, he thinks, must have abounded in Ossian's time.

'The wolf, says he, was a pest to the country so late as the reign of queen Elizabeth, and the bear existed there at least till the year 1057, when a Gordon, for killing a fierce bear, was directed by the king to carry three bears heads in his banner. Other native animals are often mentioned in several parts of the work; and in the five little poems on night, compositions of as many bards, every modern British beast of chase is enumerated, the howling dog and howling fox described; yet the howling wolf omitted, which would have made the bards night much more hideous.'

The fall of the river Fyers, near Lough Nefs, furnishes a scene horribly romantic:

'It is a vast cataract, in a darksome glen of a stupendous depth; the water darts far beneath the top through a narrow gap between two rocks, then precipitates above forty feet lower into the bottom of the chasm, and the foam, like a great cloud of smoke, rises and fills the air. The sides of this glen are vast precipices mixed with trees over-hanging the water, through which, after a short space, the waters discharge themselves into the lake.

'About half a mile south of the first fall is another, passing through a narrow chasm, whose sides it has undermined for a considerable way: over the gap is a true Alpine bridge, of the bodies of trees covered with fods, from whose middle is an awful view of the water roaring beneath.'

Fort Augustus, which the rebels destroyed in 1746, is seated on a plain at the head of *Lough Nefs*. From an eminence near this fort, is a full view of the whole extent of this beautiful water, which runs perfectly strait, from East to West. It is 22 miles long, and from one to two broad; except near Castle Urquhart*, where it swells out to three. Its depth is very great, in some places 140 fathoms. Hence it is, that this lake never freezes. Our Author reports that, during cold weather, a steam rises from it as from a furnace; and he adds, that ice brought from other parts, and put into Lough Nefs, in-

* This castle stands on a rock projecting into the lake.

stantly thaws. Yet no water freezes sooner than that of this lake, when brought into an house. It is esteemed so very salubrious, that people come or send 30 miles for it. In proof of the excellence of this water, or of the air of these parts, or of both, he mentions, as a fact, that for seven years together, the garrison of Fort Augustus had not lost a single man.

A circumstance which must add considerably to the beauty of the prospect of this lake, in the winter, is, its being frequented by swans, and other wild fowl.

Lough Ness is subject to violent agitations from the winds; so that, at times, the waves are quite mountainous. Mr. P. has recorded some extraordinary agitations of its waters, which happened in 1755, at the time of the great earthquake at Lisbon. We have an indeterminate recollection of somewhat similar accounts from other parts of the globe.

Lough Lochy is another fine piece of water, 14 miles long, and from one to two broad.

Arriving at Fort William, at the west end of what is called the Chain of Forts, from sea to sea, Mr. P. describes this place, and endeavours to give us an idea of its vast surrounding mountains. And here our Author's countrymen, zealous for the honour of Cambro-Britain, will meet with a second mortification, from his laudable impartiality, in fairly yielding the superiority to Benevish †. He confesses however, like a true and honest son of St. David, that his candour, in this instance, cost him a pang. 'As an ancient Briton, says he, I lament the disgrace of Snowdon, once esteemed the highest hill in the island, but now must yield the palm to a Caledonian mountain.'

The badness of the weather, Mr. P. says, prevented his visiting the celebrated parallel roads in *Glen Roy*; but he has given, in his *Appendix*, the best account he could collect relating to those amazing works.

After describing Lochaber, and its inhabitants, our Traveller advances towards Argyleshire. At a place called Hamilton's Pass, 'in an instant burst on a view of *Lough-aw*, which makes a beautiful appearance; is about a mile broad; and shews at least 10 miles of its length; but its whole extent is 30 miles. It is prettily varied with isles, some so small as merely to peep above the surface; yet even these are tufted with trees; some are large enough to afford hay and pasturage; and in one are the remains of a convent.'

Inverary, the town and castle, with Lough-Fine, in which they are situated, are next described. The castle is the seat of the Dukes of Argyle; the lake is remarkable for its great her-

† The height of this mountain, from the sea, is said to be 1450 yards.

ring fishery. It is above 30 miles long, but its breadth scarce two.

Lough Lomond is another † magnificent piece of water.

† The first view of it from Tarbat presents an extensive serpentine winding amidst lofty hills: on the north, barren, bleak and rocky, which darken with their shade that contracted part of the water.— On the west side, the mountains are clothed near the bottoms with woods of oak quite to the water edge; their summits lofty, naked and craggy.

On the east side, the mountains are equally high, but the tops form a more even ridge parallel to the lake, except where Ben-Lomond, like Saul amidst his companions, overtops the rest. The upper parts were black and barren; and the lower had great marks of fertility, or at least of industry, for the yellow corn was finely contrasted with the verdure of the groves intermixed with it.

The eastern boundary is part of the Grampian hills, which extend from hence through the counties of Perth, Angus, Mearns, and Aberdeen. They take their name from only a single hill, the Mons Grampius of Tacitus, where Galgacus waited the approach of Agricola, and where the battle was fought so fatal to the brave Caledonians. Antiquarians have not agreed upon the particular spot; but the able Mr. Gordon places it near Comerie, at the upper end of Strathern, at a place to this day called Galgachan Moor. But to return.

The road runs sometimes through woods, at others is exposed and naked; in some, so steep as to require the support of a wall; the whole the work of the soldiery: blessed exchange of instruments of destruction for those that give safety to the traveller, and a polish to the once inaccessible native.

A great headland covered with trees separates the first scene from one totally different. On passing this cape an expanse of water bursts at once on your eye, varied with all the softer beauties of nature. Immediately beneath is a flat, covered with wood and corn; beyond, the headlands stretch far into the water, and consist of gentle risings; many have their surfaces covered with wood, others adorned with trees loosely scattered either over a fine verdure, or the purple bloom of the heath. Numbers of islands are dispersed over the lake of the same elevated form as the little capes, and wooded in the same manner; others just peep above the surface, and are tufted with trees; and numbers are so disposed as to form magnificent vistas between.

Opposite Luss, at a small distance from shore, is a mountainous isle almost covered with wood; is near half a mile long, and has a most fine effect. I could not count the number of islands, but was told there are twenty-eight: the largest two miles long, and stocked with deer.

† Mr. P. observes, that it is an idle observation of some travellers with respect to these lakes, that seeing one is the same as seeing all these superb waters; but he shews, in a pretty review of all those he has successively described, that each has its proper and distinct character; and that their appearances are all happily and strikingly varied, to the eye of a nice and judicious observer.

‡ The

* The length of this charming lake is twenty-four Scotch miles; its greatest breadth eight: its greatest depth a hundred and twenty fathoms. Besides the fish common to the loughs are Guinadae, called here Poans.

* The country from Luss to the southern extremity of the lake continually improves; the mountains sink gradually into small hills; the land is highly cultivated, well planted, and well inhabited. I was struck with rapture at a sight so long new to me: it would have been without alloy, had it not been dashed with the uncertainty whether the mountain virtue, hospitality, would flourish with equal vigour in the softer scenes I was on the point of entering on; for in the Highlands every house gave welcome to the traveller.

* The vale between the end of the lake and Dunbarton is unspeakably beautiful, very fertile, and finely watered by the great and rapid river Leven, the discharge of the lake, which, after a short course, drops into the Firth of Clyde below Dunbarton: there is scarcely a spot on its banks but what is cultivated with bleacheries, plantations, and villas. Nothing can equal the contrast in this day's journey, between the black barren dreary glens of the morning ride, and the soft scenes of the evening, islands worthy of the retreat of Armida, and which Rinaldo himself would have quitted with a sigh.

Our Author takes leave of the Highlands, by observing that every entrance into them is strongly marked by Nature; viz.

* On the South, the narrow and wooded glen near Dunkeld instantly shews the change of country.

* On the East, the craggy pass of Bollinir gives a contracted admission into the Grampian hills.

* On the North, the mountains near Lough-Moy appear very near, and form what is properly styled the threshold of the country; and on the

* West, the narrow road, impending over Lough-Lomond forms a most characteristic entrance to this mountainous tract.

After describing Dunbarton, town and castle, our Author (Sept. 8.) passes 'by the ruins of Dunglas castle, near the banks of the Clyde, which meanders finely along a rich plain, full of barley and oats, and much inclosed with good hedges, a rarity in North Britain. At a distance are some gentle risings, interspersed with woods, and villas belonging to the citizens of Glasgow.

Our Author joins with all who have seen Glasgow, in bestowing great praises on its buildings, in which respect it is certainly superior to any second-rate city in the island. He describes its handsome streets and market places; its flourishing trade, its college, churches, &c. and then proceeds, (through a rich and beautiful corn country, adorned with small woods and gentlemen's seats) to Hamilton-house, about twelve miles from Glasgow. Here he saw many good pictures, some by the first masters; but the building itself, he says, is a large and disagreeable pile.

Returning

Returning to Glasgow, he crossed the country, and arrived at Stirling. In respect of situation, this town, he says, is a miniature of Edinburgh: being built on a ridged hill, rising out of a plain, having the castle at the upper end, 'on an high, precipitous rock.'

'From the top of the castle, says Mr. P. is by far the finest view in Scotland. To the East is a vast plain rich in corn, adorned with woods, and watered with the river Forth, whose meanders are, before it reaches the sea, so frequent and so large, as to form a multitude of most beautiful peninsulas; for in many parts the windings approximate so close as to leave only a little isthmus of a few yards. In this plain is an old abbey, a view of Alloa, Clackmannan, Falkirk, the firth of Forth, and the country as far as Edinburgh. On the north, the Ochil hills, and the moor where the battle of Dumblain was fought. To the west, the strath of Monteith, as fertile as the eastern plain, and terminated by the Highland mountains, among which the summit of Ben-Lomond is very conspicuous.'

Falkirk is the next object of the traveller's attention. This town is no less famous for its great fairs for black cattle, from the Highlands, than for the battles that have been fought here with the English. Our Author seldom, if ever, fails to note the principal fields of battle, in this part of the kingdom; but 'scarce a spot, says he, has escaped unstained with gore, for had they no public enemy to contend with, the Scots, like the Welsh of old, turned their arms against each other.'

Proceed to Hopeton-house, the seat of the Earl of Hopeton, and the boast of Scotland. It was begun by the famous Scottish architect, Sir William Bruce, and finished by Mr. Adams. This building Mr. P. pronounces the handsomest he saw in North Britain.

'The front is enriched with pilasters; the wings at some distance joined to it by a beautiful colonade: one wing is the stables, the other the library.

'The great improvements round the house are very extensive; but the gardens are still in the old taste: trees and shrubs succeed here greatly; among others were two Portugal laurels thirty feet high. Nothing can equal the grandeur of the approach to the house, or the prospect from it. The situation is bold, on an eminence, commanding a view of the firth of Forth, bounded on the north by the county of Fife; the middle is chequered with islands, such as Garvey, Inch Keith, and others; and to the south-east is a vast command of East-Lothian, and the terminating object the great conic hill of North-Berwick.

'The whole ride, Mr. P. says, from Stirling to Queen's-ferry (near Hopeton house) is not to be paralleled for the elegance and variety of its prospects: the whole is a composition of all that is great and beautiful: towns, villages, seats, and ancient towers, decorate each bank of that fine expanse of water the Firth; while the busy scenes of commerce and rural œconomy are no small addition to the still life. The lofty mountains of the Highlands form a distant but august boundary

dary towards the North-west ; and the Eastern view is enlivened with ships perpetually appearing or vanishing amidst the numerous isles.'

Passing, Sept. 12. by Queen's-ferry, our traveller now fell into the Edinburgh road, and, 'in that capital,' says he, 'this evening, finished a most agreeable and prosperous Tour.

He now, very naturally, allots a few moments to 'recall the idea,' of what he had seen ; to imagine the former condition of this part of the kingdom ; to compare it with the present state ; and, by a sort of second sight, make a probable conjecture of the happy appearance it will assume in a very few years.' Nor could he forbear repeating the prophetic lines † of Aaron Hill, who seemed seized with a like *réverie*.

" Once more ! O North, I view thy winding shores,
Climb thy bleak hills, and cross thy dusky moors.
Impartial view thee with an heedful eye,
Yet still by nature, not by censure try.
England thy sister is a gay coquet,
Whom art enlivens, and temptations whet :
Rich, proud, and wanton, she her beauty knows,
And in a conscious warmth of beauty glows :
Scotland comes after like an unripe fair,
Who sighs with anguish at her sister's air ;
Unconscious, that she'll quickly have her day,
And be the toast when Albion's charms decay."

After a few days experience of the same hospitality in Edinburgh which our traveller gratefully acknowledges he had met with in the Highlands, he continued his journey South ; describing, *en passant*, the most remarkable places he met with in his return through the southern border of Scotland, and the North of England, till he happily arrived at the place from whence he set out : see Review for last month, p. 48.

His *Appendix* contains I, a curious account of the constitution of the church of Scotland ; II. An account of the fasting woman of Rosshire ; an extraordinary phenomenon ! III. A description of the amazing parallel roads in Glen Roy ; IV. A collection of Galic (or Erse) proverbs, with English translations ; also epitaphs, and small pieces of English poetry, translated into the Galic. V. An account of some remarkable pillars in Penrith Church-yard, with an engraving ; VI. A recapitulation of the animals mentioned in the Tour, with additional remarks in Natural History, and engravings of some beasts, birds, and fishes : VII. Queries, addressed to the gentlemen and clergy of North Britain, respecting the antiquities * or Natural History of their respective parishes : to these are added, an Itinerary, and an Index to the Tour.

† Written on a window, in North Britain.

* Our Author has never failed to give as satisfactory an account of the several antiquities he met with in his Tour, as could be expected from a transient visitor.

We shall now bid adieu to this pleasing publication, but we must not forget to mention, that Mr. Pennant has illustrated a number of his descriptions by several prints, beside those already spoken of, *viz.* Views of Dunkeld Cathedral, of a cascade near Taymouth, of Blair, of Brae-Mar-Castle, of Inverness, of Freshwick-castle, of Castle Urquhart, of the upper fall of Fyers, of Stirling Castle, and of some antiquities: all engraved on *Ostavo* plates, suitable to the size and form of the book.

MONTHLY CATALOGUE,

For FEBRUARY, 1772.

RELIGIOUS and CONTROVERSIAL.

Art. 13. *An Apology for the present Church of England*, as by Law established, occasioned by a Petition, &c. for abolishing Subscriptions; in a Letter to one of the Petitioners. By Josiah Tucker, D. D. Dean of Gloucester. 8vo. 1s. 6d. Bladon. 1772.

IT cannot admit of a doubt, that Dr. Tucker is by far the ablest of all the writers who have hitherto appeared in opposition to the Petitioning Clergy; and he hath treated his subject with a spirit of liberality and candour, not easily to be found in any of the persons that have been engaged on the same side of the question. The Dr. begins his letter with selecting two postulata, which he hopes, and believes, will not be controverted. The first is, 'That all societies must have some common center of union, and be governed by some rule, either expressed or implied, written or traditional. And the second, That those persons, who are admitted members of such societies, and more especially those who propose themselves to be candidates for offices, and honourable distinctions in the same, are to be supposed to approve of this rule in the main, and this center of union, whatever it may happen to be.'

From these postulata the ingenious and worthy Dean has drawn a number of conclusions favourable to his cause, some of which will by no means be assented to by the gentlemen who wish to exclude Subscriptions to human Formularies from Christian and Protestant churches. Indeed, we are clearly of opinion, that in several respects, he has laid himself open to just animadversion and criticism; but, instead of pointing out the places wherein we do not concur with him, we shall gratify our judicious and candid readers with an extract, a considerable part of which they will peruse with great pleasure.

'As to the Athanasian Creed, it is really superfluous in our present service; because the very same doctrine is as strongly, though not as scholastically maintained in the Nicene Creed, the litany, and in many other parts of our public offices: and as the damnatory clauses are seldom rightly understood, and therefore too liable to give offence, it were to be wished that the whole was omitted. Indeed there is another weighty reason for leaving this creed out of our present form of public worship, which, as it is perfectly sound and orthodox,

orthodox, ought to be distinctly mentioned. The reason I mean is this: one principal part of the controversy, which gave birth to the Athanasian Creed, is now generally and very happily forgot, viz. the errors of *Sabellius*:—there being few at this day that ever heard of his name, and fewer still, who have a clear conception of his singular notions and opinions. And yet the creed itself can never be properly understood, till these tenets, by being previously known are contrasted with their opposite extremes. For all those striking antitheses, which to ignorant, or to prejudiced minds appear like so many paradoxes or contradictions, will be found to be nothing more, when truly understood, than so many cautions or preservatives against falling into the errors of *Sabellius* on one side, or into those of *Arius* on the other. Now as the Nicene Creed was particularly intended as an antidote against *Arianism*,—and as *Sabellianism* is utterly unknown to our common congregations, reason good it seems to be, that a creed which was intended to guard against both extremes at the same time, and by the same context, ought to be laid aside, when there is only one of these errors now remaining:—especially as that one is already as well guarded against as human prudence can devise. For undoubted fact it is, that *that Arian*, whose conscience can digest the Nicene Creed, will make no scruples at swallowing the Athanasian. Lastly, we will also allow, that the great principles both of natural and revealed religion, might have been expressed in a more methodical manner, and with greater precision, than they are expressed in our present Thirty-nine Articles:—also, that a new set of first lessons might have been more judiciously chosen out of the Old Testament than the present are:—that some useful abbreviations might be made in our liturgy; and some expressions altered and amended. All these things every candid and impartial man will readily allow; and he would be glad to lend a helping hand, as far as his abilities and influence extended, towards removing these few real blemishes, spots, and imperfections, when a proper opportunity shall offer.

‘ But nevertheless, be it duly, and solemnly observed, that IMPROVING,--and DESTROYING, are very different things: and that the man, or the set of men, who would gladly engage in the one, would not wish to appear to give the least countenance to the other. Therefore such men will cheerfully submit to the present inconveniences, were they greater than they are, rather than be the co-adjutors, and fellow-labourers, in such a destructive design as yours seems to be.

‘ As to the case of those young gentlemen, who are to be matriculated in our two universities of *Oxford*, and *Cambridge*, and also of all persons commencing graduates, either in arts, law, physic, or music;—there doth not appear any strict propriety, in the reason of things, for requiring their subscriptions. And therefore, were they to be permitted to be on the same footing with the rest of our lay-congregations, or with the members of universities in *other countries*, I do not see, I must ingenuously confess, any danger that would attend their non-subscribing. Consequently, as some of them wish to be delivered from an injunction which they say is grievous to them, and which I allow is not necessary;—let them in the name of charity,

ity, and good-will,—and more especially let the ministers of dissenting congregations, if they will chuse to apply, be heartily wished a good deliverance from the burden of our subscriptions.’

We believe that Dr. Tucker has had the honour (for such he will undoubtedly think it) of contributing more effectually to the success of the clerical petitioners, than any other writer against them. We hope, too, that he will have the much superior honour, *in our estimation*, of promoting the abolition of subscriptions in the cases he hath mentioned.

Art. 14. *Letters to a Member of Parliament*, in which the Design of removing Subscriptions to human Articles of Faith is vindicated, in Opposition to Arch-Deacon Randolph’s Charge, Mr. Toplady’s Free Thoughts, and Dean Tucker’s Apology. With a Card to Messrs. Ibbeston and Powel. By a Clergyman of the Church of England. 8vo. 2s. Wilkie. 1772.

This Author has more than once passed in review before us; and we have always spoken of him in terms of warm approbation. Clear, concise, and elegant in his style, judicious and liberal in his sentiments, he cannot but be read with pleasure by every enlarged friend to religious liberty. After saying thus much concerning him, it is but a small encomium to add, that he has obtained a complete victory over Dr. Randolph and Mr. Toplady. We could gladly transcribe several sensible and spirited passages from his performance; but we shall content ourselves with the conclusion of the last letter.

‘But is Religion so far the daughter of Time, as to be susceptible of daily improvements? The question, perhaps, may be amended. It should have been asked, whether the knowledge of mankind in the *theory* of religion is not susceptible of daily improvement? To such a question I cannot hesitate to answer, *Yes*. Such knowledge includes a variety of *Languages*, an extensive acquaintance with *History*, *Geography*, *Chronology*, and is indeed connected with every art and science under heaven. What period then shall we fix to its progress?

‘Had it been possible to communicate religion, at a single glance, to such a creature as Man, so as to leave no interesting enquiries to exercise his mind, it would have proved fatal to his virtue, the end and essence of all religion. For, though conviction might at first have been the consequence of such communication, yet this conviction should have become weaker and weaker in each succeeding generation, for want of those new and successive discoveries, which now fix the attention and raise the admiration of mankind.

‘We are all exquisitely sensible of pleasure in the discovery of Truth; but the heart warms and expands in a peculiar manner, when, after close attention to the oracles of God, we hear them more audibly than before, in consequence of a new language acquired, or any other discovery made, in the moral or the natural world.

‘And therefore the wisdom and benevolence of God have been justly traced in the *successive* discoveries of himself to mankind, in all which the quantity of communicated light has been admirably adapted to the eyes which were to receive it. Christianity itself, the last, best gift of Heaven, though long communicated, and at the latest season, contains prophecies yet to be fulfilled, and beauties yet

to be discovered. In this discovery it is our duty, and our interest to labour: yet Mr. Toplady would put an unnatural stop to our improvement, and fix us for ever in the Divinity of an age, the distance of which from the present, bears a considerable proportion to the time elapsed since the birth of Christ.

‘ I am of an opinion so opposite to this, that I wish to see every Gentleman, whose fortune can purchase leisure, asserting his right to investigate the Scriptures, with a view to the improvement of our religious Theory. The enquiry would help his morals, and his improved morals would assist the enquiry.

‘ That some order of men should be set apart, expressly, to search into and teach Christianity, is I believe essentially necessary in the present state of society. But that *they* only should do this, that it should be left to them as *exclusive* property, is pernicious in every view of its consequences. The people, in such a case, are liable to be abused by false representations of their religion; the Clergy themselves are deprived of a strong incentive to excellence; and some of the most laborious and successful enquirers into truth may be misrepresented by their bigotted brethren to their ignorant superiors, by which a heavy clog is fixed to every scheme of reformation.

‘ I am firmly persuaded, that when our Articles are put into your hands, many, very many members of your honourable house, will be disgusted at their contents. Yet, perhaps, a well-instructed Priest, with his palliatives, distinctions, and quibbles, may raise a mist about them, not easily to be dissipated; in which state, that *old* argument will be produced which would have suppressed Christianity, would have stopped the Reformation, and would defer every great undertaking to eternity—the *danger of innovation*.

‘ But, if there be any danger, it must arise from a continuance of our present forms. A man must be blind if he do not see the rapid improvements of the human mind which are yearly making.

‘ If the religious theory of this country be not adequately improved, it will, it must sink into contempt; and that contempt will, too probably, be extended to *Christianity* itself; for, sense enough to see striking error is not always accompanied with resolution enough to pursue real truth. The theory of religion is no less complex a subject than the theory of government; reflect then upon the state of government, as having *liberty* for its object, at the time these articles were published, and you will be a judge of our religious forms, as having *truth* for their object at the present time.

‘ The improvement of which our clergy have partaken in common with the nation, has led them to drop, if not to oppose, the articles. They have become silent upon the defined points of speculation, and they have lost their popularity. The *Methodists* are followed by the people, and they boast, not without reason, that we are all *Methodists* by profession.

‘ This may be denied; but, will it not be at the expence of that simplicity which marks the gospel-character? I know the power of quibbling—but how fatal the necessity which compells us to look like enthusiasts or prevaricators!

‘ If then the clergy be considered as an useful body of men; if they are not to be degraded, the articles must be repealed; if

if religion be worth the care of Government, the articles must be repealed. All human good may have its inconvenience; yet Wisdom will not reject the good because of inconvenience, trifling, future, and perhaps imaginary; but will exert itself in providing a remedy against it.

Dr. Tucker's apology is only occasionally considered in the present work, a more complete attention to it being promised hereafter.

Art. 15. *A scriptural Comment on the Thirty-nine Articles, &c.*

By M. Madan, A. B. Chaplain to the Right Hon. Henry Lord *Aspley*, Lord High Chancellor of Great Britain, and to the Lock-Hospital. 8vo. 1s. 6d. Rivington.

With respect to the comment here offered to the public, it is sufficient to say, that the Author hath thrown together a number of scripture passages, for the most part without judgment, order, or regard to their true connection and real meaning; but the preface and appendix are too extraordinary to pass unnoticed.

To assert that it would be difficult to find a more complete union of ignorance and bigotry, is expressing ourselves in a cold and languid manner. We had scarce a conception that any clergyman could possibly have been inspired with so antichristian and diabolical a spirit. With shameless effrontery, Mr. Madan treats the petitioning clergy as a set of infidels, who have formed themselves into a public society to attack the Christian religion. He has retailed, from the London Evening Post, a story of Dr. Clarke's having retracted his notions concerning the Trinity, though the Dr.'s son has publicly refuted that story; but the inserting of Mr. Clarke's advertisement would not have answered the pious purpose of our Author.—His attempt to prove that subscription ought to be exacted of dissenting teachers, and of the professors of law and physic, is, to the last degree, ridiculous.—Is it not astonishing, that such a person should be able to entitle himself Chaplain to the Lord High Chancellor of Great Britain? But enough of Mr. Madan—whose absurd reasonings, and intolerant principles, can only excite the contempt or indignation of every honest and liberal-minded man.

Art. 16. *An Address to the King*, as Defender of the Faith; upon the intended Application to Parliament for Relief in the Matter of Ecclesiastical Subscriptions. By a Member of the Established Church. 8vo. 6d. Dilly.

We have here the ravings of an enthusiast, who is as absurd, and almost as bigotted as Mr. Madan; but happily does not seem possessed of a heart capable of the same malignity.

Art. 17. *A Letter to the Members of the House of Commons*; respecting the Petition for Relief in the Matter of Subscription. By a Christian Whig. 8vo. 1s. Bowyer.

It is with pleasure that we turn from such wretched performances, as those which are mentioned in the two preceding articles, to an Author of true good sense and genuine moderation. This letter-writer is not one of the petitioning clergy, nor does he approve of their mode of application. He thinks that the bishops have not, in the present struggle, been respectfully treated; and that it has injudiciously been taken for granted, that no blessings could come from

the bench, no reformation from the prelacy, no good out of Galilee. His arguments for the removal of Subscription, and for a revision of the articles of the Church of England, are clear, judicious, and unanswerable. In some points he seems to have carried his candour to an excess that may be thought scarce consistent with an extensive knowledge of the world. But, perhaps, it was his real acquaintance with mankind which dictated to him, that no concessions can be obtained from our superiors, unless they be treated with the utmost possible deference and respect.

Art. 18. *A second Letter to the Members of the Honourable House of Commons*; relating to the Subscription required of Graduates in the Universities. By a Christian Whig. 8vo. 6d. Bowyer.

The character we have given of the former, will, in general, suit the present letter. Besides considering the case of graduates in the universities, the Author hath added a pathetic address to the bishops, on the subject of a farther reformation of the Church of England.

Notwithstanding the quotation from Puffendorf, we totally disagree with the Christian Whig in his vindication of a compliance with oaths and engagements which cannot possibly be performed. The latitude he contends for, cannot, in our apprehension, be reconciled to any sound principles of morality and jurisprudence.

Art. 19. *Arguments used for abolishing Subscription to the Thirty-nine Articles of the Church of England, by Act of Parliament, seriously considered*; and some Reasons offered, that the Continuance of such Subscription will be no Inconvenience to the Designs of the Petitioners, for Relief in that Matter. By Tremellins. 8vo. 6d. Evans.

An attempt at ironical wit; but Mr. Tremellins will never rank with Swift, or even with some of Swift's humble imitators.

Art. 20. *A full Refutation of the Reasons advanced in Defence of the Petition*, which is intended to be offered to Parliament by some of the Clergy, for the Abolition of Subscription to the Articles, &c. By no Bigot to, nor against, the Church of England. 8vo. 6d. Baldwin.

An intelligent and judicious reader of this superficial pamphlet will smile at finding it entitled *a full Refutation of the Reasons of the Petitioning Clergy*. A talent for reasoning is not one of the principal qualifications of the present writer, and the abilities he is actually possessed of seem to be very much tinged with arrogance and self conceit. He has treated the arguments of the petitioners with great contempt, and yet he is himself no bigot to the Church of England, but wishes, under the sanction of the bishops and dignitaries, to have the liturgy revised and amended, and the number of the articles lessened.

Art. 21. *Free Remarks on a Sermon entitled, 'The Requisition of Subscription to the Thirty-nine Articles and Liturgy of the Church of England not inconsistent with Christian Liberty'*. To which are prefixed, Reasons against Subscribing a Petition to Parliament for the Abolition of such Subscription. In a Letter to the Author. By a Friend to religious Liberty. 8vo. 1s. Johnson.

This performance contains a just and spirited censure of the intolérant principles advanced in the sermon referred to, intermingled with
many

many sensible and important observations on the subject of religious liberty.

Art. 22. *Letters on the Subject of Subscription to the Liturgy, &c.*

First printed in the Whitehall Evening Post, under the Signature of *Paulinus*; now reprinted, with Notes and Additions. 8vo. 1 s. Bladon.

These Letters constitute one of the most masterly productions the public hath yet seen in support of the petitioning Clergy. The Author is completely acquainted with the subject, and he has accordingly treated it with distinguished accuracy and judgment. Our Readers will here meet with a full view of the scheme of the Petitioners, and see how far it was intended and wished to be carried; from which it will appear that the clamours raised against it, as threatening danger to the Church, are groundless and imaginary. The address of Paulinus to the Under-graduates of the university of Cambridge deserves particular attention, and, were it duly considered, could not fail of contributing towards procuring relief with regard to the Subscriptions required at the matriculation of Students at Oxford, and at the taking of the first Degree in Cambridge. Such relief will, we doubt not, in a little time be obtained.

Art. 23. *Considerations on the projected Reformation of the Church of England.* In a Letter to Lord North. By a Clergyman. 4to.

1 s. Robinson.

Ease and elegance of style, a happy talent at imagery and allusion, together with a considerable portion of vivacity and wit, characterize the present performance; but the arrogance with which the petitioning Clergy are treated, and the uncandid and unjust constructions that are put upon their design, merit a severe reprehension. There is something in the whole turn of this letter which seems to indicate that the Author of it is one of those fortunate Clergymen who is either already so well provided for, or, at least, is so sure of being comfortably settled, that he cannot but look with a sovereign contempt on any endeavours to alter a Church which he finds to be so excellently constituted.

Art. 24. *The Reasonableness and Necessity of Subscription to explanatory Articles of Faith demonstrated:* in two Letters; the one to the Author of the Confessional; the other to the late Mr. Samuel Chandler, now republished. By George Harvest, M. A. Fellow of Magdalen College, Cambridge. 8vo. 2 s. 6 d. Newbery. 1772.

After having heard nothing of our old acquaintance, Mr. Harvest, for more than twenty years, we are glad to find that he is alive. When his letter to Dr. Chandler first appeared, we read it with attention; but were not convinced by it of the necessity of subscription to explanatory articles of faith. Neither are we convinced of the reasonableness of such subscription, by the letter now added, and addressed to the Author of the Confessional.

Art. 25. *A Dialogue between two Gentlemen, concerning the late Application to Parliament, for Relief in the Matter of Subscription, &c.* 2vo. 6d. Towers.

This is the last publication * that has appeared in the subscription controversy, but though last, not least in merit. It is in favour of the petitioners, and contains many pertinent observations. The Author has condescended to take some notice of Mr. Madan, and Mr. Samuel Roe.

NOVELS.

Art. 26. *The Mistakes of the Heart: or, Memoirs of Lady Caroline Felham, and Lady Victoria Nevil.* In a Series of Letters, published by M. Treysac de Vergy, Counsellor in the Parliaments of Paris and Bourdeaux. Vol. IV. and last †. 12mo. 2s. 6d. sewed. Shatwell. 1771.

Our principal objections to this volume, are, 1st, The disgusting fakeness of style in all the various letters supposed to be written by the several characters employed in this imaginary correspondence. 2dly, The affectation of a *SUPERIOR* air and tone of expression, which, instead of being a true resemblance of the happy freedom and ease which always accompany true politeness, often gives us a preposterous exhibition of *high-life in buckram*. 3dly, The eternal, ridiculous *the-ing* and *show-ing*, in this polite epistolary intercourse; from whence a reader, wholly unacquainted with the prevailing manners of people in the higher ranks of life, might conclude that our nobility and gentry were all tamed Quakers. If Monsieur de Vergy had ever been really acquainted with persons of distinction in this country, or had seen any of their letters, he could not have so egregiously mistaken their style and manner. He has, perhaps, observed the coffee-house conversation of some of our bucks of quality, in the usual familiarity of 'Harry and Charles,' and he has, from thence, concluded, that every man and woman of rank, and every well-bred person in the kingdom, observed *no other* forms of address than *thee* and *thou*, and *Robert* and *Mary*, and *Richard* and *Jane* ‡. The *mistakes of the pen*, however, may be pardoned in a foreigner, although we are quite wearied with their perpetual repetition,—and the frequent instances of broken English, into the bargain.

Art. 27. *The Storm; or, the History of Nancy and Lucy.* 12mo. 2 Vols. 6s. bound. Noble. 1772.

This production is in the narrative form; and there is a vivacity in it which renders it more interesting than the common run of novels.

* All of which have been punctually noticed in our Review, except the sermons of Dr. Hallifax; of which we have not yet been able to procure a copy.

† See Review, vol. 40. p. 511.

‡ We are not ignorant that this kind of *the familiar*, is by some *mediſt* persons, *affect*ed as the true *bon ton*; but De Vergy has ridden the poor hobby-horse to death, and made up such a ridiculous mixture of the *flippant* and the *stately*, that one is at a loss whether to laugh at or be angry with him.

Art. 28. *The History of Lady Barton*, in Letters. By Mrs. Griffith. 12mo. 3 vols. - s. 6d. sewed. Davis, &c.

Mrs. G.'s talents for compositions of this kind, are so well known, that our readers will require little information with respect to the present novel. To say that it is superior to the generality of such productions, is certainly needless; and, to this remark, we shall only add, that the work abounds with affecting incidents, interesting situations, and such rational observations as may be expected from a person who converses with, and knows, the world. It affords, however, no new or extraordinary characters; and exhibits rather a picture of real life, than a view into the regions of Romance: so that, perhaps, the story of Lady Barton, exclusive of the epistolical parts of the work, has not enough of the *marvellous*, to please the young people who read in search of adventures.

Art. 29. *The Reclaimed Prostitute; or, The Adventures of Amelia Sidney*. 1mo. 2 vols. 5s. Roson.

Another * despicable and scandalous attempt to impose on the public, by a wretched piece of patch-work, the shameless plunder of superannuated and worthless novels. The adventures here trump'd up, and published as originals, are chiefly stolen from an old story-book, printed by Curl, above forty years ago, entitled *Spanish Amusements*; a few alterations being made to disguise the imposture.

Art. 30. *The Test of Filial Duty*. In a Series of Letters between Miss Emilia Leonard, and Miss Charlotte Arlington. 12mo. 2 Vols. 6s. bound. Carnan. 1772.

The excellent lessons of morality, which this work inculcates, will not be able to save it from oblivion.

M A T H E M A T I C A L.

Art. 31. *The nautical Almanack, and astronomical Ephemeris, for the Year 1773*. Published by Order of the Commissioners of Longitude. 3s 6d. sewed. Nourse. 1771.

To this *Ephemeris* are added new tables of equal altitudes, more extensive and complete than any extant, computed by Mr. William Wales, together with an account of their construction and use; also a catalogue of the places of 387 fixed stars, in right ascension, declination, longitude, and latitude, adapted to the Year 1770, with their magnitudes and annual variations in right ascension and declination, calculated from the late Dr. Bradley's observations, by Mr. Charles Mason, formerly his assistant; to which are likewise annexed, Memoranda, shewing the extreme differences of the right ascensions of stars, settled from different days observations.

* See the accounts of *Love in a Nunnery*, and *the Oxonian*, in our last month's Catalogue; both of which have the same publisher's name with the present article: from whence it may not unreasonably be concluded, that they are all the workmanship of one and the same respectable hand. We know not who this industrious manufacturer is, but, after being so fully detected, we hope he will have the grace to betake himself to some honest means of gaining a subsistence.

+ Written originally in Spanish:—if we may believe *Curl's* preface.

P O L I T I C A L.

Art. 32. *Considerations on the Indignity suffered by the Crown, and the Dishonour brought upon the Nation, by the Marriage of his Royal Highness the DUKE of CUMBERLAND with an ENGLISH Subject. By a King's Friend.* 4to. 1s. 6d. Almon. 1772.

An artful production of 'A Duke of Cumberland's Friend,' covertly intended to divert the resentment of both king and people, occasioned by the Duke's indiscreet marriage, into such a channel, as may finally lose itself in the full tide of popularity; and we should not wonder to see the stream (in time) take this course, notwithstanding the past irregularities in the conduct of his Royal Highness, by which he hath, for the present, so justly forfeited the esteem of the public.

Art. 33. *Reasons against the intended Bill for laying some Restraint upon the Liberty of the Press* Wherein all the Arguments yet advanced by the Promoters of it, are unanswerably answered. 8vo. 1s. 6d. Wilkie.

This pamphlet is written in a strain of continued irony, and is intended as a satire against the friends of liberty. The freedom of the press instead of being defended is attacked; and the Author is awkwardly pleasant, to make our patriots ashamed of having supported our natural, inherent, and constitutional rights. It discovers but a very slender share of ability; and sensible men and good citizens, if they happen to peruse it, will feel that degree of contempt, which it is proper they should feel, when the partizans of a court employ themselves in weak attempts to impose on the understandings of the people, and to insinuate the detestable maxims of tyranny.

M I S C E L L A N E O U S.

Art. 34. *Something New.* In two Volumes. 12mo. 6s. Dilly, &c. 1772.

A series of original essays, observations, remarks, &c. by a man of parts and literature; written a little in the Shandy-way, and, probably, by the pen of the ingenious writer of Sterne's posthumous works; of which see our censure, Review, vol. xlii. p. 360.

Art. 35. *The History of the Life of Jonathan Britain*, continued down to his present Confinement in Reading Jail. Written by himself. 8vo. 1s. 6d. Printed for the Author, and sold by Roson.

Jonathan Britain appears, from his own account of his adventures, to have been as unprincipled a rogue as Jonathan Wild, though his villainies have been of a different stamp from Wild's. His representations, however, of the facts contained in his narrative, are not, in any degree, to be depended on; and it is more than probable that his story of the fire in Portsmouth dock-yard (the particulars of which he has so often inserted in the news-papers), together with the plot to assassinate his Majesty,—may be all fiction, devised to answer his particular ends: yet it will seem very odd if his pretended treason should operate in bar of every other title to the gallows. He is yet to be tried for several forgeries.

L A W.

Art. 36. *Imprisonment for Debt considered*, with respect to the bad Policy, Inhumanity, and evil Tendency of that Practice. Translated from the Italian. 8vo. 1s. Newberry. 1772.

It is time, that the severity of the treatment of debtors should be remitted. Long custom, and an idle respect for ancient times, should not give a sanction to injustice and oppression. The present advocate for the honest bankrupt has proved very ably the cruelty and dangerous consequences of imprisonment for debt. But is there a man of common humanity and understanding in the dominions of Great Britain, or indeed in those of any other country, who is not ready to defend the same positions? The members of our legislature should blush for their continuing to give authority to proceedings, which are found sometimes, to shock the feelings even of catchpoles and pettifogging attorneys!

Art. 37. *A Letter to Richard Whitworth, Esq.* Member of Parliament for the Town of Stafford; on his publishing a Bill, proposed to be brought into parliament, for amending the Laws relating to Game, and pretended to be for the Ease and Liberty of the People. 8vo. 1s. Wilkie. 1772.

We have here several valuable strictures on a bill for amending the laws relating to the game. The Author seems to be a friend to liberty and his country.

M E D I C A L.

Art. 38. *Essays Medical and Experimental.* The Second Edition *, revised, and considerably enlarged. To which is added an Appendix. By Thomas Percival, M. D. F. R. S. 8vo. 6s. bound Johnson. 1772.

These valuable Essays, are, in this second edition, rendered still more useful and complete by some additional experiments, facts, and observations.—The Appendix contains our ingenious Author's essays on *Water* †, and on *Inoculation* ‡.

There is a short article at the end of the Appendix, which we have not yet reviewed; and in which Dr. Percival judiciously recommends some efficacious *external remedies* in the *angina maligna* or ulcerous sore throat. These are especially to be had recourse to in the cases of children, where the administration of such *internal remedies*, as are strongly indicated, often becomes impracticable.

D R A M A T I C.

Art. 39. *The Fashionable Lover*; A Comedy: As it is acted at the Theatre in Drury-lane. 8vo. 1s. 6d. Griffin. 1772.

Having, in the Review for February 1771, given our opinion of the merit of this Writer, in our ample criticism on his *West Indian*, a comedy, we shall only remark, in few words, that his *Fashionable Lover* has not ill supported the reputation which he gained by his former piece. Perhaps there is less spirit in this than in the last winter's production; but it is more correct, more chaste, and, consequently, on the whole, a more moral performance; yet it is

* Monthly Review, vol. xxxviii. p. 21.

† Dq. vol. xl. p. 60.

‡ Do. vol. xxxviii. p. 495.

not wanting in vivacity, nor totally void of humour, and well-aimed satire. It is principally deficient with respect to originality of character; but for this the Author has made a very allowable apology in his preface. In brief, Mr. Cumberland has so much improved his acquaintance with the Comic Muse, that we scruple not to pronounce him one of the best of our present dramatic writers.

P O E T I C A L.

Art. 40. *Sanitas, Daughter of Æsculapius*, to David Garrick, Esq; a Poem. 4to. 2s. Kearsly, &c. 1772.

Sanitas, or *Hygieia*, presents herself before Apollo, to receive his commands relative to the prayers of Mortals. Among other Petitioners (whose requests are all particularized, with various touches of characteristic satire) the Tragic and Comic Muses appear as suppliants in behalf of their *favourite*. In consequence of their request, the daughter of Æsculapius receives the following command:

Fly, *Sanitas*, this Mortal find
Re-animate and cheer his mind;
Restore his pristine health and strength,
And give his days a happy length!
Bid him, in *Lusignan* and *Lear*,
Call forth from ev'ry eye the tear.
In *Leon*, *Benedict*, and *Bays*,
Continual peals of laughter raise;
And let his face; as wont, impart
The strong conceptions of his heart.

This poem, the Author says, in his prefatory advertisement, was sent to Mr. Garrick, in his late illness; and the polite reception which that gentleman (the *favourite*, perhaps, in some degree of every muse) afforded to this affectionate compliment, induced the Author to submit it to the inspection of the public.—We could not peruse this piece without frequently recollecting the late Mr. Robert Lloyd, of whose manner several parts of it bear some resemblance; though, perhaps, it seldom equals him, either in strength or terseness.

Art. 41. *An irregular Ode on the Death of Mr. Gray*, 4to. 1s. White. 1772.

There is considerable merit in this little elegiac poem, although it is by no means a faultless piece;—but when the Muse feelingly laments the loss of a favourite, it were impertinence of cruelty to criticise the expressions of her grief.

We are very glad to hear that justice will be done to the fame of this eminent bard, by his surviving friend, the ingenious Mr. Mason; who has advertised his design of giving to the public, “*The Life of Mr. Gray*.”

Art. 42. *The Conquest of Corsica by the French*; a Tragedy. By a Lady. 12mo, 6d. Printed for the Author. Sold by Chater.

Although this piece is entitled to no praise, it is too humble for censure. The Writer is probably an object of compassion; as we are led to infer, not only from her style, but from seeing a six-penny pamphlet printed by subscription.

CORRESPONDENCE.

TO ARTHUR YOUNG, Esquire.

SIR,

WE will here, according to our promise †, fairly lay before you and the Public, those motives on which we engaged in the review of your "*Course of Experimental Agriculture*," and the manner in which we conducted it.

We knew the experimental method to be the only one in which agriculture can be studied as a science*, lamented its having been so long generally neglected, and we rejoiced at a more considerable opening than usual, in this walk, being made by a person of your supposed actual practice.

We resolved, Sir, therefore to give your work an accurate review; and we reasonably believe we are the *only* persons who have so attentively perused it.

That we might properly execute this laborious task, we determined to lay before the Public the state and result of many of your most important experiments, and not to *select* but *take them in course*, that our Readers might be the better enabled to form their judgment of the whole. We resolved also to consider you as a *farmer*, not as a *fine writer*, unless you forced us upon a review of your style; and we are not conscious of having misrepresented any part of any one of your experiments through *design*, or even through *inattention*.

In order to do justice both to the Public and to you, we saw it necessary to begin our review with your promises in your preface, that the Public might form neither too high nor too low expectations, *both* disadvantageous (and perhaps almost equally so) to any Author.

We found you, Sir, confessing several *great* imperfections in your work, and characterising it as "*an imperfect sketch*," which you was *ashamed* of giving to the Public; and we thought it would be injurious to you to conceal from that Public this rare testimony of your modesty, especially as the work was so voluminous, and the price very high.

But how, Sir, do you recompence us for this record of your judgment and modesty? In your usual manner, by gross abuse! "If I had not told the Monthly Reviewers (say you) that my work was an *imperfect sketch*, they could not have found out its imperfections."—Really, Sir, this vindication of yourself, by a confession of your faults, is a pleasant effort of your wit! You are an adroit apologist! But (not to flatter your vanity) if you had not owned this great and glaring truth, we *could* have seen, without pretending to extraordinary discernment, that a course of experiments, many of which were undertaken under a full conviction that they could not answer the proposed end (particularly attempts to get crops without manure on poor worn-out land) leaving a farm when it began to come into order, burning, or losing, or never recording many experiments,

† This Letter was intended for the last APPENDIX; but, on second thoughts, it was judged improper to mingle an article of this kind with our account of FOREIGN LITERATURE.

* See Home on Vegetation.

whose result might have been contrary to what is recorded, trusting a bailiff, &c. must occasion a very imperfect sketch, and afford a strong and clear proof that you have been often, as you confess, a *very bad husbandman*!

What will a judge say to a culprit, who, in arrest of judgment, pleads only his confession of guilt? Will he not answer, "If you had relied on the formality of trial, your jury would certainly have convicted you. Your confession was prudent, and may have its force in *abatement of sentence*, but cannot *acquit* you." Thus may the Public reply to Mr. Young.

Entering on the detail of your long, uniform, unentertaining work, we owned ourselves glad that your review of a group of agricultural writers, chiefly ancient ones, might afford your readers some little amusement, by the variety of their style, manner, and subjects.

But here, to our surprise, we found you, Sir, assuming the character of *critic in style* (which you frequently affect to despise, as old maids despise beauty, and dull men wit) and lashing your predecessors with unmerciful severity.

When we saw you, Sir, thus quitting the *experimental path*, in which you might walk with dignity, and gather useful fruits, and beheld you deviating into that of the *Belles Lettres*, where you usually pluck *weeds* for *flowers*, we thought it an act of common justice to the old agricultural writers, and charity to you, to whisper, "Sir, you are out of your way!" In return for this gentle admonition you have (in the Appendix to the Eastern Tour) poured upon us such a torrent of abuse, as seldom flows even at Billingsgate. But we have contented ourselves with calmly shewing the injustice of your hypercriticisms, in every instance, in notes to our review of the Eastern Tour.

You exclaim, "The R—— don't go to the *bottom* of *one* experiment in my Course." Principles of natural philosophy are the *bottom*, or ground-work, of all judicious experiments in agriculture. These we studied in an English University, famous for improvements in this part of knowledge, while you, Sir, were *otherwise* employed; and we have always applied them to the study of agriculture. But to tell a plain truth, which you appear not even to *dream* about, a judicious Reviewer can have nothing to do with the *bottom* of experiments: it is his duty to state only the experiment and the result from it. He adopts your *principles*, credits your *facts*, and has no objection to your *conclusions*, unless they do not result from your premises. But we beg your pardon: this is the language of an university, not of a farmer.

And now, Sir, you avow your preference of the M. R——rs of *ancient* days to those of the *present*. It is a stale trick of *culprits* to praise deceased judges, from whom they have nothing to fear. In the opinion of true gentlemen, comparisons are always *odious*, because *invidious*; and we mean not to compare ourselves with our predecessors of *immortal fame*. That we may not seem infected with that *fever* of vanity, under which you suffer so much, we will only say, "Our predecessors could not have reviewed your *Course* with more care or *candour* than we have done. Probably they would not have bestowed

on it half so much pains. Forgive us this *generous wrong*, and we solemnly promise never to offend again in the same way.

It is really ludicrous to hear you, Sir, dare us to change our note on your productions, from that of the general tenor of our review of your *Course*. If we do change, it must be from *distinguishing praise* to *indiscriminate censure*, such as you have so illiberally bestowed upon us!

The utmost effort, however, of your ridicule, is the old worn-out dull cant, that our "praise is damnation!" To this noble instance of gratitude, our sole answer shall be, "Your two mighty volumes, then are the severest satire on yourself; for we have liberally praised every *considerable* part of them, except your doctrine of averages, which we have calmly refuted in our account of the Eastern Tour."

Let us state, Sir, with you the account of *honest praise* by which you are debtor to us: you are better acquainted with *figures* than *letters*.

1. One most important part of your *Course*, is an examination of the *broadcast* and *drill* husbandry. In order to do justice to the pains you had taken on this head, we went accurately through your experiments in all kinds of crops, in both methods; the comparison of them, and the result; and gave you a liberal share of *praise*.

2. Another important part of your *Course* is that where you give us your experiments concerning the most profitable quantity of seed in all kinds of crops. We proceeded through the examination and representation of the result, with equal pains and accuracy, and bestowed on you *due praise*.

3. Your experiments also about the most *proper time* of sowing are very considerable; and these we have represented with care, and justly *praised*.

4. A principal point of management which you recommend is, *attention to the collection of manures*. Here again we *praise* you liberally.

5. Another material point is the introduction of *fallow crops* instead of *wasteful fallows*. In praise of this improvement too much can hardly be said, and we have signified our *full approbation* of it.

6. Another capital branch of improvement in agriculture, which you recommend, is the hoeing both of beans and turnips; and to this you have our *entire suffrage*.

7. Although your experience is much confined in the article of oxen (*viz.* to two pairs, one of which failed) yet you incline evidently to prefer an *ox draught* to *horses*; and in this you have our *warmest applause*.

8. Nor have we confined our praise of you, Sir, on all these important articles, to our account of your *Course* only, but extended it uniformly, without one exception, to our review of every agricultural writer since. We have taken every opportunity to explain and defend these your principles and doctrines when misunderstood or opposed by other writers.

Now, Sir, if all these great things, for which we have liberally commended you, be *no parts of farming*, then we have not reviewed you as a *farmer*; and if we have praised you amiss on these subjects, then your two quarto volumes stand justly condemned, by
their

their Author, to oblivion and the pastry-cooks. If, on the contrary, all these your doctrines are of importance to the Public, and we have given them distinguishing encomiums, you are, Sir, an unjust and ungrateful—GENTLEMAN, or *Squire*, shall we say? Or shall we leave you to crown the period with a chaplet of your own flowery eloquence?

Indeed, Sir, you are one of the strangest Gentlemen we ever engaged with. You affirm that we have praised you for *common-place* merit only. Thus you defraud yourself of just praise, in order to deprive us of the credit of bestowing it: like the man who hangs himself, to cheat his creditors of their honest debts. Read over the above eight heads of our praise, and ask yourself if the merit there celebrated, be of the common-place sort? Then blush, if you can! Indeed, Sir, in this passage, you shew that you understand *English* as well as you understand *Greek*.

And now, Sir, with a grave face you dare to tell your readers that the R——rs have *criticised* about a fifteenth part of your work. If you have any concealed meaning of the word *criticised*, and allow nothing of your works *criticised* but what is praised, we have *criticised* much more. If by *criticised* you mean *censured*, we have *criticised* much less: but if by *criticised* you mean *fairly reviewed*, we maintain that we have *criticised* all its considerable parts.

And here, in answer to your ridiculously defying us to produce a better set of experiments than yours, we challenge you to shew, in any public account of books, in any modern language, half so much pains taken to represent, *fairly* and *advantageously*, any book of agriculture, as we have taken with your *Course*, its nature justly considered; for which our remorse arises only from our discovery that you so little deserve the recommendation we gave to your *work*.

But we foresee that you have prepared a back door to escape it. You may say, that “although your Appendix to the *Western Tour* was published *after* we finished the review of your *Course*, yet you wrote it *long before*, when we had not *criticised* above a fifteenth part of your work.” If you chuse to say this now, you should have had the honesty to add a single line at the time of publication, to save you from the reproach of a *disingenuous ambiguity* as to time. Indeed, you shew that your Appendix was wrote before our review of your *Course* was finished: for in it you *prophecy* (strange that you should turn prophet!) what we will do. We shall, you say, “not *analyse* any piece of management sufficiently to convince our Readers that we *really* understand farming.” We know, Sir, that you hate the *barbarous Greeks*, and most probably do not know that to *analyse* is “to reduce any thing to its component parts.” Look into any tolerable English dictionary, and when you find this to be the meaning of the word, tell us what you mean by *analysing* an experiment; we will then undertake to shew that we have *analysed* all your experiments, as far as they are capable of being *analysed*.

And here, good Sir, accept a word of admonition. Violate the rules of an English grammar as often as you will, but be cautious of using words derived from the *Greek*, of whose meaning you have no tolerable idea, as you have just shewn us in your use (or rather abuse) of *criticism* and *analysing*. Be cautious especially to avoid all attempts

attempts to *analyse*; for your genius appears, from your doctrine of averages, to be adapted to a contrary operation, *confusion*.

We must now, Sir, take notice of one of your imaginations, the wildest, surely, that ever came into the mind of man, viz. that "the R——rs were some months employed in examining your experiments, in order to determine whether your *temper, understanding, and principles*, are such as render your experiments credible."

Just the contrary of all this is the plain truth! We *thought* that we knew enough of your *temper, understanding, and principles*, safely to conclude that we might give credit to your experiments: we therefore employed part of our Review, for some months, to lay before the Public, for their approbation, many of these experiments: but in this Appendix to the Eastern Tour you have given us reason so to judge of your *temper, &c.* that if we could have foreseen you capable of writing it, we should have been more cautious of trusting their authenticity. But we pretend not, like you, to prophecy.

In support of this curious charge (viz. our judging of the authenticity of a man's experiments from their face, and examining them three or four months, in order to determine whether he has a good *temper, understanding, and principles*) you shrewdly inquire, "May not a villain publish useful experiments?" We answer, Certainly. He may make them, and it may be his interest to lay them fairly before the Public: but it may also be his interest, for ends which we cannot discover, to lay before the Public, as *authentic*, experiments which he never made, or unfairly stated. Charity teaches us not to suspect without reason; and we may hope that a man is *honest* who is indeed a *knave*: but fools only trust the man whom they *know*, or *reasonably suspect*, to be a villain.

We blith indeed, Sir, that you, whom we have praised, can advance such a *paralogism* under the name of argument.

And now, Sir, you attack us with a *coup de main*, and pretend to shew that "we contradict ourselves."

This method of demolishing an adversary is decisive, when the assailant has a quick hand and eye; but in other cases rebounds on his own head. Let us try, Sir, whether you are thus prepared for the encounter: indeed we dread you not.

You quote *formally*, from our Review, two passages, which, you say, set together, *confront* and *confound* each other; for in one of them we *praise* you for giving *real* not *national* prices, and in the other *censure* you for doing so.

You, Sir, have given the Public many proofs that *reasoning* is not your *fort*. We cannot, however, judge so contemptuously of your rational powers, as to suppose you sincere in this charge. Ah! no, Sir. You had a strong motive to misrepresent them. You clearly saw that one of them struck at all your confused averages, and that you might possibly take out its sting, if you could *artfully* and *plausibly* misrepresent it as contradictory to some other of our assertions.

In one place we praise you, Sir, for giving *real* not *imaginary* or (as they are called) *national* prices; and in the other we blame you for confounding real prices; or, in other words, we praise you for giving *real* expences and returns of *bad* as well as *good* crops; but we justly blame you for dragging these real expences, and returns of *extraordinary* good or bad crops into general averages of expences and

and returns of crops in *ordinary* culture." These two things are, Sir, as distinct, nay, as distant from each other as any two can be, viz. as you are from a grateful *friend* or a just *adversary*.

It is to no purpose that you talk of the quality of corn, and the natural connection of quality with price. All this we readily allow. It is to no purpose that you assure us "that bad land, or badly tilled, will have crops proportionably bad in quantity and quality;" which also we freely admit. It is to no purpose that you assert, "experiments evincing this truth are as useful as those which evince that good land, and well tilled, will produce crops proportionably good in quantity and quality." To this last assertion we may justly oppose, that these former experiments are not *so useful*, because not *so needed*; every bad farmer making these experiments every year. But if we should allow this assertion, we must add, that such experiments, if *useful*, must be kept *separate*, and not suffered to enter into averages of regular culture, to confound all reasonable deductions, merely for the sake of adding a few pages to two bulky volumes, and a few pence to their price.

But now you aim a clinching blow! "My averages have nothing to do with *national prices*, and my experiments have no relation to this *nation* or *country*, any more than to the *moon*." Indeed, Sir, you force one to smile! While you bring into your averages the prices and effects of extravagant cultures, either *miserably poor* or *ridiculously expensive*; while many of your experiments are such as you were pre-convinced could never answer the end proposed, such parts of your book are not worth one farthing for your friends on *earth*, but they may be for those in the *moon*!

But if, Sir, you would *soberly* dash out of your book, for the next edition, all extravagant experiments, or at least confused averages, the rest might answer many important purposes, when the result of your experiments, as to the prices of labour and provisions, are compared with *national* ones.

It is desired, by every true politician, to know the quantity of our home consumption of corn compared with the exported, and the general expences and prices, in order to determine rightly the expediency of exportation with or without the bounty, and the necessity of inclosures, &c. Now in all these, and many other points, he must have recourse to *general national* accounts: yet he well knows in what manner these are collected, and how uncertain they are. He must therefore wish for books of *authenticated experiments*, to *confirm* or *correct general national* accounts of prices. Books of experiments in agriculture, unless thus adapted, are of no use to the readers; but are, on the contrary, an imposition on them.

What is it, Sir, to the Public, whether *A. Young*, Esq; gain or lose 1200 guineas by a set of experiments, unless they can be enabled by them (allowance made for difference of circumstances) to gain or save such a sum, or in proportion to their experiments?

Really, Sir, we forgive and pity your want of temper on this subject. Confusion about averages is the only great error in the management of your *Course*, and, doubtless, a considerable deduction from its merit: but, without treachery to the Public, we could not pass it unnoticed. We pointed to it as uninviciously as possible; and if you had given up its defence, you would have consulted your true interests.

interest. But you were hurried by passion to your only remaining resource, viz. gross abuse!

One of your pleasantest efforts is, your challenge to us, "to produce a sett of experiments in agriculture better than your *Course*, and to assign our reasons why they are so." And you engage to shew *presently*, that others are *praised* for what is *condemned* in you, and *vice versa*. This challenge exactly resembles a *Tourist Mountebank's* defiance to his regularly bred medicinal brethren.

However, to check your vanity, we accept the challenge, and we name the experiments of Mr. *Arbuthnot*, lately published by his amanuensis *A. Young, Esq*; and we give these reasons for preferring them to your *Course*:

1st, He retails no ridiculous experiments which his reason assured him before-hand could not possibly succeed.

2dly, He draws no absurd averages of things that are absolutely incompatible.

3dly, He gives not his experiments with the proximity of your *Course*.

4thly, He levies no tax on the Public to reimburse him for his failing experiments.

5thly, He does not judge of his experiments, thus published, that they are as fit for the *moon* as for this world: whence some men may think of a subscription *there* for a new edition.

In short, we were content with *Squire Young* till we knew Mr. *Arbuthnot*; as we are thankful, in a dark night, for a *farthing candle*, yet never think of comparing it to the *sun*.

And now, Sir, perform your boast!

Indeed, Sir, such hypercritics as you, provoke no emotions in men of sense who are the objects of your scurrility, but *contempt* and *compassion*; the former when you are considered as the Author of the Appendix to the Eastern Tour; the latter when considered as the Author of the Tour itself.

If you retain enough of your school Latin to understand the poet's picture,

————— "*surpiter imma*

Definet in piscem mulier formosa superat,"

and will honestly apply it to the four volumes of the Eastern Tour and its Appendix, you may thank us for the compliment.

Such attacks as yours, Sir, on the Monthly Reviewers can have no other effect than to confirm that favourable opinion which the Public has long and justly formed of its conductors, viz. that they pay such regard to *justice* and *candour*, that even the most scurrilous abuse cannot force them to deny just praise.

If we were indeed, Sir, your *foes*, as you *affect* to apprehend, we would provoke you to tagg such an Appendix as that which you have given to the Eastern Tour, to every one of your works. But as we *are*, even now, among your well-wishers, we advise your bookseller to save you from yourself, your and his worst enemy.

We have this once answered your gross abuse with such calmness as must convince the impartial, that it is very easy to wipe off the dirt you throw on us: but, if you resolve to scold on, we must (in imitation of a sensible rustic custom) erect a broom, as a sufficient object

object towards which the Farmer may direct his petulant declamation,
We are, Sir,

Your ill used Encomiasts,

The Reviewers of the Agricultural Department
in the Monthly Review.

P. S. Common sense dictates that, as we have behaved genteelly toward you, in the Monthly Review, and only dissented from you in one material point in your two large volumes, the real motive to the scurrility with which you have treated us, cannot be a sincere persuasion, on your part, that we are your foes. Your inadvertency, however, having caused you to drop the masque just before you dropped your pen, we are no longer at a loss to discover your design; and, at a more proper season, we may compliment you upon it.

THE short historical account of the origin of a modern theory formed to explain the nature of *Evaporation*; which we were lately induced to draw up, in consequence of a similar hypothesis having been presented to the public as a new idea proper to one of the writers in a late miscellaneous publication*, has been the occasion of our having been favoured with a letter on the subject of that article, from Mr. Ja. Hill, surgeon at Dumfries; who there claims the right of being considered as 'the first publisher,' at least, 'of this hypothesis in Britain or Ireland.' Though we cannot exhibit the letter-writer's proofs at large, we shall so far promote his intention in addressing us upon this occasion, as briefly to observe that the priority for which he contends is founded on a paper sent by him in 1763, and consequently before the publication of Dr. Hamilton's theory to the editors of the Medical Museum; and which was published in the 72d number of the 2d volume of that work. Our present correspondent there considers '*Air*,' as '*the universal menstruum*,' by which animals, vegetables, and most part of minerals, but especially mercury and water, are dissolved. We shall only add that, though we readily admit the letter-writer's claim of priority of publication, the reasons specified in this letter do not appear to us sufficient, to induce us to adopt with equal readiness his conclusion—that Dr. H. most probably derived the hint of this theory from the aforesaid paper in the Museum: as we think it requires no great stretch of candour or charity, to suppose that the contents of the said paper might then, and may still, be as perfectly unknown to Dr. H. as they certainly were to the writer of the historical account abovementioned.—After all, Dr. Franklin's paper on this subject was written, prior to both these publications; and M. Le Roi's, published long before all of them.

* In the account of Mr. White's paper on the *Rise of Vapours*, published in the second volume of *Georgical Essays*. See Monthly Review for November last. page 394.

E R R A T U M.

The reader is requested to correct the following transposition, in the account of Father Beccaria's experiments, in our last *Appendix*, page 156. line 12; where, for 'this it does, in the common manner, even after it has been discharged.'—he is desired to read, 'this it does, even after it has been discharged in the common manner.'

T H E

MONTHLY REVIEW,

For M A R C H, 1772.



ART. I. CONTINUATION of the PHILOSOPHICAL TRANSACTIONS;
from the Review for December last, Page 455.

PAPERS relating to NATURAL HISTORY.

Article I. *An Account of a Journey to Mount Etna, in a Letter from the Honourable William Hamilton, his Majesty's Envoy Extraordinary at Naples, to Matthew Maty, M. D. Sec. R. S.*

THE public owe to the very intelligent Author of this article many curious and interesting observations, relative to the eruptions and natural history of Mount Vésuvius, which have been published in the preceding volumes of the Transactions *. The present paper contains an account of a visit which he made in the year 1769 to another, probably more ancient, and still more considerable volcano; that of Mount Etna. He had here the satisfaction of meeting with many convincing proofs of the justice of his former opinion, concerning the origin and formation of very considerable mountains, merly in consequence of large and frequently repeated subterraneous explosions. The cavities which must necessarily be formed in the earth, by the immense quantities of matter thrown up by volcanos, are no where, perhaps, so numerous and remarkable as in the neighbourhood of Etna. In its lower region, a new mountain was thrown up by the terrible eruption in 1669, which is no less than half a mile perpendicular height, and at least three miles in circumference at its basis. At the foot of this new mountain, the Author, by means of a rope, descended through a hole communicating with several of these cavities, branching out in various directions, and extending much farther and deeper than he chose to venture.

* See Monthly Review, vol. xxxix. December 1768, p. 418; vol. xlii. February 1770, p. 105; and vol. xlv. March 1771, p. 201.

One singular reason prevented him from prosecuting this subterraneous expedition. In those parts of the earth from which undoubtedly those fiery torrents formerly issued forth, forming a river of melted lava 14 miles in length, and, in many parts, six in breadth, which extended to the sea, and destroyed part of Catania, there now rages the most excessive cold, accompanied with a violent wind, that frequently extinguished some of the torches. Some of these cavities, which have been discovered in different parts of Etna, are now used as repositories for snow; and the whole islands of Sicily and Malta are from thence supplied with that article, deemed essentially necessary in those climates.

In the second or middle region of Etna, which is covered and adorned with the most beautiful and majestic woods, are mountains, or fragments of mountains, on every side, that have been thrown up by explosions of ancient date, some of which are nearly as high as Mount Vesuvius. Now it is certain that a considerable time is requisite to convert lava and ashes into a substance proper to support even the smallest plants. In the space of two or three miles round the mountain raised by the eruption in 1669, there are as yet not the least appearances of vegetation. The high antiquity therefore of the explosions, which have formerly ravaged this part of Etna, is very justly deduced by the Author from the present state of its surface and products; there being now a sufficient depth of vegetable mould over the lava to support the largest oak, chestnut, and fir trees he ever saw any where. But the very ancient date of these eruptions is still farther ascertained from historical information; from whence it appears that this part of Etna was celebrated for its timber, so far back as the time of the tyrants of Syracuse. These ancient woods therefore grew on places either originally formed of lava and ashes, or at least formerly covered with these substances, in consequence of explosions which must have happened in times anterior to all history.

Our inquisitive Traveller, not satisfied with exploring the lower, and this last mentioned or middle region of this 'respectable mountain,' where he pitched his tent for the night, attempted its summit; and was gratified at sun rising, after reaching and seating himself on its very highest point, with the splendid view of an extensive and beautiful landscape that baffles all description. This apex, we should observe, is the top of a smaller mountain, about a quarter of a mile perpendicular in height, and nine miles in circumference, which has been thrown up from the great crater at the top of Etna, within the last 25 or 30 years. His enlarged horizon being gradually lighted up, he discovered the greater part of Calabria, and the sea on the other side of it: the *Phare* of Messina, the Lipari islands, and Stromboli

boli with its smoaking top, though at above 70 miles distance, seemed to be just under his feet. He saw the whole island of Sicily, its rivers, towns, harbours, &c. as if he had been looking on a map.' In short, as he has since found by measuring on a good chart, the eye took in, from this one point of view, a circle of above *nine hundred* English miles. The pyramidal shadow of the mountain was likewise seen, reaching across the whole island, and far into the sea on the other side. Here he counted no less than 44 little mountains (so called only in comparison with their great and ancient common parent, Mount Etna; though they would appear great out of her company) in the middle region, on the side of Catania; together with many others on the opposite side, all of a conical form, and each having its crater; without, and even within which, many timber trees were seen flourishing.

A Canon who accompanied the Author in this excursion, assured him that the perpendicular height of this remarkable mountain was something more than three Italian miles: a measure which nearly corresponds with that which may be collected from the Author's barometrical observations, made at the foot and the top of it. In the first of these stations, the mercury stood at 27 inches 4 lines; and at the latter, sunk to 18 inches 10 lines. In short, the Magnificent and the Terrible are displayed here on a larger scale than in Mount Vesuvius. The most extensive lavas which have flowed from the last-mentioned volcano have not exceeded seven miles in length: whereas those of Etna are very commonly 15 or 20 miles in length, six or seven in breadth, and 50 feet or more in depth. Nay, on his return, the Author saw the whole course of an ancient eruption, where the lava ran no less than 30 miles, from the crater whence it issued, to the sea near Taormina, extending in many parts 15 miles in breadth.

The last circumstance which we shall extract from this article is, that the same kind of flashes resembling lightening, which the Author noticed as a *phenomenon* attending the last great eruption of Vesuvius, and which, as we formerly observed, Father Beccaria considers as electrical appearances, are frequently seen to proceed from the great crater of Etna. To this circumstance Mr. Hamilton supposes Seneca to allude, when, treating of one of its eruptions, he adds, *illo tempore aiunt plurima fuisse tonitrua & fulmina.* Quæst. Nat. Libr. 2.

Article 2. On the Inhabitants of the Coast of Patagonia; in a Letter from Philip Carteret, Esq; Captain of the Swallow Sloop, to Matthew Maty, M. D. Sec. R. S.

In criticising an opinion of the lively and ingenious Author of the *Recherches Philosophiques sur les Americains**, we pleaded

* See Appendix to our 42d volume, page 527 and 528.

somewhat earnestly for an allowance of two or three feet extraordinary, to the inhabitants of Patagonia, above the usual standard of us and the other *homunciones* dispersed over the rest of the globe. To this we were induced by confiding, in the simplicity of our hearts, in the testimony of the gentlemen of his Majesty's ship the Dolphin; and particularly on the seemingly sober and explicit asseverations contained in a very circumstantial letter of Mr. Charles Clarke's, addressed likewise to Dr. Maty, and published in the 57th volume of these Transactions †. We now more than suspect that our *former informants* have somewhat abused the acknowledged privilege of travellers, and that we must accordingly make very considerable abatements in the measures for which we lately contended. On a subject which has made so much noise throughout Europe, we willingly embrace this opportunity of acknowledging our fallibility, and of extracting the most essential particulars relating to these people, from the present letter; which was written on the spot by the commander of one of the ships employed, together with the Dolphin, in the subsequent expedition to the South Seas ‡; and who undoubtedly here describes the very same people, who were seen by the officers of that ship, during its first voyage in 1764. From the present account however it appears, that these Patagonians, though not of the superlative dimensions before ascribed to them, are a very extraordinary race of men, with respect to size; especially when it is considered that they inhabit, or rather perhaps, as we formerly suggested, wander over one of the most desolate and barren regions of the habitable earth. Such, at least, are those parts of it, we presume, where they have hitherto been seen by voyagers.

In many of the circumstances here related concerning these people, Captain Carteret's account confirms that before given of them. They were first seen to the number of 60 or 70, riding upon horses about 14 or 15 hands high, near the mouth of the river Gallegos, which is not far from the easternmost entrance of the Straits of Magellan. In the space of a day they were increased to several hundreds, men, women, and children. 'We measured, says the Captain, many of these people; they were, in general, *all* from six feet to six feet five inches, although there were some who came to six feet seven inches, but none above that.' Upon the whole, he represents them as the finest set of men he ever saw any where before. They are well proportioned, have large and pretty regular features, and com-

† See Monthly Review, vol. xxxix. December 1768, page 417.

‡ The present article is a copy of the Author's original letter, sent from Port Famine, by the Storeship, to Dr. Maty, but which did not come to hand.

lections nearly as clear as those of Europeans; but altered by the use of paint, and by their exposing themselves to the inclemency of the weather.

The principal observations contained in this letter appear to have been made on the first conference with these people, who for several days afterwards followed the ship, to the number of 3 or 400, and, by the most friendly signs, invited the crew to land; giving them the most unequivocal proofs of their good intentions, and confidence in them, by withdrawing themselves from the sea-shore, and leaving their children, as pledges, by the water-side. Capt. Wallis, however, of the *Dolphin* had now given orders that nobody should go on shore to them. Of this prohibition the Author pretty plainly expresses his disapprobation; as in consequence of it 'a favourable opportunity was lost of knowing more of these people and of their country; the knowledge of which, in all probability, might be of service to Great Britain.' It was thought so formerly, he adds, when Sir John Narborough was sent out by Charles II. to endeavour to open a communication with these Indians; whom he takes to be the very same nation called by the Spaniards the *Bravoes*, and who have often made them feel their courage and resolution in the kingdom of Chili.

At the conclusion of the visit above-mentioned, most of the Patagonians seemed desirous to go on board the ship, and some were suffered to do so; where they behaved themselves with propriety, drank water plentifully after the salt beef and biscuit with which they were regaled, but did not appear to relish wine or strong liquors. They likewise smoked, and did not seem strangers to that custom; and were so much at their ease while on board, that some little difficulty was found in making them return to the shore. We shall only add, that it appears evident that these people have a trade or other communication with the Spaniards; as one of them had a Spanish broadsword, and others had metal spurs, and iron and other metal bits to their bridles. The rest in general had bridles, saddles, stirrups, and whips, of skins, all of their own making.

Article 6. *An Account of the Result of some Attempts made to ascertain the Temperature of the Sea, in great Depths, &c.* By Charles Douglass, Esq; F. R. S. &c.

From these experiments, which were made between the latitudes of 65 and 71 degrees nearly, and in the months of May, June, and July, we collect that, in May, the thermometer standing in the open air at 27 degrees, (Fahrenheit's scale) rose at the surface of the sea to 36, and, at the depth of 78 fathoms, to 39 degrees. In other trials during the same month, all other circumstances being nearly the same, except that the heat of the air was now 40, the immersed thermometer stood

likewise at 39. In June and July the warmth of the water, at the depth of between 70 and 90 fathoms, appears to have increased with the increased heat of the air, and of the surface of the water. On July 8, the thermometer standing in the open air at 46, being sunk 100 fathoms below the surface, stood likewise at the same height; but on being sunk to the depth of 260 fathoms, though not to the bottom, it rose to 52. We observe the results of other trials to have been nearly similar. These experiments are not sufficiently numerous to justify general conclusions: but, from the whole, it may be inferred, that the warmth of the sea water increased, in a slow proportion, as the thermometer was sunk to greater depths. Fifty-two degrees was the highest term to which it was observed to rise in the deepest water.

The Author, during his stay in Lapland, made all possible inquiries with regard to Bishop Pontoppidan's sea monster, called the *Kraaken*; but could not meet with any person who had either conversed with, or who had heard of any one living that had seen such an animal. He met, nevertheless, with an intelligent master of a Norwegian vessel, who declared that he had, at different times, seen four of those other Norwegian prodigies, the *Stoor* or Sea-worms, as they are here called; one of which, floating upon the surface of the water, he judged could not be less than 25 fathoms long, and about one in thickness.

Article 7. *De Mado Marmoris albi producendi, Dissertatio Epistolaris. Auctore R. E. Raspe, Sereniss. Hassiæ Landgravio à Consiliis, & R. S. S.*

It is well known, and we have lately had occasion of shewing in particular *, that waters, even the purest, contain a calcareous or other earth, held in solution by some of the acids, or by fixed air, and which is precipitated from them on the evaporation of the solvent. The stoney concretions in our tea-kettles furnish a familiar instance of the frequency and great quantity of this earth, even in common waters. This paper contains an account of some curious observations, made a few years ago by the Abbé Vegni, relating to this particular quality in the waters at the bath of St. Philip at Radicofani, in the grand duchy of Tuscany; and of the Abbé's practical and useful application of his discovery, to the improvement of some of the arts. These waters issue from a hill, which appears to consist wholly of white and shining marble, and which the Abbé supposes to have been intirely formed by the successive precipitations of the tephaceous substance evidently contained in these waters. This remark of the Abbé's the Author applies and extends, in confirmation of his own system, concerning the formation of mountains in general; and further supposes that the various quarries

* See Appendix to vol. xlv, page 515.

of marble, alabaster, and several other stones, owe likewise their origin to different earths, deposited by waters that have formerly flowed through these places.

The Abbé observing the copious, white, and shining tephaceous incrustations, with which the waters at Radicofani very soon covered bodies exposed to them even for a very short time; and the very exact and neat impressions which the precipitated substance received from them; thought that this property might be usefully applied to the production and formation of pieces of marble of various figures, as ornaments in architecture, as well as for several other purposes. His expectations on this head have been fully realised; and a manufactory, if we may so call it (where art indeed forms the mould, but nature finds the materials, and executes the rest of the work) has been established upon the spot, at his expence, which is already in the most flourishing condition. Proper moulds are made of plaster, which, after being varnished, and slightly smeared with oil or some other unctuous substance, are immersed in the baths, or in the course of the waters. In less than a week a marble concretion is found to be formed in the cavity of the mould, two lines in thickness; which is sufficient for smaller works, as bas-reliefs, medallions, &c. In the same manner are produced marble jambs (*posles*) and the different members of chimney pieces, windows, and ornaments in building; which, if the mould is well formed, are equal to the most excellent works of the finest Carrara marble, executed with the chizzel. We should add, that the marble ornaments thus not only formed, but, at the same time, as it were created, or produced *de novo*, are afforded at cheaper rates, than those furnished by the architect or sculptor.

To draw the greatest advantage from this discovery, M. Raspe proposes that trials may be made in other waters; particularly in those which are already known to produce stalactites of a good colour and fine grain. He has accordingly sent various moulds of medallions, to be put into some of the springs in Germany; and recommends to Dr. Maty, to whom this epistolary dissertation is addressed, the making experiments of the same kind throughout the wide extended dominions of the British empire—the *Alma Mater*, as he politely, and, we hope, justly terms it, of all the useful arts.

Article 13. *Journal of a Voyage, made by Order of the Royal Society, to Churchill River, on the North-West Coast of Hudson's Bay; of thirteen Months Residence in that Country; and of the Voyage back to England; in the Years 1768 and 1769.* By William Wales.

This article contains many useful nautical and astronomical observations, interspersed with others relating to Natural History.

tory. Among these last are presented some seemingly satisfactory *data*, with a view to explain the formation of those numerous and prodigious islands, or rather mountains, of ice, which are so dangerous to vessels that navigate the seas near Hudson's Straits; and which, according to his ideas, owe their origin to large masses of frozen snow. On this occasion Mr. Wales contraverts the hypothesis concerning the long duration and slow motion attributed to these islands by Capt. Middleton; who supposes that they are some hundreds of years in dissolving, and travelling into the latitude of 50° . One evening the Author counted 58 of them, going at the rate of several miles per hour; and says, that their motion and dissolution are apparently so very quick, that he is of opinion that it must be a pretty large island which is not dissolved in one summer.

The horizontal refraction, in consequence of the refractive power of the haze, so frequent in those seas, is so very great, that ice scarcely higher than the surface of the water is, at the distance of eight or ten miles, lifted up two or three degrees. Another more singular appearance noticed by the Author is that, in this state of the air, the land which was seen extremely plain, and appeared highly elevated, from the deck, could not be seen at all by the man at the mast head. Of the truth of this singularity he was convinced by going up to the main-mast head himself. It appears from an observation here incidentally mentioned, that the process of evaporation in certain fluids goes on even during the most violent frosts in this climate. At a time when the cold was so intense, that a basin of brandy exposed to the open air became in less than two minutes as thick as treacle, and in five had a strong ice at the top, the spirit of wine which he was obliged to use for the plummet of his quadrant, was evaporated to about half the quantity in the space of a fortnight; the spirituous part shooting up along the plumb-line, and sides of the glass, like white coral. A small quantity inclosed in a vial during the whole winter had not its fluidity altered in the least. We omit the mention of some other curious remarks contained in this journal, which shews the Author to be a very intelligent observer.

In the 35th article an account is given of a solid piece of the rock of Gibraltar, lately blown up, and now in the possession of Dr. Hunter, which was originally about ten feet from the nearest surface, and in which some bones were found, supposed to be petrified; being blended with pieces of the marble, of which the entire rock of Gibraltar is said to be composed. These bones, the Doctor observes, are those of quadrupeds, and are not petrified in any other sense than that the waters passing through the cavern in which they were lodged, have soaked

soaked into the porous substance of every bone, and there deposited granulated chrySTALLISATIONS of the calcareous earth or stalactite, with which they were impregnated.—M. Raspe, whose system we have alluded to above, would probably attribute the formation of the whole rock of Gibraltar to this cause.

ZOOLOGY and BOTANY.

Article 3. *A Letter on a Camelopardalis, found about the Cape of Good Hope, from Capt. Carteret to Matthew Maty, M. D. Sec. R. S.*

The existence of this scarce and singular animal, which owes its name to its somewhat resembling the camel in its figure, and the panther in its spots, has been doubted by many; as none, the Author apprehends, have been seen in Europe since the time of Julius Cæsar. Its existence has been completely ascertained by one of the parties, which the present governor of the Cape of Good Hope has of late sent out to make discoveries in the interior parts of Africa; some of which have been absent two years, and have discovered many curiosities, that, it is hoped, will be communicated to the world. One of these parties discovered two of these creatures, but caught only the youngest, which unfortunately died before they reached the Cape-town. They took off its skin, which has been sent to Holland; where Dr. Maty saw it last year, in the cabinet of natural history at Leyden. A drawing of this large and elegant animal is here given; from a table annexed, to which we collect that its height, which is its greatest dimension, taken from the lower point of the fore-leg to the top of its head, which it holds almost erect, is 17 feet: behind, it measures in height only about 10 feet.

Another rare and singular animal is described and delineated in the 5th article. It is a new species of the *Manis*, or scaly lizard, a German ell and five-eighths in length, and was discovered in the wall of a house at Tranquebar; where, coiling itself into an oval form, it was killed with difficulty: its hard and impenetrable scales resisting the repeated strokes of wooden poles shod with iron, so as to strike fire at each blow.

Article 16. *On a Method of preparing Birds for Preservation. In a Letter from Capt. Davies to John Ellis, Esq; F. R. S.*

Article 26. *On the Preservation of dead Birds. In four Letters, addressed to the Royal Society, by T. S. Kuckahan.*

With a view to enlarge the funds of natural history, and increase the collections of the curious, the Author of the first of these articles gives some short directions, and the recipe of a dry composition, the use of which he recommends to those who may have opportunities of thereby preserving and bringing over any extraordinary productions of nature, in the animal kingdom, which they may meet with abroad: a task which Capt. Davies

Davies very properly recommends to the officers of the navy and army in particular.

The Author of the second article treats the preceding subject more methodically and diffusely, and with greater taste. He not only attends to the preservation of the carcases and plumage of birds or other animals, from putrefaction and the devastation of insects, so as to afford proper specimens for the study and gratification of the Naturalist and Virtuoso; but aims likewise at preserving their natural graces. In short, his scope is to re-animate them, or at least to give them the appearance of life and motion, by putting them into expressive attitudes: taking the word in a sense which comprehends every position of the head, body, legs, wings, or feathers, which may contribute to express, in the most picturesque manner, some particular action or passion best adapted to the peculiar quality of each Bird. The Author displays his taste and fancy on this part of his subject, particularly in describing the manner of *grouping* of dead birds, so as to be expressive of their particular habitudes or passions; such as, the grouping of eagles or hawks with their respective prey, so as to express the cruelty and audacity of the former, with the extreme terror, and the feeble and dying efforts of the latter. The Author refines so far on this subject as to observe, that regard should be had to the particular part at which the bird begins to devour its prey. We cannot, however, approve the choice of such horrid subjects; and think that the Virtuoso, whose studies have not destroyed his feelings, will turn away his eye from 'this fine contrast,' as the Author terms it, to contemplate another, and more pleasingly affecting, subject; a bird feeding its young, 'whose clamorous hunger is expressed by their gaping mouths and extended pinions; while the anxious perplexity, and tender joy of the mother-bird, is strongly marked by the spreading tail, the drooping wings, and peculiar position of the head.'

Observations of this kind form the subject of the two first letters. In the two remaining, the Author gives particular directions for the dissection of birds or other animals, and the preserving them afterwards, by means of two compositions, which are a liquid varnish and a dry powder. After the loss of much time, and of many fine subjects, by using the methods hitherto published and practised, he here gives the result of his best experience on this subject. Referring the Naturalist to the perusal of the directions and recipes here given, we shall only observe, that the curious collector may possibly be deterred from the use of the Author's last mentioned precious condiment; which is rendered most formidably costly, by the addition of no less a quantity than a quarter of a pound of musk to 3 pounds and a half of the other materials. The musk may possibly after all not be a necessary ingredient, and is certainly

a very

a very expensive one ; as the prime cost of that drug, we apprehend, in the quantity here directed, will not amount to much less than six guineas.

Article 22. *An Account of the Manna-Tree, and of the Tarantula :*
By Dominico Cirillo, M. D. &c.

The process by which manna is procured has been greatly misunderstood by those who have hitherto described it. Dr. Cirillo here particularly relates the manner in which it is obtained in Calabria and Sicily, from the *Ornus*, a species of the ash, denominated *Fraxinus Ornus* by Linneus. It is not procured from the leaves, but is an exudation and sudden concretion of the juice naturally flowing from incisions made in the body of this tree, after a small oblong piece of the bark has been taken off. The juice very quickly thickens and hardens, and does not undergo any preparation whatever. In the subsequent part of this article, the Doctor adds his testimony against the fabulous relations of the disorders supposed to be produced by the bite of the Tarantula, and their miraculous cure, by music. The Calabrian *Tarantism*, it seems, loses ground daily, and is now practised only by ignorant enthusiasts, or by others who want to get a little money by the exhibition of the extraordinary scenes so gravely described by the learned Baglivi and others.

In the 15th article some rare, and one non-descript, specimen of *Spongia*, from the coast of Italy, are described by Mr. Strange. The 27th article contains Mr. James Robertson's description of a whale, termed by the Naturalists the blunt-headed *Cachelot*, which was run on shore near Leith. In the 37th are contained some miscellaneous observations made in the East Indies, by the late Capt. Rose. The 44th article is a copy of a letter, addressed by John Ellis, Esq; to Linneus, with the figure and characters of that elegant American Evergreen tree, called by the gardeners the Loblolly-Bay, or the *Alcea Floridana*, in Catesby's history of Carolina ; the cultivation of which has lately been successful ; some well-blown flowers having lately been produced near London. Mr. Ellis shews it is not of the genus of *Hibiscus*, under which Mr. Miller has placed it ; nor is it an *Hypericum*, as Linneus supposes it ; but an entire new genus, to which he gives the name of *Gordonia*. In the next article Mr. Ellis describes a new species of *Illicium anisatum Floridanum*, or the starry aniseed-tree lately discovered in West Florida, raised here by Mr. Aiton, botanic-gardener to the late Princess of Wales ; and which, there is reason to suppose, will stand the severity of our winters, and become a highly ornamental addition to our plantations of ever-greens. This class is terminated by the usual catalogue of the 50 plants annually presented to the Royal Society.

[To be concluded in the next Number.]

ART. II. *A Discourse upon Religion.* In two Parts. 8vo. 5s.
Edinburgh, printed. London, sold by Cadell, &c. 1772.

THE information we receive, in the previous advertisement, concerning the origin of this work, and the design with which it was composed, is such as naturally excites a kind of prejudice in its favour. The deceased Author appears to have been a North-Briton; and, probably, was a clergyman. He did not, the Editors observe, intend this performance for the world, as, they add, is evident from the introductory address to his children. 'For them, only, he wrote, unambitious of fame, and careless of profit. At an early period of life, being thrown into melancholy reflections by the death of a beloved wife, and afraid lest, by an event of the same nature, his children might be left orphans in the hands of strangers, he thought himself naturally called upon to employ the leisure his situation then afforded, in putting on paper his thoughts on some subjects, the consideration of which he reckoned highly interesting to their present and future happiness.'

We agree with the editors of this volume, that it breathes a spirit of charity, mildness and humanity; that the style is marked by an agreeable simplicity; and that the language is generally pure, except where some few peculiarities announce the land of its nativity: yet we cannot say that, on the perusal of its contents, our expectations were entirely answered. We apprehended, that it would have presented us with affectionate addresses, judicious observations and plain advice, to guard, direct, and assist his children in the hazardous progress of life; but, instead of these, we have rather a kind of philosophical dissertations, with reasonings that require much attention, together with singular notions in religion, verging sometimes toward the borders of whim and fancy. The performance discovers the author to have possessed a very speculative turn; and, it is probable, that he had been, at times, greatly perplexed with some of the difficult subjects of divinity. It also manifests his good sense and ingenuity, and, at the same time, his great and solid piety, and rectitude of heart: yet, though we can by no means rank him among our modern enthusiasts and rhapsodists, his discourse seems to have a considerable tendency towards mysticism.

As the writer shews that he was not unacquainted with either ancient or modern learning, so it was evidently his design and endeavour, (a design highly worthy of a parent, sensible of the objections that are too frequently raised against religion, and the discouragements which his children might meet with in its practice,) to fix deep the foundations of their faith, and arm them beforehand with sufficient reasons for its support, that they might be enabled to maintain its principles unshaken, and

to adhere closely to them in the whole conduct of their lives.— But, though we meet with many just and useful reflections in his discourse, the work does not seem, in our apprehension, to be so happily adapted, as were to be wished, to answer its laudable intention; as we think it more ingeniously than judiciously executed.

The first part of the volume is intended to give a distinct view of the divine conduct, so far as it is comprehensible by man, in order to prevent some mistakes and prejudices upon the subjects of Creation, Providence, &c. In the second part, the writer proposes to set religion in a true light with regard to practice, taking notice, as they come in his way, of some supposed dangerous and not uncommon opinions.

In his discourse concerning the nature of man, he distinguishes (as others also have done) betwixt the soul and spirit; the latter he considers as a *divine principle*, by which we are to have communication with God; to this, the Creator, he says, ‘ added, or rather built upon it, senses, faculties and powers, of an inferior nature, by which the creatures were made capable to act upon one another, and mutually to communicate what they should receive from God: and, by considering these as distinct from the spirit, and making, as it were, a particular system by themselves, you will have an idea of that part in man which is properly called the *Soul*, and is the seat of all the sensibilities, faculties, and powers, by which we are capable to receive impressions from the creatures, animate and inanimate, or to act upon them.’—

We have transcribed the above lines as a small specimen of a singularity in this Author; but there are several other instances, and some much more peculiar; one of which is, his supposition ‘ that Adam had begun to fall away from God, not only before he ate of the *tree of knowledge*, but even before the creation of Eve. By what argument, it may be asked, can he support such an hypothesis? By nothing less than the well-known text, *It is not good that man should be alone*. ‘ Now what, says he, is the meaning of this? Was it not good for Adam to be as God had created him? Does God need to mend his work? And was he mistaken when he saw that *all was very good*? No, certainly: but Adam had sinned, he had already withdrawn his affections from God, and could no longer relish the pure and spiritual delights of an immediate communication with him.—Now seeing by a natural consequence he would fall into grossness proportionable to his inward disorder, by degrees he might have sunk so very low as altogether to forget God, and take up with such happiness, or rather alleviations of misery, as could be got from the inferior creation.—Therefore,—God, always watchful over his creatures, resolves to make a *help-meet* for him.’

The Writer foresees a *little* objection to this opinion, and apprehends it may be asked, how was the earth to be peopled? 'As if, adds he, God had forgot his design of having the earth peopled when he rested from his work, or could not have given man a power, singly, to produce his like. It was *this power*, and not a *rib*, that was taken from him, when Eve was created.'—Our readers will probably smile at this fancy, upon which we shall make no farther reflection, than that such conceits greatly disgrace and injure a performance, which, in some views, is by no means destitute of merit.

In farther treating on the fall of man, and its effects, our Author inclines to the hypothesis of a pre-existent state, and to imagine that the souls of men were angelic spirits, who fell from their happiness. And here, with a view to alleviate, as he supposes, the difficulty that arises from the sufferings to which *Adam's* posterity became liable in consequence of his offence, he offers a farther and whimsical conjecture; which is, 'that the souls of men, formerly angelic spirits, might all have been contained in *Adam*, each in his own particular body, and so placed, or situated, as to appear on the stage of this world in the fittest time and manner, or to pass into another state without appearing at all.'

'When God, he says, formed the body of *Adam* of the *dust of the ground*, we are now to conceive (and we can easily do it) that he formed in the same manner the bodies of all his children, placing them in one another, each in its own order, and all in the body of *Adam*; and when he joined the soul of *Adam* to his body, or as *Moses* expresses it, *breathed into his nostrils the breath of life*, we are to conceive likewise, that, by the same act, he joined the souls of all men to their respective bodies. Thus all existed in *Adam*, really existed, every soul in its own body; and by this union the impetuosity of the bent to evil, contracted in a former state, was so lessened, that it was possible for them not to sin, perhaps easy. This, if pre-existence be true, was the state of innocence in which man was created; and I think the scripture does not oblige us to believe otherwise. In this state it was possible, yea much more than possible, to contradict and restrain every tendency to evil; and by an easy, I had almost said a natural, self-denial, the posterity of *Adam* might have been purified from every spot of corruption, and confirmed in good. But then, if *Adam*, by his own mismanagement, lost the advantages of this state, his children, by unavoidable consequence, might be involved in the fatal catastrophe.'

We cannot lay before our readers the reasonings by which this Writer supports his opinion, and endeavours to render it rational and philosophical; and must leave them to make their

own reflections upon it. But there are occasions on which he discourses in a more just and solid manner, as particularly when he takes notice of the necessity of a revelation; from which part we shall extract the following passage:

—If the *religion of nature*, he says, has been *delineated* in a more perfect and uniform way by later authors, it is because they have had better helps: and however unwilling some may be to acknowledge that they have taken a guide, they can hardly think of putting their books upon the world for originals, while every one has in his hand that book whence the purest and best part of them is drawn; at least, it is only when religion is the subject that they'd expect to be used with so much good nature. —What progress one of a pure heart, unbiassed by passion or interest, could make in searching after the truth by the alone strength of reason, is not easy to be determined; the necessary qualifications are so rare, it is much if ever the trial has been made; and the precepts that such a person might give from his *discoveries into the nature and will of God*, would have weight only with the few, who, by a happy genius and disposition, were willing and capable to follow him, step by step, in the way to knowledge. The rest of mankind, unable to distinguish betwixt him and the pretenders to truth, would probably fancy themselves unconcerned in the dispute; as was the case with the precepts, as well as the systems of the old philosophers: every sect asserting the truth to be on their side, the world was left uncertain, where to find it, *or if it was to be found*. But if things are delivered as immediate revelations from God, by men who declare they are sent by him to teach the world, the inquiry comes to be of a quite different nature: for if the proofs of their mission are clear, whatever is thus stamped with the divine authority, is infallibly true, and must be received as such.

There is, perhaps, an undue severity in the former part of this quotation: but we proceed to observe, that the remainder of the first part of this volume is principally employed in the solution of the difficulties supposed to attend revealed religion. In the second part, we find some sensible reflections on virtue, moral fitness, and beauty, disinterested benevolence, &c. in which the Writer opposes Hutcheson, Shaftesbury, and other moralists. He writes like a man of thought and learning, but continues to discover some great peculiarity while he treats of faith, of the love of God, and of what he contrasts with it, under the term '*Propriety*, or the desire of appropriating,' which, we are told, is the true source of impurity and corruption in every fallen creature. This, it is added, may be considered as dividing into three streams, *sensuality, curiosity, and pride*, called by St. John, *The lust of the flesh, the lust of the eye, and the pride of life*. To one or other of these, he says, all our vices may

may be reduced. And of each of these, we are reminded, there are two kinds.

In treating upon the love of God, he can hardly allow the principle which is called *Gratitude*, or which arises from a sense of favours received, to be really a part of it: 'When, says he, the eye is sound, and the taste of beauty as it ought to be, a perfect object appears amiable at all times, and in every point of view; and we love without reasoning or reflection, as we breathe the air: for such has been the will of our Creator. The functions of the spiritual life are as natural as those of the animal, and when all is right, are performed with the same ease: and as it would be an undoubted proof of some bodily indisposition, if one could not breathe but in this or that particular posture; not to love God but when we consider him as our benefactor, shews as plainly a disorder in the mind.'

In some respects this Author seems to be rather in Calvinistical sentiments; but when he speaks of faith, of justification, of good works, of grace, of election and predestination, he differs from them very widely; and, on some of these points, his remarks are very just and pertinent. His discourse on Providence contains also a number of judicious observations, and several animated as well as useful reflections.

The last section of this volume is of a practical nature. The notions of a solitary life, or severe bodily austerities, is rejected as unserviceable to religion, which the Author rationally insists may be attained and cherished in any state of life. Farther, he observes, 'That it is very possible not only to live in the world without being corrupted by it, but even to make the performance of whatever is necessary because of a social life, a mean or help to attain perfection.'

'To enter, says he, into the detail of what belongs to decency and good-breeding, were to no purpose:—use makes them so natural, that they are practised without trouble, almost without thought. Neither are they inconsistent with morality or with religion; and yet they are all the positive demands the world makes upon us: if we will give it more than it asks, it is our own fault. We may be immoral, if we please; we may treat religion with contempt, and may find people to herd with, to whom it will be agreeable: but if it is not our custom, none will expect it of us, or think themselves ill-used though we make no compliances of that kind.'

In another place, concerning conversation, he observes, that 'common subjects are fittest for common men; and, in mixed companies, those are the best on which every one can say something. Though instruction is one end of conversation, it is not the only: to ease people of the burden of themselves, and to take, as it were, a little breath from the cares and anxieties
of

of life, is another; and words that contribute to either of these ends are not *idle*. When we are in company, whether by accident or choice, it were not a bad way, I think, to consider ourselves as met for one or both of these purposes. If it naturally falls in our way to give or receive instruction, it is very well; but though the preference is due to that, if by saying an agreeable thing we can help to keep up good-humour, it is very well too; and if neither should happen, it will be but such a disappointment as may be easily suffered. By this means, without taking upon us to give rule to others, every conversation, as to us, may be turned into a work of charity; and, though our words may not be always profitable, the goodness of our intention will make them not *idle*.*

We shall only observe farther, that it appears, at the end of the volume, that the last copy of it was written by the Author in 1735, and it was that identical copy, we are assured, which was delivered to the printer.

ART. III. *The Architecture of M. Vitruvius Pollio*, translated from the original Latin, by W. Newton, Architect. Fol. Royal Paper. 1 l. 11 s. 6 d. in Sheets. Dodsley. 1771.

MR. Newton quotes a just remark made by M. Perault, in the preface to his grand French translation of this celebrated Roman architect, viz. That the necessary qualifications for a translation of Vitruvius, very rarely meet in one person; and that from hence arises the difficulty of executing such a performance. 'An architect, says M. Perault, bred to the knowledge of his profession, is seldom sufficiently skilled in language, and several other requisite sciences;' on the other hand, 'very few men of literature have a knowledge of architecture, and a genius for the fine arts, sufficient to enable them to undertake the task: the turn of mind adapted to the one, seeming unsuited to the other kind of studies.' We may add, likewise, Mr. Newton observes, 'that in those who may be sufficiently qualified, the inclination and opportunity to exert their abilities in such a work, do not always concur.' To wait, therefore, he modestly adds, 'till all these requisites unite, might be endless; and it may be preferable to avail ourselves of an inferior performance, in some degree useful, than to be wholly without the knowledge * of this author.'—These reasons, and

* Lest this last expression should appear too strong, (as the majority of those who have written on architecture have drawn their principles from Vitruvius, and their writings are in a great measure transcripts of his work) we must observe, that Mr. Newton had premised our real want of a complete translation of this excellent author. 'To have recourse, says he, to the original, on all occasions,

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and seeing it neglected by others, have induced me to attempt this arduous undertaking; not wholly presuming on abilities equal to the task, but hoping that in the knowledge of the principal subject, and, in some degree, at least, of the several necessary qualifications, I may not be found deficient.'

The lovers and professors of architecture, of this country, are certainly obliged to our translator, for attempting an edition of Vitruvius in our own tongue; in which, beside a good version of this great author, we have a valuable series of *notes*, partly collected from the remarks of the various commentators, and the rest supplied from the translator's own fund of architectural erudition.

It were needless to enlarge on the fame of Vitruvius, and the high esteem in which his writings are so justly held; as this would seem impertinent, to every one who is even but moderately acquainted with the history of the fine arts.

Mr. Newton has given an account, in his preface, of the various editions, comments, and translations of this celebrated author, which have appeared in various parts of Europe; and the list is very numerous. The editions of which he has chiefly availed himself, in executing the present translation, are the following:

I. The Italian Edition, first printed in 1556, by the learned D. Barbaro; assisted, it is said, by the famous Palladio.

II. That of De Laet, published at Amsterdam, in 1649; to which was annexed, the *Elements of Architecture*, by our ingenious countryman Sir Henry Wotton, Maibonius's *Comments on Vitruvius*, Baldus's *Lexicon*, and other improvements.

III. The Edition given by the Marquis Galiani, printed at Naples, in 1758; in which the original Latin is accompanied by an Italian translation; together with new and useful illustrations: and Mr. Newton so highly esteems the comments of the learned Marquis, [especially as they chiefly relate immediately to the principal subject (*Architecture*) which former commentators had too much neglected,] that he pronounces Galiani 'to have eclipsed all the preceding Editors.'

sions, is not sufficiently expeditious in business for those who are not well versed in the Latin, nor, indeed, for those who have not particularly studied the style and terms of this writer.' He had also remarked, that while all the polished nations in Europe possess a translation of Vitruvius, the *architects of this country* have hitherto remained without an opportunity of perusing, in their own language, 'The *Father of their Art*.' So that, with respect to *them*, it may, indeed, be justly said, that they have had *no knowledge* of the most eminent writer on that subject.

Beside the printed editions of this author, Mr. Newton assures us, that when occasion required, he has also consulted sundry MSS. of which a considerable number are in being. In fine, he seems to have spared no pains to render his translation a truly acceptable present to his country.

As the draughts, which Vitruvius annexed to his book, are all lost, his commentators have been obliged to restore them, as well as they could, from his *descriptions*. In regard to this useful, and, in some measure, ornamental part of his performance, our translator appears to have been no less attentive, both to his author's credit and his own, than in the language of his version, and the criticisms and explanations contained in the notes. The engravings, indeed, are not so numerous as those in Perault's pompous edition; but they appear to be sufficient for the illustration of the author, and to be well executed: which, not excluding elegance, is all that utility requires.

There is a short account of Vitruvius prefixed; in which Mr. Newton agrees with those who contend that this celebrated man (of whose life it is astonishing that so little is known) did not live, as others have supposed, so early as the Augustan age; and he concludes, from an impartial state of the evidence on both sides, that Titus was the Emperor to whom Vitruvius addresses his excellent work.

* * It is proper to observe, that this volume contains only the first *five* books of Vitruvius *; a circumstance which Mr. Newton forgot to note, in his title-page; but it has been mentioned in some late advertisements.

ART. IV. *A Dictionary of Chemistry. Containing the Theory and Practice of that Science; its Application to Natural Philosophy, Natural History, Medicine, and Animal Oeconomy: with full Explanations of the Qualities, and Modes of acting, of chemical Remedies; and the fundamental Principles of the Arts, Trades, and Manufactures dependent on Chemistry.* Translated from the French. With Plates, Notes, and Additions, by the Translator. 4to. 2 Vols. 1 l. 8 s. in Boards. Cadell. 1771.

ALTHOUGH the alphabetical, or dictionary-form, is not so happily adapted as that of a regular, systematic treatise, for teaching the knowledge of any sciences, yet nothing is more obvious than the great convenience and utility of that method, not only to learners, but to adepts; especially in regard to practical sciences and arts, since no *connective* plan is equally capable of comprehending *every thing* relative to the particular study, to which such a compilation may be considered as a well contrived and truly important *Index-Raisonnée*.—Hence the

• The original is in *ten* books.

favourable reception that has been given, not only to separate dictionaries of almost every branch of knowledge, but to those voluminous collections which have been offered to the public, and gratefully accepted, as comprehensive *bodies* of arts and sciences in general.

With respect to Chemistry, indeed, it is observed, by the ingenious and accurate Translator of this work, that this *science* is at present so imperfectly known, as scarcely to be entitled to *the name*, if we define it, The knowledge of the relations of certain things to each other. Our proficiency in this branch of knowledge he considers as amounting to ‘little more than a collection of facts, the causes of which, with their relations to each other, are so imperfectly understood, that it is not yet capable either of the synthetic or analytic modes of explanation.’

Among the advantages attending the alphabetical distribution of materials, the Author mentions this great one, viz. That many articles have been inserted in this dictionary, which could not have been introduced in any other method; from whence the translator infers, that ‘the connexion of these with the other parts of chemistry was not perceptible, and, consequently, that chemistry is incapable of a more systematical arrangement.’

In such a state, therefore, of this branch of knowledge, he concludes, ‘that no kind of book could be more desirable than a dictionary with references to connected articles, in which the several parts of chemistry are treated separately, and so disposed, that any article, concerning which information may be wanted, may be easily found, and in which every thing relating to chemistry may be inserted.’

Notwithstanding that there is no author’s name prefixed to the original of this dictionary, in the French, nor inserted in the title-page of the present translation, yet, in his preface, the translator scruples not to ascribe it to the celebrated Mr. Macquer *; of whose *Elements of Chemistry* we gave an account in the 19th volume of our Review. But from some hints that we have received, we think it is very probable, that this work is the joint production of that learned gentleman, and of M. Beaumé, another eminent French chemist, whose name often occurs, as well as that of M. Macquer, among other authorities referred to in these volumes.

We agree, however, with our translator, that the work, as far as we have had leisure and opportunity of examining it,

In confirmation of this, our Translator appeals to the internal evidence afforded by the work itself. ‘Whoever, says he, compares the style and doctrines of this writer, in the works to which his name is prefixed, with those of the present dictionary, will not hesitate to give his assent to the general opinion concerning the Author.’

does

does does not seem unworthy of Mr. Macquer. It appears to contain, as he observes, 'a very extensive knowledge of chemical history, facts, and opinions, and exact descriptions of the operations and instruments of chemistry. The facts and operations are well and fully explained, so far as the present state of chemical knowledge permits. The author has farther rendered his work of very extensive utility, as well as curiosity, by the applications which he has made of chemistry, to natural history, medicine, pharmacy, metallurgy, and all the numerous arts and trades, the operations of which depend on chemical principles. In this comprehensive plan is included whatever relates to chemistry; and I believe we may justly affirm, that this dictionary contains more chemical knowledge than any one book extant.'

Thus far may suffice, with respect to the general merits of this original work; but, as the translator himself very justly remarks, in a subject perhaps too extensive for the labours of one man, (we may add, of *more than one*,) many articles must have been omitted, which ought to be found in such a work as the present; and some errors committed. Of the latter, a few are noticed, and apologized for, as proceeding from the author's not having been acquainted with some very late discoveries, especially those important ones concerning *fixable air*, made by Dr. Black, Dr. Macbride, and the Hon. Mr. Cavendish: See Review, vol. 37. p. 440.

In supplying the defects, and correcting the errors of the original, the translator seems, indeed, to have taken uncommon pains, and therefore he merits uncommon praise. His additions are not confined even to facts and discoveries; for he has added the necessary *plates* to this edition, of such chemical instruments, &c. as are requisite to the obtaining an exact knowledge of their forms: but which, however, were omitted in the original. And his many and very pertinent *notes*, shew that he has executed his undertaking, not merely as a laborious task, (the too common case with translations) but in the true spirit of a **LOVER** and **FRIEND** of the **ART**.

To copy any particular article, in order to give a satisfactory idea of the merit of so multifarious a work as a dictionary, would prove as little to the purpose, as to produce a single word by way of specimen of a language. A general character of such a performance, therefore, is all that will be expected, and all that we should attempt—unless there were something new or singular in its plan, or method: which is not the case in regard to the present compilement.

We shall close this article with an observation or two, which casually occurred to us, on turning over the second of these two volumes, and perusing one of the translator's notes, in which

mention is made of a manufacture, which, of late years, is become of much greater consequence to this country, than is known, perhaps, to many of our readers; and which, in justice to the merit of some of its greatest improvers, we embrace this opportunity of recommending to their attention.

In the article Porcelain, we observe, the author of the dictionary mentions, with honour, the names of all the chemists or artists who have contributed, either by their chemical researches or their taste, to improve or embellish this valuable article of refinement and commerce; and we have frequently observed, in the course of our reading, that French authors seldom mention any new discovery or improvement made by their countrymen, without informing the world to whom they are indebted for it.

This is, at the same time, a reward, an incitement, and a piece of justice; and we cannot but wish this honour were as duly and publicly paid to merit, in Great Britain as in France.

In the article before us, for instance, when the translator (in a Note, page 560) informs us, that he hears, with pleasure, that an *ingenious gentleman* has found a true *kaolin* and *petuntse* in Devonshire and in Cornwall; and that he has lately established a manufactory of genuine porcelain;—would it not have been an agreeable piece of intelligence to the world, to have seen the honour of this discovery given to its real author, Mr. *Cookworthy of Plymouth*: an excellent chemist, whose indefatigable application to this subject, merits at least the tribute of that same and public honour, which may probably be the principal reward he will ever receive, for labours that may support multitudes, and greatly redound to the benefit of his country?

The same reflections occur again, under the article *Pottery*, where the translator likewise, in a note, mentions that fashionable and truly elegant kind of pottery, called *Queen's Ware*, and omits the name of Mr. *Wedgwood*, to whom this kingdom is indebted, not only for that beautiful manufacture, but also for many other improvements in this curious and valuable art; and, we apprehend, those which he has produced in the way of ornament, in company with his colleague Mr. Bentley, may, with propriety, be enumerated under this head, as they are new and valuable discoveries belonging chiefly to the chemical department.—We have seen, from this ornamental manufactory, which has been established but a few years,

Vases and urns, in imitation of *Jasper*, and other variegated stones.

A fine *black porcelain*, of which very beautiful vases and bas-reliefs are made, after antique patterns.

Etruscan vases, ornamented with encaustic paintings, after the antique.

Bas-reliefs, of a new white composition, with coloured grounds, so as to have the effect of enlarged cameos.—

These are new discoveries in the art of pottery, which may be added to the various kinds already known, both for use and for ornament; and which are properly noticed in this dictionary.

ART. V. *A Sketch of the Materials for a New History of Cheshire: With short Accounts of the Genius and Manners of its Inhabitants; and of some local Customs peculiar to that distinguished County.* In a Letter to Thomas Falconer, Esquire, of the City of Chester. 4to. 2 s. 6 d. Bathurst. 1771.

TO the circumstance of its having been a Palatinate, during many centuries, Cheshire is indebted for possessing, in the public repository of its castle, more traces and memorials of its ancient records, than any other provincial district can boast; and on this account it is surprising, that it has hitherto been so unfortunate as not to have found an historian capable of doing justice to such ample materials.

The Author of the letter before us appears to be able and intelligent, to have a taste for inquiries into ancient times, and to be possessed of those talents which are necessary to render them agreeable; yet he seems averse, notwithstanding, to the thought of engaging in this undertaking. He dreads that waste of *midnight oil* which must be expended in so laborious a service, and that great demand it will make upon him, both in constitution and fortune. ‘For my own part (says he with a rare modesty) it will be sufficient praise, if I endeavour to wreath an *honorary chaplet* that may adorn the brows of the chosen historian, without presuming on the vanity of placing it on my own.’

In the view of alluring some able antiquary to take upon him the honour of giving a regular history of Cheshire, he has sketched out, with singular precision, and in a series almost strictly chronological, the rich collections, and materials from which this superstructure may be raised. And from these, he is of opinion, that a history might be formed of his native county, ‘infinitely superior to any history, yet existing, of any county in Great Britain; a history that shall as much excel Dugdale’s Warwickshire as this celebrated history is supposed to excel those of all our provincial districts: since at present it certainly ranks among them in the same distinguished manner, as the moon is poetically said to shine amongst the lesser luminaries.’

These expressions are forcible and strong, and, to be understood in their full extent, require the enthusiasm of a Poet or a Cestrian; but we must yet acknowledge that, after a serious pe-

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rusal of the present publication, we are disposed to allow them a considerable share of authority and weight.

In the course of his *Sketch*, our Antiquary has made some remarks on 'the Royal Charter of the Cheshire Empire;' and, on this occasion, he gives his sanction to the opinion of Camden, which supposes that Palatinates existed not in England till the age of William the Norman, and then were constituted on the frontiers of the kingdom for their defence against invasions. We have all due deference for the venerable authority of Camden, and are by no means deficient in point of respect for our Author; and yet, with regard to these opinions, we must beg leave to dissent from them.

That the words *Palatine* and *Palatinate* were not known in England till after the Norman invasion, we are ready to admit. The powers, however, invested in an Earl Palatine were possessed, during the Saxon times, by the higher nobility; and we had then Palatinates in *fact*, though not in *name*. The Saxon Earls, who had their *Counties* or *Earldoms to their own use*, (and such, if we mistake not, were Godwin, Siward, Morcar, and Edric *) exerted a jurisdiction no less regal and unbounded, than that which, in the Norman times, was exercised by the Earls Palatine of Chester and Lancaster. Fortunately, also, in the present case, we can support our opinion by the testimony of Selden. This justly-admired antiquary informs us, in his titles of honour, "That the power of the greater Saxon Earls was so considerable and independent, *that the King's writ of ordinary justice did not run in their territories.*" And this was expressly one of the privileges of Earls Palatine.

It is not therefore, perhaps, without reason, that we imagine that the jurisdiction of Earls Palatine was known in England before the age of William the Norman; and, if there be a foundation for this opinion, it is obvious that they were not constituted for the mere purpose of defending the kingdom against the incursions of the Scotch and Welch. Their being stationed on the frontiers was political, and a consequence of the turbulence of the times; and the danger, which threatened England from Scotland and Wales, was not the circumstance which gave rise to their creation.

In the short accounts which our Author exhibits of the genius and manners of the inhabitants of his county, and indeed throughout the whole of his letter, he writes in such a strain, that we cannot but regret his reluctance to engage in the project, which he has proposed for the researches and the industry of another. As the friends of literature, and of our country,

* See Hume, vol. i, p. 146.

we sincerely wish that a work of such high importance were accomplished ; and to encourage some able investigator into our national antiquities, to centre his labours in this point, to dedicate them to a HISTORY OF CHESHIRE, we shall communicate to the public, through the channel of our Review, the summary of that rich store of materials for this undertaking which our Author has given in the Postscript to his Letter.

‘ Let me now, says our ingenious Antiquary, present you with a summary view of those *Cheshire Manuscripts*, which are either at present in my possession, or of which I have been favoured with the obliging promise.—The latter are printed in Italics.

- ‘ The Cheshire Domesday, peculiarly so called.
- ‘ The most material parts of the Chester Annals.
- ‘ Ditto of the History of the Earldom of Chester.
- ‘ Several Extracts from Bradshaw’s Life of St. Werburgh.
- ‘ A very improved and authentic Copy of the Vale Royal,
- ‘ A Transcript of Laurence Bostoke’s Collections,
- ‘ Ditto of Sampson Erdeswicke’s,
- ‘ Ditto of Ralfe Starkie, the Antiquary.
- ‘ Heraldical Visitation of Ralfe Starkie, Merchant.
- ‘ Heraldical History of Roger Wilcoxon ; *another ditto.*
- ‘ Very material Parts of the Holmes’s Collections.
- ‘ *Dr. Williamson’s Compend of these Collections.*
- ‘ *Bishop Gastrel’s of ditto, in a large folio volume.*
- ‘ Transcript of Bishop Stratford’s Letters.
- ‘ Ditto of Catherall’s Collections.
- ‘ Transcript of Mr. Vernon’s,
- ‘ Sir William Brereton’s Letters and Transactions in 5 folio volumes.

- ‘ *Mr. Booth of Tavemlowe’s Collections.*
- ‘ Athmole’s Drawings of a Variety of Antiquarian Remains.
- ‘ Sir Peter Leycester’s Collections, in 20 volumes.
- ‘ Mr. Wilbraham’s, for the district of Namptwich.
- ‘ Rev. Mr. Stones’s, in 3 volumes.
- ‘ *Mr. Warburton’s, Somerset Herald, in 4 volumes.*
- ‘ Mr. Carrington’s.
- ‘ Dr. Gower’s.
- ‘ The late Recorder of the City of Chester.
- ‘ Liber Petri Dutton, armigeri.
- ‘ *Ledger Book of Vale-Royal Abbey.*

‘ The following Manuscripts have not been mentioned in the preceding Sketch of Materials ; because the authors, and the collectors of them, were equally unknown, But I am sufficiently happy, either in the promise, or the possession of them.

‘ 1. A large folio of 631 pages, containing a variety of very curious Miscellaneous Observations, relative to the County and City of Chester ; digested alphabetically.

‘ 2. Another volume in folio, containing the *Inquisitions post mortem*, from the 33d year of Edward the Third to the 24th of Henry the Seventh.—Both which have been communicated to me through the extreme kindness of Mr. Lowe, of Christleton.

3. A Feodary in folio of all the Tenures in *Capite*, during the reign of Philip and Mary; transmitted to me by the Rev. Mr. Price, Bodley-Librarian, with that communicative zeal which is peculiar to the literary friend of every intended publication.

4. Another volume in folio, of the most ancient and famous City of Chester.

5, 6. Two quarto volumes, treating of Chester; sent to me in the most obliging manner by Mr. Speed, Deputy Register.—One of them is arranged under 38 chapters.

7. Another volume in quarto, upon the same subject.—This too was transmitted through the favour of Mr. Price, Bodley-Librarian.

8. A thin quarto volume, on the Siege of Chester, communicated through the very friendly civility of the Rev. Mr. Harwood.

9. A curious Treatise in quarto, inscribed Liber B, containing many valuable materials; and entrusted to me with the greatest instances of benevolence and regard, by the Rev. Mr. Allen, Rector of Torporley.

10. A fair Manuscript in octavo, of 200 pages, principally relating to the City of Chester; but including a variety of Miscellaneous Remarks—very kindly and obligingly sent to me by Miss Tiltson of Chester.

11. Several Manuscripts in the possession of Mr. Orme of Chester; which he has genteely promised me the use of.

12. A Transcript, in a large folio volume, of Miscellaneous Articles, under the following Titles:

• The Family and Descent of Hugh Earl of Chester.

• The Acts of the Seven Earls of Chester.

• Extracts from the Chronicles of Roger of Chester.

• Extracts from the Chronicles of the Abbey of St. Werburgh.

• Of the Holy Virgin St. Werburgh.

• Extracts from the Chronicles of the Ecclesiastical History of Chester, brought down from the earliest Times to the year 1410, by John Rochford.

• Some Historical Accounts of the Abbey of Stanlaw, founded by John Lacy, Constable of Chester, and Baron of Halton, A. D. 1172; with a Catalogue of the Abbots.

• Some Particulars of the Abbey of Stanlaw, and of the Family of the Laceys, the Founders of it.

• Of the Genealogy of the Founders of the Abbey of Stanlaw.

• A Chronicle of the Abbey of Stanlaw.

• The Charter of the Abbey of Pulton 1153.

• The Charter of Roger, Constable of Chester, to the Priory of Norton.

• The Pedigrees of the Families of *Bostoke* and *Egerton* in Cheshire.

13. Another Transcript in folio, containing Charters of Confirmation, of the Dignity of *Earl of Chester*, to the King's eldest Son, in the following instances—Edward, the Black Prince, Son of Edward the Third—Prince Edward, Son of Henry the Sixth—Prince Arthur, Son of Henry the Seventh—with a particular account in what manner the usual MISE of 3000 Marks was raised by the Palatine

nate, as a kind of *free Gift* from the Subjects to their Prince, upon his *actual Investiture* with the dignity of this Earldom.—In this volume is an old Map of Cheshire, printed about the year 1579, and elegantly coloured; on the sides of which are several curious Memorandums, with the names of all the Justices of the Peace at that time in the County.

14. *CESTRIA ILLUSTRATA; or, The Armorial Bearings of every individual Gentleman in the County of Chester; taken about the year 1730.*

15. A Transcript of many Cheshire Particulars from the *COUCHIE* Books of the Dutchy of Lancaster; more especially from tom. i. inscribed *Comitat. Cestriæ.*

16. *Several CHESHIRE Manuscripts, in the Hand-writing of that great Antiquary Sir WILLIAM DUGDALE, now in the Library of the very ancient and distinguished Family of the MAINWARINGS of Peover; descendants, by the Female Line, from HUGH CYVELIOC, the fifth Earl of Chester. Which, the present Baronet, Sir HENRY MAINWARING, has offered me the liberal use of, as well as of his whole Collection, in a manner the most polite, and the most engaging that is possible,*

17. Under similar circumstances, with the preceding article, is the following—Some Delineations of ancient Cestrian Remains, by the elegant Draughtsman of my esteemed Friend, THOMAS PENNANT, Esq; of Downing in Flintshire; the sensible and ingenious Author of *BRITISH ZOOLOGY.*

18. Upon this head of Delineations, may it not be too much of the Egotist, to add?—Several hundred Drawings of, curious Seals, Coats of Arms, and Antiquarian Remains, copied—from very ancient and authentic Draughts still existing—by an ingenious Artist under my own inspection.

Such, my dear Friend, is a Summary View of the enlarged and copious Treasure of Materials for a History of Cheshire.

In concluding the notice which we have taken of the present performance, it is perhaps proper that we remark the illiberal remissness with which government has almost constantly acted with regard to literary projects of a general nature and importance. The book of Domesday is still withheld from publication; other valuable records, which might throw the greatest light on our story, are also left to moulder in repositories and libraries; we have yet no regular and connected edition of our ancient historians; and the projected publication of the labours of Meninski is forwarded by no proportion of national wealth. Ye statesmen! who watch over public concerns, is it fit that every expensive work, of general moment and utility, should owe its existence solely to the munificence of private persons?

Since the above was written, we have seen an advertisement, importing that the History of Cheshire is undertaken, by Foote Gower, M. D. But we are ignorant whether or not Dr. G. is the author of this SKETCH.

ART. VI. *A Voyage round the World. Performed by Order of his Most Christian Majesty, in the Years 1766, 1767, 1768, and 1769. By Lewis de Bougainville, Colonel of Foot, and Commodore of the Expedition in the Frigate la Boudeuse, and the Storeship L'Etoile.* 4to. 1 l. 1 s. Boards. Nourse, &c. 1772.

NO subjects are more curious, and few are more important, than an enquiry into the progress of mankind, from their rudest condition to the most perfect state in which they have appeared. But though the highest advantages accrue to literature and science, from a comparison of the different stages of civilization and refinement, which pass between the age of the untutored savage, and that of the polished citizen; it is almost perpetually to be regretted that the materials on which all such enquiries are to be founded, are collected by men who possess but an inferior degree of penetration, who perceive not the importance of this kind of knowledge, nor describe, with sufficient precision, the usages and manners of the nations they have visited; and who are unable to distinguish between those particulars which arise from the influence of physical qualities, and those which are to be accounted for by the operation of moral causes.

The publication before us is diffuse, and assumes an importance in its manner; but if accurately examined into, it will be found to contain little of that information which chiefly merits the attention of the philosopher. We admire and respect the spirit of enterprize so strongly manifested in its Author; but the candour with which we wish constantly to conduct ourselves, will not allow us to affirm, that the more inquisitive of our Readers will be highly instructed by his discoveries or his reflections. It is to be remarked, however, that his work is rich in those details which may prove of great use to future navigators; and that it is by no means destitute of merit, with respect to natural history: but it is on these particulars that M. de Bougainville must chiefly rest his claim to approbation.

The most valuable information which he has communicated to the public, is his description of the people of Otahitee, or George's Island. From this part of his work we shall therefore present our Readers with some extracts, accompanied with a few incidental remarks.

After having described the geographical position of this island, its aspect and productions, our Author gives an account of the manners of its inhabitants; and the following short extract is taken from what he has observed concerning their interior policy:

‘The character of the nation, says he, has appeared mild and beneficent to us. Though the *isle* is divided into many little districts,

districts, each of which has its own master, yet there does not seem to be any civil war, or any private hatred in the isle. It is probable that the people deal among each other with unquestioned sincerity. Whether they be at home or no, by day or by night, their houses are always open. Every one gathers fruit from the first tree he meets with, or takes some in any house into which he enters. *It should seem as if, in regard to things absolutely necessary for the maintenance of life, there was no personal property amongst them, and that they all had an equal right to those articles.* In regard to us, they were expert thieves; but so fearful, as to run away at the least menace. It likewise appeared, that the chiefs disapproved of their thefts, and that they desired us to kill those who committed them. Ereti †, however, did not himself employ that severity which he recommended to us. When we pointed out a thief to him, he himself pursued him as fast as possible; the man fled; and if he was overtaken, which was commonly the case, for Ereti was indefatigable in the pursuit, some lashes, and a forced restitution of the stolen goods, was all the punishment inflicted on the guilty. I at first believed they knew of no greater punishment; for when they saw that some of our people were put in irons, they expressed great concern for them; but I have since learnt, that they have undoubtedly the custom of hanging thieves upon trees, as it is practised in our armies.—

‘In matters of consequence the lord of the district does not give his decision without the advice of a council.—A deliberation of the people of note in the nation was required on the subject of our establishing a camp on the shore.’

From these particulars, though they are vague and imperfect, we may gather the condition in which men are found when they have grown into tribes, and may form a conclusion concerning the origin of civil government very different from those which have been drawn by the generality of authors who have discoursed concerning the rise of jurisdiction and of laws.

We may perceive that, from the natural authority which the father, in the infancy of society, exerts over the members of his family, men in the more enlarged circle of tribes and nations come to submit to *particular rulers*; and that these, while they exercise a delegated and limited authority over their *particular districts*, form a *council*, in which those matters are decided which are of general concern to the community. The circumstances which entitle to command, in this state of manners, are personal qualities; and on the demise of one leader another is elected, who is possessed of similar accomplishments. The first civil arrangements, accordingly, arise out of the liberty of the

† One of their chiefs.

collective body of individuals, and are favourable to it : and those who fancy that the kingly government is the first that was known among men, are under the impression of prejudice, and cannot support their opinion by the testimony of history.

The dominion of particular chiefs over particular boundaries, and the deliberation of these chiefs in a general council for the management of national affairs, constituted the mode of government, which regulated, in their native seats, that crowd of nations which overturned the empire of the Romans ; and to this circumstance it is owing that the kingdoms they erected are still distinguished by an air of independence, and by the forms of a legal administration. Even at this day this mode of government subsists in America ; and in every country where men appear in the same age of society with the inhabitants of this quarter of the globe, we may conclude that they are governed by similar institutions. In this free condition of mankind, alterations, however, are produced by the progress of time, and the force of particular causes. The dignity of *chief*, from being elective, grows to be hereditary ; and, under this last appearance, it continues till a sovereign is constituted over an extensive territory ; after which step, in the natural course of things, the corruption of manners, and the respect for wealth, lead to the establishment of servility and despotism.

In the passage cited above, the Author has transiently alluded to the ideas of property which prevail among the people of Otahitee, or Taiti : and it were to be wished that he had entered more particularly into this interesting subject. The state of property in rude nations is of such extensive influence, in regard to their usages and manners, that it is perhaps the most capital circumstance which should attract the curiosity of travellers. If M. de Bougainville, for example, had explained whether, in this island, the landed property was vested in the nation, or was occupied, and could be acquired by the individual, a multitude of important reasonings and conclusions might have been made and formed concerning its inhabitants*.

On the subject of the religion of this people our Author has observed, that in the house of one of their chiefs, ‘ there were too wooden figures, which he took for idols : one, which was their god, stood upright against one of the pillars ; the god-

* The idea that in a rude age of society the property of the land possessed by a tribe is vested in that tribe, and not occupied promiscuously by the individuals composing it, was first remarked by the author of a “ Dissertation concerning the Antiquity of the English Constitution ;” and it has since been employed by the ingenious Professor Millar in his “ Observations on the Distinction of Ranks in Society.”

debs was opposite, leaned against the wall, which she surpassed in height, and was fastened to the reeds of which their walls are made. These figures, which were ill made, and without any proportion, were about three feet high, but stood on a cylindrical pedestal, hollow within, and carved quite through. This pedestal was made in the shape of a tower, was six or seven feet high, and about a foot in diameter. The whole was made of a black and very hard wood.'

In another part of his work he gives the following passage :

' We have asked Aotourou † many questions concerning his religion ; and believe, we understood that, in general, his countrymen are very superstitious ; that the priests have the highest authority among them ; that besides a *superior being* named *Eri-t-Era*, king of the sun or of light, and whom they do not represent by *any material image*, they have several divinities ; some beneficent, others mischievous ; that the name of these divinities or genii is *Eatoua* ; that they suppose that at each important action of human life there presides a good and an evil genius ; and that they decide its good and its bad success. What we understand with certainty is, that when the moon has a certain aspect, which they call *Malama Tamai*, or moon in state of war (an aspect in which we have not been able to distinguish any characteristic mark by which it could be defined) they sacrifice human victims. Of all their customs, one which most surprized me is that of saluting those who sneeze by saying, *Evaroua-t-eatoua*, that the good *eatoua* may awaken thee, or that the evil *eatoua* may not lull thee asleep.'

These extracts furnish an example of that want of precision which we complain of in travellers. It is impossible certainly to conclude from them, whether idolatry, or impure theism, is the religion of this people. How pernicious are such lame and contradictory relations ! They give authority to opposite opinions on the same subject, and confound the philosopher while he means to rest his speculations on experience and facts. But in relation to the present case, as well as to others of still higher importance, it is with real pleasure we reflect that the public is soon to be enlightened by the discoveries and enquiries of Mr. Banks and Dr. Solander.

The following particulars are related by our Author concerning the women of this island :

' —As the women of Taiti never go out into the sun, without being covered, and always have a little hat made of canes, and adorned with flowers to defend their faces against its rays ; their complexions are, of course, much fairer than those of the

* The name of one of the natives, whom the Author carried to France.

men. Their features are very delicate ; but what distinguishes them is the beauty of their bodies, of which the *contour* has not been disfigured by a torture of fifteen years duration.

‘ Whilst the women in Europe paint their cheeks red, those of Taiti dye their loins and buttocks of a deep blue. This is an ornament,, and at the same time a mark of distinction. The men are subject to the same fashion. Another custom at Taiti, common to men and women, is to pierce their ears, and to wear in them pearls or flowers of all sorts. The greatest degree of cleanliness further adorns this amiable nation ; they constantly bathe, and never eat nor drink without washing before and after it.——

‘ Polygamy seems established among them ; at least it is so amongst the chief people. As love is their only passion, the great number of women is the only luxury of the opulent. Their children are taken care of, both by their fathers and their mothers. It is the custom at Taiti, that the men, occupied only with their fishery and their wars, leave to the weaker sex the toilsome works of husbandry and agriculture. Here a gentle indolence falls to the share of the women ; and the endeavours to please are their most serious occupation. I cannot say whether their marriage is a civil contract, or whether it is consecrated by religion ; whether it is indissoluble, or subject to the laws of divorce. Be this as it will, the wives owe their husbands a blind submission ; they would wash with their blood any infidelity committed without their husband’s consent. That, it is true, is easily obtained ; and *jealousy is so unknown a passion here, that the husband is commonly the first who persuades his wife to yield to another. An unmarried woman suffers no constraint on that account ; every thing invites her to follow the inclination of her heart, or the instinct of her sensuality ; and public applause honours her defeat : nor does it appear, that how great soever the number of her previous lovers may have been, it should prove an obstacle to her meeting with a husband afterwards.* Then wherefore should she resist the influence of the climate, or the seduction of examples ? The very air which the people breathe, their songs, their dances, almost constantly attended with indecent postures, all conspire to call to mind the sweets of love, all engage to give themselves up to them. They dance to the sound of a kind of drum, and when they sing, they accompany their voices with a very soft kind of flute, with three or four holes, which they blow with their nose.

‘ Thus accustomed to live continually immersed in pleasure, the people of Taiti have acquired a witty and humorous temper, which is the offspring of ease and of joy. They likewise have contracted, from the same source, a character of tickleness, which.

which constantly amazed us. Every thing strikes them, yet nothing fixes their attention : amidst all the new objects which we presented to them, we could never succeed in making them attend for two minutes together to any one. It seems as if the least reflection is a toilsome labour for them, and that they are still more averse to the exercises of the mind than to those of the body.'

From this detail, it is not incurious to remark the power of habit and situation in what has a reference to virtue and vice. In one country, chastity is disgraceful ; in another, it is meritorious. The Greek loves and marriages are thought of with astonishment by the moralist of the present age ; and the exposing of their children, which prevailed among that people, is perfectly shocking to his humanity. We should beware, however, of judging of other ages and nations by the sentiments of our own. Circumstance and accident are perpetually altering the usages and opinions of men ; and in the different periods of their barbarism and refinement, we should apply to them different standards of approbation and censure. To the zealot it must be left to pronounce from pre-conceived opinions. But the philosopher, a citizen of all countries, enters into and understands their manners ; and determining himself by the most enlarged maxims, judges of, and ascertains the character and conduct of nations and individuals.

To the quotations already given from the present work, we shall subjoin, for the entertainment of our readers, a few additional particulars concerning the people in question. By this means, they will be enabled to conceive a tolerably distinct idea of them, and to form for themselves an opinion of the merit of the performance.

'Vegetables and fish, says our Author, are their principal food ; they seldom eat flesh ; *their children and young girls never eat any* ; and this, doubtless, serves to keep them free from almost all our diseases. *I must say the same of their drink* * ; they know of no other beverage than water. The very smell of wine and brandy disgusted them ; they likewise shewed their aversion to tobacco, spices, and in general to every thing strong.

'The inhabitants of Taiti consist of two races of men, very different from each other, but speaking the same language, having the same customs, and seemingly mixing without distinction. The first, which is the most numerous one, produces men of the greatest size ; and it is very common to see them measure six (Paris) feet and upwards in height. I never

* We are not fond of multiplying criticisms unnecessarily ; but we cannot possibly let pass the expressions in Italics, without remarking their ambiguity.

saw men better made, and whose limbs were more proportionate: in order to paint a Hercules or a Mars, one could no where find such beautiful models. Nothing distinguishes their features from those of the Europeans: and if they were clothed, if they lived less in the open air, and were less exposed to the sun at noon, they would be as white as ourselves: their hair in general is black. The second race are of a middle size, have frizzled hair as hard as bristles, and both in colour and features they differ but little from Mulattoes. The Taiti man who embarked with us, is of this second race, though his father is chief of a district; but he possesses in understanding what he wants in beauty.

Both races let the lower part of the beard grow, but they all have their whiskers, and the upper part of the cheeks shaved. They likewise let all their nails grow, except that on the middle finger of the right-hand. Some of them cut their hair very short, others let it grow, and wear it fastened on the top of the head. They have all got the custom of anointing or oiling it and their beard with cocoa-nut oil. I have met with only a single cripple among them; and he seemed to have been maimed by a fall. Our surgeon assured me, that he had on several of them observed marks of the small-pox; and I took all possible measures to prevent our people's communicating the other sort to them; as I could not suppose they were already infected with it.

The inhabitants of Taiti are often seen quite naked, having no other clothes than a sash, which covers their *natural parts* *. However, the chief people among them generally wrap themselves in a great piece of cloth, which hangs down to their knees. This is likewise the only dress of the women; and they know how to place it so artfully, as to make this simple dress susceptible of coquetry.—

The manufacturing of that singular cloth, of which their dress is made up, is one of their greatest arts. It is prepared from the rind of a shrub, which all the inhabitants cultivate around their houses. A square piece of hard wood, fluted on its four sides by furrows of different sizes, is made use of in beating the bark on a smooth board: they sprinkle some water on it during this operation, and thus they at last form a very equal fine cloth, of the nature of paper, but much more pliable, and less apt to be torn, to which they give a great breadth. They have several sorts of it, of a greater or less thickness, but all manufactured from the same substance: I am not acquainted with their methods of dying them.—

* Are not all their *parts* NATURAL? The translator, with a very little attention, might have found an expression more marked, and equally decent.

* I have mentioned, that the inhabitants of Taiti seemed to live in an enviable happiness. We took them to be almost equal in rank among themselves; or at least enjoying a liberty which was only subject to the laws established for their common happiness. I was mistaken; the distinction of ranks is very great at Taiti, and the disproportion very tyrannical. The kings* and grandees have power of life and death over their servants and slaves†, and I am inclined to believe, that they have the same barbarous prerogative with regard to the common people, whom they call *Tataeinou*, vile men; so much is certain, that the victims for human sacrifices are taken from this class of the people. Flesh and fish are reserved for the tables of the great; the commonalty live upon mere fruits and pulse. Even the very manner of being lighted at night, shews the difference in the ranks; for the kind of wood, which is burnt for people of distinction is not the same with that which the common people are allowed to make use of. Their kings alone are allowed to plant before their houses, the tree which we call the *Weeping-willow*, or *Babylonian-willow*‡. It is known, that by bending the branches of this tree, and planting them in the ground, you can extend its shadow as far as you will, and in what direction you please; at Taiti, their shade affords the dining-hall of their kings.

¶ The grandees have liveries for their servants. In proportion as their master's rank is more or less elevated, their servants wear their sashes more or less high. This sash is fastened close under the arms, in the servants of the chiefs, and only covers the loins in those belonging to the lowest class of nobility. The ordinary hours of repast, are when the sun passes the meridian, and when he is set. The men do not eat with the women; the latter serving up the dishes, which the servants have prepared.

• At Taiti they wear mourning regularly, and call it *Ceva*. The whole nation wear mourning for their kings. The mourning for the fathers is very long. The women mourn for their husbands; but the latter do not do the same for them. The marks of mourning are a head-dress of feathers, the colour of which is consecrated to death, and a veil over the face. When the people in mourning go out of their houses, they are pre-

* By kings, our Author probably means no more than *chiefs* or *leaders*.

† The same distinction of ranks was known among the ancient nations inhabiting Gaul and Germany. There, the nobility exercised the same despotic power over their servants and slaves; and yet the government submitted to by these communities was free and limited. See Cæsar. de B. G. l. 6. & Tacit. de M. G.

‡ *Arbre du Grand Seigneur.*

ceded by several slaves, who beat the castanets in a certain cadence : their doleful sound gives every body notice to clear the way, whether out of respect for the grief of the persons in mourning, or because meeting them is feared as an unlucky and ominous accident. However, at Taiti, as in every other part of the world, the most respectable customs are abused : Aotourou told me, that this practice of mourning was favourable to the private meetings ; doubtless, as I believe, of lovers with wives, whose husbands are not very complaisant. The instrument, whose sound disperses every body, and the veil which covers the face, secure to the lovers both secrecy and impunity.

' In all diseases, which are any way dangerous, all the near relations assemble in the sick person's house. They eat and sleep there as long as the danger lasts ; every one nurses him, and watches by him in his turn. They have likewise the custom of letting blood ; but this operation is never performed at the foot or arm. A *Tuoua*, i. e. a doctor, or inferior priest, strikes with a sharp piece of wood on the cranium of the patient ; by this means he opens the sagittal vein ; and when a sufficient quantity of blood is run out, he surrounds the head with a bandage, which shuts up the opening ; the next day he washes the wound with water.'

It only remains for us to remark, that M. de Bougainville has discovered an extreme jealousy of English navigators ; a circumstance, which, while it does them the highest honour, will not impress his readers with very favourable sentiments of his veracity and candour.

Of the translation, we shall observe, that if it is not executed in the most correct manner, its inaccuracies of expression will be deemed the more excusable*, as the translator is not a native of this country. And of the plates, with which it is adorned, we must not forget to mention, that they are more remarkable for neatness and accuracy, than those which appear in the original publication.

* The English reader will, however, think himself much obliged to Mr. Forster for his explanatory notes ; on which account, all this learned gentleman's translations will be deemed preferable to those bald performances of our countrymen, in which we seldom see a defect supplied, or a mistake rectified. For this, however, we are chiefly to blame the inattention or the avarice of the booksellers, who too often employ, for small lure, some needy person, possessed of no other qualification than a mere knowledge (and *that*, perhaps, not very deep) of the language in which the original work is written ; while his acquaintance with the subject is little, or not at all, regarded.

ART. VII. *Bibliotheca Medicinæ et Historiæ Naturalis. Tomus primus. Continens Bibliothecam Botanicam; qua, scripta ad Rem Herbariam, facientia, a Rerum initiis recensentur. Auctore Alberto Von Haller, &c. &c. Pars prima. Tempora ante Tournesfortium*—A Bibliothèque of Medicine and Natural History. Vol. I. Containing the first Part of the BOTANICAL BIBLIOTHEQUE; or the Botanical Writers, from the Commencement of the Science down to Tournesfort. 4to. 15s. in Boards. London. Heydinger. 1771.

THE very learned and indefatigable Haller, has already finished his great physiological work*; comprehending every thing hitherto advanced on physiological subjects, and executed on such a plan, as cannot fail of rendering it extremely useful to the medical student.

The Baron's design, in his *Bibliothèque of Medicine and Natural History*, is to point out the discoveries, inventions, and improvements in the several branches of the medical art; and to give a short review of the authors, in the order of time. When this very extensive plan, therefore, is carried into execution, it will furnish a general and valuable *medical library*.

Our Author proposes first to review the botanical writers;—next the anatomical;—afterwards the surgical;—then the clinical or practical;—and lastly the writers on those parts of natural philosophy, which are more immediately connected with medicine. To each division is to be added a short catalogue of select authors, for the use of those who would form a library. And if two indexes likewise were drawn up for each division, the one of *names*, the other of *subjects*, in the manner of those at the end of VANDER LINDEN's *Scripta Medica*, they would be a valuable addition to the work.

Our learned Baron has been collecting materials, and has followed a regular plan of reading, ever since the year 1725. He has made himself master of most of the modern languages, that he might read the works in their several originals. He has reviewed above eleven thousand volumes, and digested his observations in his *Adversaria*.

With respect to the present publication, it contains only a part of the *Botanical Bibliothèque*; comprehending the botanical literature from the earliest writers down to Tournesfort.—This part is divided into *eight books*. The Greek and Arabian writers form the two first;—the *Arabistæ*, or those who adopted the doctrines of the Arabians, and whose learning was chiefly derived from them, are included in the third book;—the restorers, inventors, and collectors, make the fourth, fifth and sixth books;—the next proceeds from the two Bauhins to Ray; and the last includes the botanical writers from Ray to Tournesfort.

In executing this work, our Author mentions the different editions, gives a short and pertinent review of the authors; and points out what doctrines and observations are original, and what are adopted from preceding writers.—Upon the whole, Baron Haller is in every respect abundantly qualified for completing, in a masterly manner, this very extensive design.—We earnestly wish him, therefore, health, spirits, and length of days.

ART. VII. *A Decad of Sermons, preached at Chessham in Buckinghamshire: intitled, I. The Miracle of Languages II. Salvation brought by Grace. III. IV. The returning Flock of Christ. V. The Allegory of new Wine. VI. The Allegory of concealed Jewels. VII. The Requests of the Righteous granted. VIII. IX. Happy Afflictions. X. Glorious Adoption.* By Thomas Spooner, Minister of the Gospel. 8vo. 5 s. bound. Dilly. 1771.

ALTHOUGH this peculiar little bespeaks some singularity in the Author of these discourses, yet we must acknowledge that he appears to be warmly affected by, and interested in, religious truth, however he may be mistaken as to his particular views and explication of some parts of it.

With regard to the style of these sermons, it is diffuse, inaccurate, and such as a person, who had any tolerable knowledge of language and some readiness in expression, might be supposed to use in *extempore* discourses; yet, we must own, it seems to us better calculated to instruct, impress, and improve the greater part of Christian audiences, than that which is more carefully formed according to the rules of art, and is therefore fitted to please a nicer ear, or to pay an implicit compliment to the *understanding* or taste of the hearer; for, if merely to amuse or entertain, be all that is aimed at, or effected by a public speaker, the great end of preaching is, no doubt, lost.—Not that it would be right for those who appear in the character of religious instructors, to be utterly careless of their style; which, though *plain*, should not be low; but properly animated by the importance of the subject, so as to unite true dignity with a freedom approaching, occasionally, to the ease of conversation. Such a manner, we apprehend, promises much fairer for usefulness, than those cold and stiff, though well-corrected periods, with which persons of the clerical character appear often solicitous to address their auditors.—We do not, however, propose to recommend this writer's manner as a model; since, beside other defects, he is too much addicted to tautology and repetition; especially for discourses which are committed to the press. And yet, even as to this point, it may be justly questioned whether there is not too great fear and caution in many preachers; for a repetition of the
same

same thought, in proper parts of a discourse, and when it is important either for information or deep impression, may greatly contribute to the assistance and benefit of a congregation, or, at least, to many of the individuals of which it is composed.

We were led, almost undesignedly, into these reflections by the present publication; to some farther account of which it will proper we should now proceed.

As to the manner in which this writer treats the particular subjects he has chosen, and the sentiments which he discovers, we may in general observe, that he appears to have some acquaintance with particular branches of learning, with ancient writers, and ecclesiastical history; but he is confined and limited in his views, and will not allow himself any free scope of thought and enquiry, beyond that particular scheme and system which he has adopted. He is in the high Calvinistical principles, and no doubt *firmly persuaded* of their truth. His sermons are designed for the *elect*; to them they are addressed; and by this term he means, such, from among mankind, whom 'God predestinated or decreed, from all eternity, through his own power, to make holy, and unspeakably blessed, world without end.' As to other persons, they have little share in these discourses, except the being briefly reminded, that dying in that which he calls a *natural state*, they must endure the divine vengeance, and will suffer the WRATH of God to all ETERNITY! Indeed it would have been very contradictory in our preacher, (though a contradiction that has been sometimes fallen into,) to endeavour at exhorting and persuading the immoral and irreligious to repent and reform, when he knows, or at least believes, that, if they are *elect*, they will certainly, at some time, be reclaimed; and if they are not among the chosen vessels, it is impossible that they ever should be reclaimed.

We may farther remark, that these sermons are much in the same strain with the writings of several ancient divines, at and some time *after the Reformation*; and we are fully persuaded, that Mr. Spooner might, conscientiously, and with a cordial *assent* and *consent*, subscribe the Articles of the Church of England; that is, with the reservation of those few which are relative to church rites and discipline, which it is known cannot be agreed to by a dissenter: and such we take this gentleman to be. But we must add, that when we compare these discourses with others that are preached or published by modern bishops and other ministers of our church, we find such a disagreement, that we cannot but wonder how *they* could subscribe, and at the same time discourse so *differently*!

ART. IX. *An Essay upon the Effects of Camphire and Calomel in continual Fevers. Illustrated by several Cases. To which is added, an occasional Observation upon the modern Practice of Inoculation. A from the Whole is deduced an Argument in Support of the Opinion that the alimentary Canal is the principal Seat of a Fever.* By Daniel Lysons, M.D. Physician at Bath, and late Fellow of Souls College, Oxford. 8vo. 1s. 6d. Wilkie. 1771.

ABOUT ten years ago an epidemical fever prevailed in Gloucestershire, and in some of the adjacent counties. Its first symptoms, says our Author, were heaviness, great lassitude, pains in the head or back, and a loss of appetite. The patient, having continued in this state for a day or two, was then deprived of all his strength on a sudden; insomuch that the strongest men have been rendered as helpless as children in so short a space of time as four days. This fever frequently run through whole families, especially amongst the poor; and was so well known, that every body dreaded the event of it upon the very appearance of its first symptoms.

The symptoms attending the first stage of this fever were sufficient inducements for me to believe that the perspiration was obstructed. And the weak irregular pulses, sudden prostration of strength, fetid colliquative stools, and purple spots, which were often observed in its more advanced state, have generally been allowed to be certain indications of a very considerable tendency to a putrid habit.

Upon this occasion no medicine appeared to me so proper as camphire, which is esteemed by Hoffman as the principal of all alexipharmacs, and therefore recommended by him in malignant and petechial fevers; and also against such violent internal inflammations as are productive of sphacelation, and the greatest danger.

In the last instance we are advised to join nitre with the camphire, which I have found an excellent addition upon all occasions, as it makes the camphire sit easy upon the stomach in much larger doses than it otherwise will by any means that I am acquainted with.

A variety of forms for the exhibition of camphire, either in a liquid, or solid state, are given us by Hoffman as elixirs, essences, powders, &c. But as these are compounded with other ingredients, that might render the operation of the camphire rather dubious, I chose to give it without any other material addition than that of nitre.

As to the time of the disease most proper for the administration of camphire, instances are produced from Riverius, where it had wonderful success in malignant fevers, when given in the quantity of twelve grains, on the eighth, ninth, and eleventh

eleventh days of a fever, to patients labouring under deliria, fluxes, hæmorrhages, petechiæ, and other dreadful symptoms. But Hoffman himself lays the greatest stress upon, and very much urges, the giving it either in the beginning of fevers, or when a crisis is apprehended to be just at hand.

‘ A crisis rarely happened in the fever, which is the object of our present enquiry, which perhaps was the reason that I had not the satisfaction to observe any signal benefit arising from camphire when given in its advanced state; but in the early days of it I had the happiness to experience the most desirable success.

‘ In that first stage of the disorder, proper evacuations being premised, where necessary, my practice was to order twenty grains of camphire, and ten grains of nitre, with a little conserve, or some other inoffensive glutinous substance, to be made up in a bolus. This bolus being taken at night, and repeated early the next morning, many, who have not been able to lift their heads from their pillows, and in all appearance were upon the verge of a long and dangerous fever, have been so entirely recovered within the short space of twelve hours, as to go about their usual business as soon as they rose in the morning.

‘ Whenever I gave this bolus I ordered a draught of white wine whey to be drank after it, going to bed, and that a quart of balm tea, or some other weak liquor, should be *laid* [set] by the bedside, because the camphire commonly made the patient thirsty, and a copious sweat was the most usual and salutary evacuation in such cases. However, it frequently happened that the fever was removed without any thirst, or sensible evacuation ensuing, but the patients found themselves cured as it were by a charm.’

Dr. Lysons, agreeable to the opinion of many practical physicians, supposes that a morbid matter lodged in the stomach and first passages, is a very general cause of fever;—that camphire, administered at the beginning of the disease, expels this matter by perspiration; and that it produces this effect, by its immediate action upon the stomach, and the sympathy which takes place between the stomach and the whole surface of the body.

Calomel is recommended by our Author in the more advanced stages of fever, when the same advantages are not to be expected from camphire and perspiration, and when the morbid matter is to be expelled by stool.

Without making any particular observations on the physiological or pathological reasonings of Dr. Lysons, we shall refer our Readers to the Essay itself.

ART. X. *An Essay on the Diseases of the Bile, more particularly its calculous Concretions, called Gall-Stones.* By William White, F. A. S. 8vo. 1 s. York printed, and sold in London by Bell. 1771.

AFTER some pertinent, but not many new observations on the nature, uses, and diseases of the bile; and on the composition, symptoms, and method of cure, of biliary calculi, we come to the most important part of this little essay, viz. the means of dissolving these calculi while in the body.

‘ Dr. Coe, says our Author, and other physicians, have not despaired of curing this dreadful disorder; but place all their hopes in endeavouring to force their passage through the biliary ducts into the intestines. This is always uncertain and dangerous, generally impracticable.

‘ It is therefore surprizing, that practitioners have not attempted to dissolve them whilst in the body. Solvents are universally given in cases of urinary calculi; stones in the gall-bladder are perhaps as frequent a disease, generally more painful, always more dangerous to life.

‘ I have however some reason to believe, that they may be easily dissolved when in the body; for in the course of a series of experiments made upon them out of the body, I found out a method of effecting it with great ease and rapidity. I have only had an opportunity of reducing it to practice in one case, but with a happy effect; but if I have the satisfaction of finding it answer upon further trials, it will give me great pleasure to make it known.

‘ A gentleman of rank, between fifty and sixty years of age, after being in an active sphere of life, and for many years exposed to the influence of different climates, too suddenly took to a sedentary way of living. This gradually brought on a declining state of health, and for the last nine months, he laboured under many of the severest symptoms of the second stage of this disorder. The fit was exceeding violent, continuing several hours, and came on with much regularity about eight in the evening. He had indeed frequent attacks at uncertain times between whiles, which, though pretty severe, were short and transient if compared with the other. All means were tried that skill and prudence could suggest, notwithstanding which, he grew daily worse, opiates being the only remedies which procured any considerable relief.—Chancing to mention to him the result of my experiments, he was very pressing that I would try its effects in his case, which was at last consented to. On the third day after beginning the use of the medicine, his urine, from a saturated blackish brown colour, became more natural; depositing, when cold, a pinky, and at length a lateritious sediment. This gave me great hopes, notwithstanding

withstanding his pain and other symptoms continuing as before. The fits were much diminished, both as to violence and duration, in a few days after this, and in a fortnight quite gone off; a sudden bilious diarrhoea came on, and lasted two or three days, which was tinged with blood, though without the least pain. This was undoubtedly caused by the discharge of the bile, the ducts being now open and pervious; since this he has never required the assistance of an opening medicine, which he had been before long necessitated to use. It is now upwards of two months since his fits ceased, is in better health than for some years last past, is able to use a great deal of exercise, and seems in every respect cured.

'The medicine never disagreed in the least with the patient; but, on the contrary, caused a sense of warmth in the stomach, which was very agreeable, and diffused itself to the extremities, which, during the course of the disease, were always colder than when in perfect health.'

We wish our Author success in his experiments, but are sorry to find his expectations have as yet no better foundation than that of a *solitary* and somewhat *equivocal* case.

ART. XI. *The English Garden*; a Poem. Book I. By W. Mason, M. A. 4to. 2 s. Horsfield. 1772.

WHATEVER may be the case with respect to the other arts in general, England certainly claims pre-eminence of taste in that delightful one which is the subject of this didactic poem; an art which was held in such high estimation by the great Lord Bacon, that he scrupled not to style it the "purest of human pleasures," and "the greatest refreshment to the spirit of man."—We have, incontestibly, taken the lead of other nations, in cultivating, on natural principles, the ornamental, if not the useful parts of this elegant and rational amusement; and have been the first to banish all that frivolous *mechanism* which heretofore disgraced the gardens of the great, and left Nature to the cabbage-ground of the simple cottager. The long unbending line, the dead brown terrace, the acute angle, the trim strait alley, the butter-print parterre, the "plat-form square," the "tonfied box," the sculptor'd evergreen, with "all the mournful family of yews," have at length given place to that elegant simplicity which we so much admire in the improved scenery of Richmond-gardens; where NATURE, attended by her handmaid ART, hath now fixed her chief residence; and where we see, happily exemplified, those excellent laws and principles of design in gardening, which are so justly delineated in this new production of a muse, to whose melting strains

strains the public have often listened, with approbation and delight.

In reviewing this poem, we do not feel ourselves inclined to scrutinize it with the cold and rigid eye of a critic in the little proprieties * of composition; for we confess that either the numbers of the bard, or the seductive nature of the subject, or the combined influence of both, have agreeably lulled us into that placid disposition and temper which our Author seems to wish for in his readers, when he hails the "ingenuous youth" who, listening to his lay, FEELS his SOUL ASSENT to what he sings.

In his prefixed advertisement our Author informs the public, that, 'as this first book contains the general principles of the subject, it may be considered as a Whole; if he should not find leisure or inclination to finish the remainder of his plan.'

The poem opens with an invocation to SIMPLICITY; who may, (as the idea by no means includes *rudeness*, or want of *culture*) with great propriety, be supposed the tutelary goddess of pleasure-grounds.

The sister-powers of Poetry and Painting are also invoked. And here, if the conscious Author should be thought to have made (after the example of some of his most distinguished poetical predecessors) a small sacrifice to vanity, his benignant readers will gratefully indulge him, in return for the pleasure they have received from the successful cultivation of one, at least, of those laudable propensities which Nature had kindly bestowed on the infant-bard:

' ——— ye sister powers! that, at my birth,
Auspicious smil'd, and o'er my cradle drop'd
Those magic seeds of fancy, which produce
A Poet's feeling, and a Painter's eye,
Come to your votary's aid; for well you know
How soon my infant accents lisp'd the rhyme,
How soon my hands the mimic colours spread,
And vainly hop'd to snatch a double wreath
From Fame's unfading laurel —————

He next proceeds to claim the attention of the ingenuous few of Albion's sons,

' Who, heirs of competence, if not of wealth,
Preserve that vestal purity of soul
Whence genuine taste proceeds. To you, blest youths,
I sing; whether in academic groves
Studious ye rove, or, fraught with learning's stores,

* Some trivial defects are, doubtless, observable in this poem; but we shall not, by dwelling upon them, take up any of that room which we would appropriate to a much more agreeable purpose.

Vif

Visit the Latian plain, fond to transplant
Those arts which Greece *did*, with her liberty,
Refign to Rome. —————

‘ Yet know,’ he adds,

————— the art I fing
Ev’n *there* ye fhall not learn ; Rome knew it not
While Rome was free ; ah ! hope not then to find
In flavifh fuperftitious Rome, the fair
Remains.’ —————

Here, however, he fays, though fruitleft would be the fearch
after old and claffic aid, their enraptured eyes may

—— ‘ Catch thofe glowing fcenes that taught a CLAUDE
To grace his canvafs with Hefperian hues,
And fcenes like thefe, on Memory’s tablet drawn,
Bring back to Britain ; there give local form
To each idea, and, if Nature lend
Materials fit of torrent, rock, and fhade,
Produce new TIVOLIS’ —————

Cautioning, then, the travell’d connoiffeur againft violating
Nature by introducing foreign beauties unfuitable to the fpot,
and foil ; and giving fome proper hints for rightly adapting
our improvements to the nature of the fituation, at the fame
time enforcing his precepts by the charms of poetry, he goes
on to point out, to ‘ the docile pupil of his fong,’ the con-
nexion between the principles of the art here celebrated, and
thofe on which the painter conducts his defigns :

‘ Of Nature’s various fcenes the painter culls
That for his fav’rite theme, where the fair whole
Is broken into ample parts, and bold ;
Where to the eye three well-mark’d diftances
Spread their peculiar colouring. Vivid green,
Warm brown, and black opaque the fore-ground bears
Confpicuous ; fober olive coldly marks
The fecond diftance ; thence the third declines
In fofter blue, or leff’ning ftill is loft
In fainteft purple. When thy tafte is call’d
To adorn a fcene where Nature’s felf prefents
All thefe diftin& gradations, then rejoice
As does the painter, and like him apply
Thy colours ; plant thou on each feparate part
Its proper foliage. Chief, for there thy fkill
Has its chief fcope, enrich with all the hues
That flowers, that fhubs, that trees can yield, the fides
Of that fair path from whence our fight is led
Gradual to view the whole. Where’er thou wind’ft
That path, take heed between the fcene, and eye,
To vary and to mix thy chofen greens.
Here for a while with cedar or with larch,
That from the ground fpread their clofe foliage, hide

The view entire. Then o'er some lowly tuft,
Where rose and woodbine bloom, permit its charms
To burst upon the sight; now through a copse
Of beech, that rear their smooth and stately trunks,
Admit it partially, and half exclude,
And half reveal its graces; in this path,
How long soe'er the wanderer roves, each step
Shall wake fresh beauties; each short point present
A different picture, new, and yet the same.

The Poet, next, with the strongest expression of censure, marks the absurdity of those who, in opposition to the foregoing precept, root up, without mercy, every tree which, as they falsely fancy, *interrupts* the view. This is admirably illustrated in the following comparative supposition:

' O great **POUSSIN**! O Nature's darling, **CLAUDE**!
What if some rash and sacrilegious hand
Tore from your canvases those umbrageous pines
That frown in front, and give each azure hill
The charm of contrast! Nature suffers here
Like outrage, and bewails a beauty lost
Which Time with tardy hand shall late restore.'

An instance of false taste, of a contrary kind, is pointed out, in the equally mistaken procedure of him who unfortunately seeks to *improve*, as he calls it, some wide extent of fine champion ground:

' There on each bolder brow, in shapes acute,
His fence he scatters; there the Scottish fir
In murky file lifts his inglorious head,
And blots the fair horizon. So should art
Improve thy pencil's savage dignity
SALVATOR! if where, far as eye can pierce,
Rock pil'd on rock, thy Alpine heights retire
She flung her random foliage, and disturb'd
The deep repose of the majestic scene.
This deed were impious—

Should it, here, be demanded,

' Does then the song forbid the planter's hand
To clothe the distant hills, and veil with woods
Their barren summits?'—

' No,' he replies; and bursts into a most animated and truly poetical display of what the planter ought to aim at, in a situation capable of such greatness of design, and allowing such ample scope to fancy:

— ' No—but it forbids
All poverty of clothing. Rich the robe,
And amply let it flow, that Nature wears
On her thron'd eminence: where'er she takes
Her horizontal march, pursue her step
With sweeping train of forest; hill to hill

Unite with prodigality of shade.
 There plant thy elm, thy chefnut. Nourish there
 Those sapling oaks, which, at Britannia's call,
 May heave their trunks mature into the main,
 And float the bulwarks of her liberty :
 But if the fir, give it its station meet,
 Plant it an outguard to th' assailing North,
 To shield the infant scious, till possess'd
 Of native strength, they learn alike to scorn
 The blast and their protectors. Foster'd thus,
 The cradled hero gains from female care
 His future vigour ; but that vigour felt,
 He springs indignant from his nurse's arms,
 He nods the plummy crest, he shakes the spear,
 And is that awful thing which Heav'n ordain'd
 The scourge of tyrants, and his country's pride.'

Our Poet directs the whole force of his ridicule against the *dull uniformity, quaint contrivance, and labour'd listlessness* of the old taste, so much commended by Rapin, in his celebrated poem on gardens. Nor does he spare the venerable vista, the long cathedral isle of shade ; nor even

' Those spreading oaks that in fraternal files
 Have pair'd for centuries' —————

Yet, doomed, as they are, to the axe, or that prodigy of mechanism, the removing engine, by which the largest trees are forced up by the roots, our rural Bard expresses great regret and sorrow for their fate : his soul, he says,

' Holds dear an ancient oak, nothing more dear ;
 It is an ancient friend. —————

————— stay then thine hand,
 And try by saplings tall, discreetly plac'd
 Before, between, behind, in scatter'd groups,
 To break th' obdurate line. So may'st thou save
 A chosen few ; and yet, alas, but few
 Of these, the old protectors of the plain.
 Yet shall these few give to thy opening lawn
 That shadowy pomp, which only they can give ;
 For parted now, in patriarchal pride,
 Each tree become the father of a tribe ;
 And, o'er the stripling foliage, rising round,
 Towers with paternal dignity supreme.'

An exception follows, in favour of those peculiar spots, rendered venerable by the ruins of old castles and abbies. In such scenes, where once reigned ' fell tyranny,' or ' ruthless superstition,' he observes, we trace with delight the footsteps of ancient ART (however justly now exploded) and

————— ' pleas'd revere
 What once we should have hated,—But to Time,

Not

Not HER, the praise is due : his gradual touch
 Has moulder'd into beauty many a tower,
 Which, when it frown'd with all its battlements,
 Was only terrible : and many a fane
 Monastic, which when deck'd with all its spires,
 Serv'd but to feed some pamper'd Abbot's pride,
 And awe the unletter'd vulgar. ———

Dwelling with delight on this romantic scenery, our Bard fondly imagines a situation, which he thus beautifully delineates :

——— ' Happy if thou can'st call thine own
 Such scenes as these, where Nature and where Time
 Have work'd congenial ; where a scatter'd host
 Of antique oaks darken thy sidelong hills ;
 While, rushing through their branches, rifted cliffs
 Dart their white heads, and glitter through the gloom :
 More happy still, if one superior rock
 Bear on its brow the shiver'd fragment huge
 Of some old Norman fortress ; happier far,
 Ah, then most happy, if thy vale below
 Wash with the crystal coolness of its rills,
 Some mouldering abbey's ivy-vested wall.'

We must not omit to give our Readers a specimen of the Poet's sarcastic representation of that miserably artificial taste in gardening which prevailed in the time of our forefathers, not in England only, but all over Europe ; and for her *excellence* in which, Father Rapin has so highly complimented France :

' O how unlike the scene my fancy forms,
 Did Folly, heretofore, with Wealth conspire,
 To plan that formal, dull, disjointed scene,
 Which once was call'd a Garden. Britain still
 Bears on her breast full many a hideous wound
 Given by the cruel pair, when, borrowing aid
 From geometric skill, they vainly strove
 By line, by plummet, and unfeeling sheers,
 To form with verdure what the builder form'd
 With stone. Egregious madness ; yet pursu'd
 With pains unwearied, with expence unsumm'd,
 And science doating. Hence the sidelong walls
 Of shaven yew ; the holly's prickly arms
 Trimm'd into high arcades ; the tinsle box
 Wove in Mosaic mode of many a curl,
 Around the figur'd carpet of the lawn ;
 Hence, too, deformities of harder cure,
 The terrace mound uplifted ; the long line
 Deep delv'd of flat canal ; and all that toil,
 Miss'd by tasteless fashion, could achieve.
 To mar fair Nature's lineaments divine.'

Our Author takes occasion to celebrate the prophet of unborn Science, as he styles the great Verulam, whose taste, almost equal

equal to his wisdom, was able to pervade the darkness of the age in which he lived; and who, in his description of the *platform of a princely garden*, gives a remarkable display of what the real merit of gardening would be, when its principles were ascertained.

As he has styled Bacon the *Prophet*, so he calls Milton the *Herald* of true taste in gardening; and he here copies, from the *Paradise Lost*, the charming description of the garden of Eden.

Yet in vain did the first of our philosophers, and the foremost of our poets, aim at the establishment of true taste and design in gardening. No progress was made towards reforming the unnatural modes which still prevailed,

‘ Alike, when Charles, the abject tool of France,
Came back to smile his subjects into slaves;
Or Belgic William, with his warrior frown,
Coldly declar’d them free; in fetters still
The goddess pin’d, by both alike oppress’d.

In support of the latter part of this charge, he appeals to the *stiff* and *artificial* idea given of a *perfect garden*, by Sir William Temple; who, we apprehend, was, in his day, the great director of taste, in this country. Yet even Temple could acknowledge that

“ There is a grace in wild *variety*
Surpassing *rule* and *order*”——

Here, with the happiest enthusiasm, the Poet exclaims :

————— ‘ Yes,
There is a grace, and let eternal wreaths
Adorn their brows who fix its empire here.
The Muse shall hail the champions that herself
Led to the fair achievement; ADDISON*,
Thou polish’d Sage, or shall I call thee Bard,
I see thee come; around thy temples play
The lambent flames of humour, bright’ning mild
Thy judgment into smiles; gracious thou com’st
With Satire at thy side, who checks her frown
But not her secret sting. With bolder rage
POPE next advances; his indignant arm
Waves the poetic brand o’er Timon’s shades
And lights them to destruction †.———

* Our Author fixes the beginning of an actual reformation in this pleasing art, at the time when the *Spectator* first appeared; and he refers, particularly, to an excellent *chapter*, as he styles it, on this subject, in the *Pleasures of the Imagination*, Spect. N° 414: also to another paper, by the same hand, N° 447. But, perhaps, says he, nothing went further toward destroying the absurd taste of clipped evergreens, than the fine ridicule upon them in the 173d *Guardian*, written by Mr. Pope.

† See his Epistle to Lord Burlington on False Taste.
REV. MAR. 1772.

KENT,

KENT, the famous designer, is also celebrated; nor are SOUTHCOTT and SHENSTONE forgotten: nor HE whose masterly hand hath so wonderfully transformed the dull flatness, the confined views, the unmeaning vistas, and the heavy gravelled terrace of the old Richmond-gardens, into the sweetest, softest, and noblest scenery, of the kind, in Europe. This admirable improvement, however, is not once spoken of by our Bard;—but, perhaps, he thought that, by introducing the name of BROWN, he had said enough to suggest the idea of it.

It is now time to close our account of this poem; to which, however, we must not bid adieu, without gratefully acknowledging the uncommon entertainment which we have found in perusing it; nor without expressing our sincere wish that the ingenious Author may prosecute and complete the whole of his plan.

It is also with great satisfaction, as lovers of the art, that we learn, from one of our Author's notes †, that '*the History of modern Gardening*, of which the nature of didactic poetry would admit here only an episodical sketch, will shortly appear, in a more extensive and methodical form, written with that peculiar taste and spirit which characterizes the pen of Mr. Walpole.'

ART. XII. *Eighteen Sermons preached by the late Rev. George Whitefield, A. M.* Taken verbatim in Short-hand, and faithfully transcribed, by Joseph Gurney. Revised by Andrew Gifford, D. D. 8vo. 5 s. Boards. Gurney. 1771.

THE respectable name of Dr. Gifford is sufficient to authenticate these discourses; but if other testimony were required, there is a sufficiency of internal evidence, to satisfy every person who is acquainted with the peculiar turn and spirit of Mr. Whitefield's public orations. The following remarkable detached passages are strongly characteristic of this celebrated itinerant preacher:

'O what will you do when the elements shall melt with fervent heat; when this earth, with all its fine furniture, shall be burnt up! when the archangel shall cry, *time shall be no more!* whither then, ye wicked ones, ye unconverted ones, will ye flee for refuge? O, says one, I will fly to the mountains: O silly fool, O silly fool, fly to the mountains, that are themselves to be burnt up and moved! O, says you, I will flee to the sea; O you fool, that will be boiling like a pot: O then I will flee to the elements; they will be melting with fervent heat. I can scarce bear this hot day, and how can you bear a hot element? there is no fan there, not a drop of water to cool your tongue. Will you fly to the moon? that will be turned into blood: will you stand by one of the stars? they will fall away: I know but one place you can go to, that is to the devil.—

† We must not forget to observe, that this poem is accompanied by a number of curious and valuable notes.

' I remember

* I remember to have heard a story of a poor indigent beggar, who asked a clergyman to give him his alms; which being refused, he said, Will you please, Sir, to give me your blessing; says he, God bless you: O, replied the beggar, You would not give me that if it was worth any thing.——

‘ As for you who are quite negligent about the prosperity of your souls, who only mind your bodies, who are more afraid of a pimple in your faces, than of the rottenness of your hearts; that will say, O give me a good bottle and a fowl, and keep the prosperity of your souls to yourselves. You had better take care what you say, for fear God should take you at your word. I knew some tradesmen and farmers, and one had got a wife, perhaps with a fortune too, who prayed they might be excused, they never came to the supper, and God sent them to hell for it too; this may be your case.——

‘ It is not his being a whore-monger or adulterer that will damn him, but his unbelief is the damning sin; for this he will be condemned; for ever banished from the presence of the ever-blessed God: and how will you rave, how will you tear, and how will you wring your hands, when you see your relations, your friends, those whom you despised, and were glad they were dead out of your way, *see them in Abraham's bosom, and yourselves lifting up your eyes in torment?*——

‘ If a true Methodist was to go to hell, the devil would say, Turn that Methodist out, he is come to torment us.——

‘ Some don't care what becomes of their children; O, I thank God, I have left my boy so much, and my daughter a coach, perhaps; ah! well your son and daughter may ride in that coach post to the devil.——

‘ I really believe a disputing devil is one of the worst devils that can be brought into God's church, for he comes with his gown and book in his hand, and I should always suspect the devil when he comes in his gown and band.——

‘ I remember when I was preaching at Exeter, a stone came and made my forehead bleed, I found at that very time the word came with double power to a labourer that was gazing at me, who was wounded at the same time by another stone; I felt for the lad more than for myself, went to a friend, and the lad came to me; Sir, says he, the man gave me a wound, but Jesus healed me; I never had my bonds broke till I had my head broke——

‘ When I was sixteen years of age I began to fast twice a-week for thirty-six hours together, prayed many times a-day, received the sacrament every Lord's-day, fasting myself almost to death all the forty days of Lent, during which, I made it a point of duty never to go less than three times a-day to public worship, besides seven times a-day to my private prayers, yet I knew no more that I was to be born again in God, born a new creature in Christ Jesus, than if I was never born at all. I had a mind to be upon the stage, but then I had a qualm of conscience; I used to ask people, Pray, can I be a player, and yet go to the sacrament and be a Christian? O, say they, such a one, who is a player, goes to the sacrament; though, according to the law of the land, no player should receive the sacrament, unless they give proof that they repent; that

was Archbishop Tillotson's doctrine : well then, if that be the case, said I, I will be a player, and I thought to act my part for the devil as well as any body ; but, blessed be God, he stopped me in my journey. I must bear testimony to my old friend, Mr. Charles Wesley : he put a book into my hands, called, the Life of God in the Soul of Man, whereby God shewed me, that I must be born again or be damned. I know the place ; it may be superstitious, perhaps, but whenever I go to Oxford, I cannot help running to that place where Jesus Christ first revealed himself to me, and gave me the new birth.—

‘ I remember I heard good Dr. Marryat, who was a good market-language preacher, once say at Pinner's-hall (I hope that pulpit will be always filled with such preachers) *God has got a great dog to fetch his sheep back*, says he. Don't you know that when the sheep wander, the shepherd sends his dog after them to fetch them back again ? so when Christ's sheep wander, he lets the devil go after them, and suffers him to bark at them.’

In one place where Mr. W. reprehends the *four* unamiable Christian, he uses the ludicrous metaphor of ‘ grace grafted on a crab stock ;’ but this is not new.

These sermons seem all to have been delivered not long before Mr. Whitefield's last departure for North America ; where he died, and “ has not left behind him his fellow.”

ART. XIII. The History of the famous Preacher Friar Gerund de Campazas ; otherwise Gerund Zotes. Translated from the Spanish. In two Volumes. 8vo. 10s. 6d. Davies, &c. 1772.

THE work before us was written with a view to expose, and, if possible, to exterminate, a futile, bombast, contemptible kind of preaching, which has prevailed in many parts of the Spanish dominions, and possibly too in some other Popish countries ; though the happy reformation, aided by the progress of solid learning, may, in a great measure, have kept it out of our own.

The history of Friar Gerund, nevertheless, at the same time that it amuses, may afford many useful hints, not only to persons engaged in the ministerial function, but to those of different professions, even in *this* nation.

Mr. Baretti is, we think, the writer who first excited our curiosity about this diverting performance. In the third volume of his *Journey from London to Genoa, &c.* when speaking of Spanish literature, he applauds this publication, gives a brief account of the work, and makes some observations upon it, which are nearly the same with those contained in an advertisement prefixed to the English translation.

The first volume of this history was published at Madrid, in 1758, under the name of Francis Lobon de Salazar, minister of the parish of St. Peter in Villagarcia, &c. but it was really written by Father Joseph I/sa, a Jesuit, according to the translator's

lator's account ; tho', we observe, Mr. Baretti has before called him *De Lissa*. His book, we are told, obtained the approbation of several of the most learned and respectable people in Spain, to whom he had communicated it in manuscript. It had even the encouragement of the Inquisition. A *revisor* for that office speaks of it as 'one of those lucky expedients which indignation and hard necessity suggest, when the best means have proved ineffectual :' and he farther observes, that we are not to 'find fault if the dose of caustic and corrosive salts is somewhat too strong ; as cancers are not to be cured with rose-water.' But, notwithstanding these favourable circumstances, we are informed, that some religious orders, especially the Mendicant and Dominican, exclaimed vehemently against it, as soon as it was printed ; which produced a suppression of it, rather, it is said, for the sake of peace, than from any other motive.

Mr. Baretti styles this writer The modern *Cervantes*, but complains that he 'has stuffed some of his chapters, unseasonably interrupting the story, with too much declamation against a Portuguese book not worth a long confutation, and with some epifodical criticisms on foreign learning, in which he talks with too much peremptoriness of what he was but indifferently qualified to talk of.' The translator appears to have judged very properly in omitting these censurable passages ; beside which, he has likewise curtailed some of the didactic parts ; and, he apprehends, that the reader, who consults amusement only, may think that he has been too scrupulous in the exercise of this liberty. He modestly adds, 'whether the book is to be read in this country, to any other purpose than that of mere amusement, he does not presume to judge.'—Allowing it, however, to be more peculiarly adapted to the benefit of its native land, we will venture our opinion that it may serve to answer much farther and better purposes than mere amusement, in our own.

We will not say that this is entirely a faultless work ; but we declare that we have read it with great pleasure. It is a truly humorous performance ; the Author has intermingled diverting raillery and sheer wit with many judicious reflections, and a great deal of good sense ; and, at the same time, he discovers a considerable share of learning. There are a few instances in which his drollery, though accommodated to the particular circumstances and subject, descends too much into the low and vulgar strain ; and there may, in others, be some inaccuracies and little inconsistencies. Friar Gerund, for example, does not appear to be destitute of a genius which might have been greatly improved, and employed to advantage in his profession, had it not fallen under the most absurd and perverse direction ; yet,

on some occasions, he is presented to us as really a dunce, and utterly incapable of any intellectual improvement.—Notwithstanding objections of this sort, the characters are generally well sustained, and the work is carried on with suitable spirit throughout. And this, if we may judge by our own feelings, with such good success, as to leave the reader wishing for a third volume, attended with a like variety of circumstances, characters, places and events, which might shew us poor Gerund gradually reformed, as it is hinted he was, and become a solid and useful preacher.

Before we take a more particular view of this work, we would also remark, that it has a farther degree of merit, on account of its leading us into some acquaintance with the customs that prevail among the common and middling people in Spain; which may be seen to more advantage in this performance, than in the general relations of travellers, who have but slight opportunities for gaining this sort of knowledge. Accordingly Mr. Baretti says, that in this book, the manners of the Spanish friars, and the Spanish vulgar, are displayed to admiration.

As to the translation, there is a just allowance to be made for the idiom of different languages, and the danger there is, especially in works of humour, lest the spirit should greatly evaporate, or be wholly lost, by attempting to infuse it into another tongue; yet, as far as we can judge, the present performance appears to have been executed with care, and, in a good measure at least, to maintain the sense, spirit and drollery of the original; and, where the idea could not be so fully conveyed in our language, the translator has sometimes added a note to illustrate the expression. This he has likewise done upon other occasions; and had his notes been yet more frequent, the work might have been the more acceptable to the mere English reader. There are some phrases which may be thought uncouth and disagreeable, but it is to be considered that they are such as are appropriated to the familiar style of writing; and possibly the translator could not more properly convey the Spanish sentiment, and manner, than by those peculiar expressions which he has chosen.

We now come to the work itself; premising, however, that Father Isla professes not to point out any one particular person, not to ridicule any religious character merely as such, nor any sentence or truth of scripture, nor any thing else that is properly or really esteemed as sacred, even by the Romish church. Farther, he expresses his hope, that as the history of the renowned Don Quixote was of excellent utility for giving a check to the spirit of *knight-errantry*, so the history of Friar Gerund de Campazas may be equally fortunate; especially since the subject

to which it is directed is, he thinks, of a higher and more important nature.

Our hero was born at Campazas, in the province of Campos; his father was Anthony Zotes*, a farmer, in tolerable circumstances, and considered as the squire of the parish. He was also a brother of many religious societies, to whom he was very charitable and hospitable, and consequently was often visited by reverend fathers, friars, &c. His wife, the mother of Gerund, was called Catanla; and they are sometimes distinguished by the respectful terms, *Uncle Anthony* and *Aunt Catanla*, according to what is, we suppose, a customary manner of speaking in Spain; as it is in some parts of England, among the country-people; and as Gaffer and Gammer-is in others.

Soon after the birth of their son, who makes the principal figure in this work, a dispute arose about the name he should bear; of which our Author gives a diverting account: but the altercation was ended by Uncle Anthony, who suddenly exclaimed that the most stupendous name had just struck him, that was ever given to man born of a woman, and which should therefore be given to his little boy. ‘*Gerund*, adds he, is his name; and no other name shall he have, though the holy Father of Rome should come a suppliant before me, and beseech it on his very knees.’ Two curious reasons are assigned for this: ‘First and foremost, says he, because *Gerund* is a name that is singular, new, and out-of-the-way, and that is what I wish for my son: Secondly, Because I remember very well, that when I was a student with the Theatines at Villagarcia, (for Anthony had in his youth attained to the fourth class of his school with an intention of taking orders,) I once took six places in my class for a *Gerund*, and it is my last and final will to make the memory of that exploit immortal in my family.’

Little Gerry was in a few years sent to the school of Villornate to learn the absurdities of Master Martin. As a specimen of the profound erudition and capacity of this pedagogue, we shall select the following particulars: ‘God defend me! says the learned preceptor, are not words the images of our conceptions?—Can any thing be more impertinent than, speaking of a leg of beef, to write it with an *l* as small as if I was speaking of the *leg* of a lark; or when treating of a Mountain to make use of such a little scoundrel *m* as if I was talking of a mouse? This is not to be borne, and has been a most gross and fatal inadvertency in all who hitherto have written. A pleasant thing indeed, or, to speak properly, most ridiculous, to equal Zaccheus in the *Z* with Zebulon and with Zorababel!

The first, it is plain from scripture, was a little tiny fellow, almost a dwarf; and the two others any person of judgment conceives to be at least as great and corpulent as the biggest giant on the day of Corpus.—Now behold, let zaccheus and Zebulon go forth on paper, and being or having been so unequal in their bulk, is it just, is it reasonable, they appear equal in the writing !'

At the age of ten years Gerry is taken from this famous man and put under the care of a *Domine* or Latin-master, if we may venture to use the term ; for among a number of other curious instructions which this extraordinary linguist gives, we meet with this notable direction : ' Above all, I charge you strictly that you never call me or any other teacher by the very vulgar names of *Doctor*, *Magister*, *Præceptor*.—What littleness ! what clownishness ! always call him who teaches any faculty, *Mythagogus* ; for though it is certain it is not to the purpose, yet he who knows it will thank you for it, as it is a word which presents a mysterious and extraordinary idea.' In this manner does the great Zancas-largas talk to his scholars, and equally admirable are all his learned lectures.

Having his head crammed with impertinencies and absurdities, but destitute of the solid principles of truth and learning, Gerund being fifteen years old, is entered into a convent ; but not before he has received from a pious and worthy Provincial some very serious, discreet, and sensible admonitions concerning the way of life he was about to embrace. To these, however, our valiant hero does not appear to have paid any regard.

According to his eager desire, we now have our Friar Gerund, says the author, ' fairly in the field, like a bull in the lists, a novice good and true as the best of them, without suffering himself to be outdone either in the punctual performance of the exercises of the community, as he was very attentive to his duty, or in the tricks which a lay-brother had described to him, when he could execute them undetected ; for he was clever, cunning, and of wonderful dexterity of hand and lightness of foot.'

Under Father Toribio, a man who dealt greatly in professional phrases, Gerund received lectures in logic, without any real edification ; though some grave and truly reverend Fathers, who loved him well, endeavoured to persuade him to dedicate some time to these studies, as otherwise it would be almost impossible to make a sermon without hazarding many absurdities and heresies. We must pass over several humorous reflections which the author here makes upon scholastic learning and other subjects, and hasten to take notice of a particular connection which the young Friar formed at the convent, and which contributed greatly to render him that stupendous preacher which he afterwards

afterwards became. We shall give an account of it in the writer's words, though we must be obliged to abridge the description.

‘ It happened, that, for his sins, our Gerund was favoured with the notice, and afterwards with the intimacy of Friar *Blas* a *Predicador Mayor* (greater preacher) of the convent; a coxcomb of about the same standing with the lecturer, but of very different ideas, taste, and character. This Father *Predicador Mayor* was in the flower of his age, just turned of three and thirty; tall, robust, and corpulent,—with strait neck and erect gait;—his habit always clean, and the folds long and regular; a neat shoe, and, above all, his silken skull-cap adorned with much and beautiful needle-work,—all the happy labour of certain blessed nuns, who were dying for their their *Predicador Mayor*. In short, he was a most gallant spark; and adding to all this a clear and sonorous voice, something of a lisp, a particular grace in telling a story, a known talent at mimicry, easy and free action,—boldness of thought, without ever forgetting to well-sprinkle his sermons with tales, jests, proverbs and fire-side phrases, most gracefully brought in, he not only drew multitudes after him, but bore the bell in all conversation with the ladies. He was one of those polite preachers who never cite the holy fathers, nor even the sacred Evangelists, by their proper names, thinking that this is vulgar. St. Matthew, he called *The historian Angel*; St. Mark, *The evangelic Bull*; St. Luke, *The most divine Brush*; St. John, *The Eagle of Patmos*; St. Jerom, *The Purple of Belen*; St. Ambrose, *The Honey-comb of Doctors*; and St. Gregory, the *Allegorical Tiara*.—But to fail putting the two first fingers of his right hand, with a foppish air, between his neck and the collar of his habit, as if to ease his respiration, to fail making a couple of affected tosses of the head, whilst he was proposing his subject,—to be most nicely trimmed and spruced up,—and after making, or not making, his private short ejaculation as soon as he entered the pulpit,—to cast around him a haughty glance, heightened with a little frown, and make a beginning with, “*Before all things blessed, praised, glorified be the holy sacrament,*” &c. and conclude with, “*In the primitive instantaneous being of his natural animation.*”—No! The reverend Father *Predicador Mayor* would not have omitted a tittle of all these things, though St. Paul himself had strenuously maintained that they were all, to say the least of them, so many evidences of his not having a grain of gravity, a drop of devotion, a crumb of conscience, a morsel of marrow, or a pinch of penetration.—Yes, persuade him to it if you could! When he saw as plain as the nose in your face, that with this preliminary apparatus alone he drew large concourses, gained loud applauses, won hearts for himself, and
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that there was not a circle, visit, or party, in which the last sermon he had preached did not become the topic.

‘ It was well known to be a favourite maxim with him to begin his sermon with some jest, or some proverb, or some wine-house witticism, or some emphatic or divided clause, which, at first sight, should seem blasphemy, impiety, or madness; and, after having kept the audience for a while in expectation, he would finish the clause, or come out with an explanation, which terminated in a miserable insipidity.—In a sermon upon the incarnation, he began in this manner, “ *To your healths, gentlemen!*” And as all the audience laughed ready to split their sides, (for he said it as a Merry Andrew would,) he added, “ There is nothing to laugh at; for to your healths, and mine, and the healths of all, did Jesus Christ come down from heaven, and was incarnate in the womb of the Virgin Mary. It is an article of faith.”—At hearing this they were all struck with pleasing surprize, and such a murmur of applause, with complacent noddings, ran round the church as wanted but little of breaking out into public acclamation.’

Many other particulars have we concerning this *Predicador Mayor*, his conceits, his rules for preaching, his sermons, and the instructions he gave to the young Friar. From the account just transcribed the reader may conclude, that Gerund was likely to profit greatly under such hopeful tuition. There was, we are told, in this convent, a grave, religious, learned, and judicious father, who was called Father Ex-provincial; he, among others, pitied the deplorable error of the *Predicador Mayor*, and charitably undertook to correct it. He proposes to Friar Blas the question, What end a Christian orator ought to have in view, in his sermons? The *Predicador* pertinently replies, To gratify his audience, to give pleasure to all, and to conciliate their favour. ‘ I, at least, says he, in my sermons propose no other end;—and truly I do not succeed ill, for there is never wanting in my cell a pinch of good snuff, or a cup of rich chocolate; there are two changes of white linen, it is well provided with flasks, and finally my little drawer is never without a few doubloons for a case of necessity.’ The pious Ex-provincial scarcely hears the discourse without tears: rising from his seat, he locks his cell, and taking Friar Blas by the hand, leads him into his study, sets him in a chair, and seating himself in another just by him, with that authority to which he was entitled by his hoary locks, his learning, his virtue, his employments, his credit, addresses to him an exhortation which constitutes no short chapter of the volume. It is indeed sensible, pathetic and excellent, of which however we can give only two brief quotations.—‘ In short, says he, Father Predicador, the

the orator is no other than the man dedicated by his profession to instruct other men, and make them better than they are. And, let me ask you, Will they be made better by *him*, who as soon as he shews himself in the pulpit, shews, too, that he is as much subjected as the vilest of his hearers, to the lowest of the human passions? Will *he* make the vain and proud man humble, who, in all his words and actions, breathes nothing but vanity and presumption? Will *he* correct the disorder of profane ornaments and cosmetics, who presents himself in the pulpit as a beau? Will *he* extirpate the passion of avarice from the breasts of others, who is known to make a traffic of his ministry, who preaches for interest, and canvasses and bustles for functions of the greatest pay? Finally, whom will *he* persuade that we ought to please God alone, who confesses, that even in his sermons he has no other end than to please men?

Very urgent, very serious indeed, is the conclusion of this discourse; some, perhaps, may think, too serious, if considered in connection with other parts of the book; though certainly not too grave for the subject. Part of it is in these terms: 'Therefore, if my dear Father Predicador has any zeal for the salvation of the souls which Jesus Christ redeemed by his most precious blood, if his own solid and real reputation deserves any regard, I conjure him,—that he will change his conduct: Let the end he aims at in his sermons be more noble; more Christian, more religious, and very different will be his disposition; let him preach Christ crucified, and not preach himself, and he certainly will not bestow so much pains on the affected adorning of his person; let him seek no other interest than that of souls,—and I am confident he will preach in another manner; let him not be solicitous for applauses, but conversions, and he may be assured that he will not only procure the conversions he is anxious for, but the applauses also for which he is unanxious; and these of an order much superior to the popular and vain praises, in which he at present finds so many charms.'

The good father's labour was lost upon Friar Blas, who, retiring to his young friend Gerund, treated the grave Ex-provincial as an *old Grey-beard*, a *Mumpsimus*, *Codger*, and *Antediluvian*; and he determined to persist in his old way. He administered the same advice, with great and repeated assiduity, to Gerund Zotes; whose pliable and simple mind, already too well prepared, yielded easily to his instructions. He readily learned that he was always to call the sea, *the Salsuginous Element*; Aaron's rod, *the Aaronitish wand*; the decree of the creation, *Futurized Adam*; his creation itself, *the Adamitish foundation*; the creation of all creatures, *the universal Opifice*; blind nature, *Twinkling nature*; and an ardently inflamed desire, *the ignited*

ignited wings of Appetite. In these and numberless other follies our Friar made considerable attainments. He was at length appointed to give a specimen of his abilities for the pulpit, before the members of the convent. That part of his sermon which is here exhibited to public view is curious enough.

Several of the good fathers exert themselves to give the young preacher a different turn; and among the rest the Father Master Prudentio takes him in hand, and discovers much knowledge and good sense in his conversations: he particularly recommends to his pupil the reading the sermons of the best preachers, but appears to have been very unhappy in his choice, when, among others, he particularly distinguishes those of Father Antonio Vieyra; with one of whose discourses the reader is presented, stuffed up with popish tales, and very disagreeable to a protestant; though written in a style and manner greatly different from those of Friar Blas, and poor Gerund.

We shall close our account of the first volume with observing, that the profane exclamations which sometimes occur in the conversations here related, will be disgusting to several of our readers, though they may be agreeable to the Spanish modes of conversation, and are indeed by much too frequent in protestant as well as in popish countries.

[To be concluded in our next.]

ART. XIV. *Considerations on India Affairs; particularly respecting the present State of Bengal and its Dependencies. With a Map of those Countries, chiefly from actual Surveys.* By William Bolts, Merchant, and Alderman, or Judge of the Hon. the Mayor's Court of Calcutta. 4to. 12s. in Boards. Almon. 1772.

THE East India Company have risen, from very slender beginnings, to a state of the highest importance: their concerns, simple, at first, are grown extremely complex, and are immensely extended. They are no longer mere traders, and confined in their privileges; they are sovereigns over fertile and populous territories. In their original situation, their affairs required little address or penetration; in their present grandeur, they are objects of an embarrassing and difficult attention: and, as they are directed by men of discernment and integrity, or by men of narrow capacity, and disposed to gratify their private interests and views, they may be productive of consequences in the highest degree, salutary, or pernicious, to this country.

For some time past, in the opinion of our Author, the management of the business of this Company has been marked with no traces of integrity or public spirit. The officers, whom they had entrusted with power, practised every art, however unworthy and criminal, by which they might enrich themselves,

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The advantage of the Company was not only neglected; but even common humanity, and the most sacred and inviolable rights of mankind were infringed; and made the sport of a cruel tyranny. Nor have their iniquitous oppressions been confined to the new subjects which the kingdom has acquired in Asia. The British emigrants, who had gone to reside there, felt no less severely the persecutions of despotism. They were checked in the exercise of an honest industry; or, if they had arrived at wealth and independence, these blessings were ravished from them by open force, or by the arts of low intrigue or policy. It seemed that they had braved dangers, and wasted their health and their time in these inhospitable climates, in order to add to the power, and to the stores, of a lordly oppressor.

In Bengal, and its provinces, no freedom of trade is permitted; and this circumstance can alone, it is thought, render these settlements flourishing, and of importance to Great Britain. Monopolies, of the most destructive nature, are known and common; and the courts of law, which should vindicate the rights of the injured, are perverted to the purposes of revenge and injustice. In these distracted dominions every thing is hostile to the governed: individuals are neither secure in their persons, nor in their property. The bonds of society are loosened; and the administration of power, when pushed to extremity, must necessarily lead to confusion and anarchy. Men, accustomed to liberty at home, will not stoop to be enslaved abroad; and the natives, it is natural to think (and as our Author prophesies) will find an avenger among themselves, or will enlist under the banners and the protection of more favourable masters.

We are not disposed to affirm, that the picture which Mr. Bolts has exhibited of the affairs of India, is, in every respect, just, and no where exaggerated; and that the colours he has employed, though warm and glowing, were always necessary and proper for the scenes he has painted. The truth may sometimes have perhaps inadvertently been hurt by the honest indignation with which he seems to have beheld the insolence and the encroachments of power; and some allowance must, doubtless, be made for the resentment he feels for his own personal injuries.

But, allowing these exceptions to be taken in their fullest and strongest sense, it must, notwithstanding, be acknowledged, that the government of the affairs of the Company has been conducted on principles which point directly at the destruction of our Asiatic trade and dominions; and, that the arrangements in that quarter of the globe are highly defective. If, in some particular cases, his candour may be disputed, it will yet be difficult, we conceive, to combat, on a solid foundation, his general positions and conclusions; and we cannot but agree with him,

him, in opinion, that the present ruinous condition of our settlements in India ought to attract the attention of the legislature.

The Appendix, which he has given in illustration of his text, corroborates and fortifies his reasonings, in a manner so powerful, that no man, whose feelings have not been corrupted by illiberal exertions of power, will be able to peruse it without giving way to the painful emotions of astonishment, indignation, and horror.

The part of his performance the most detached and independent regards the nature and defects of the constitution of the English East India Company; and, on this account, we shall extract, for the observation of our Readers, what he has remarked on this subject.

‘ Of all political tyrannies, says our Author, the aristocratic is worst, having ever been found, from experience, the most partial and oppressive. And of all aristocracies, perhaps a trading one is least endurable, from being most likely to abuse power; as was frequently verified in ancient times, and in later ages has been practically exemplified in Venice and Genoa.

‘ The Dutch East India Company is aristocratic in its executive; but then it is the subject of a democratic trading-state, which has established such effectual checks on all entrusted operative powers in India, as serve fully to prevent both executive oppression, and the rapine of individuals.

‘ The English East India Company was originally intended to be a merely trading community, being first instituted by Queen Elizabeth’s charter of the 30th December 1600, expressly “for the honour of the nation, the increase of navigation, and the advancement of trade and merchandize within the British dominions; *for the increase of the riches of the people, and the benefit of the commonwealth.*” And indeed this Company, by its constitution, is as unfit to exercise sovereign authority, as by the constitution of the kingdom it must be unqualified either to acquire or possess it.

‘ The Company are institutionally a democratic body, the supreme power, even over the management of their commercial concerns, being placed, at large, in the hands of all proprietors who have five hundred pounds stock: and so entirely popular is the government of this commercial community, that any nine proprietors who are qualified for voting at their meetings, or general courts, can at any time require and procure the assembling of the whole body, for specified business; where a majority of the members are entitled to demand whatever informations or inspections they please; to regulate dividends, to establish bye-laws and resolutions, and to order their being carried into execution by their substitutes, the Twenty-four Directors, who are annually chosen; *provided such regulations be conformable to the Company’s charter, and not repugnant to the laws of the kingdom.*

‘ Such is the constitution of this incorporated community; which is suitable to the nature and ends of its institution, being the employment of the joint stock in commerce, to their own advantage,

and at the same time to the benefit of the state. The exclusive right of trade granted to them was for the sake of encouraging a new and important branch of commerce that might prove beneficial to the kingdom, and which was not likely perhaps, at that time, to be properly undertaken or prosecuted on any other conditions: and this in fact is the only constitutional reason that could ever be advanced to authorize the granting of such exclusive rights by charters. While this incorporated body of merchants, therefore, were prosecuting trade in pursuit of their own interest, they were likewise to be considered as acting in trust for the public, under the protection, inspection, and controul of government; because, like that which is carried on between Great Britain and every other country, the commerce with India is the commerce of the state.

‘ So long as the concerns of the Company continued purely commercial, and while in India they were subject to the controul of the Indian governments, the powers they were entrusted with, under the authority and protection of the crown of Great Britain, for the government of those settlements which they were authorized to establish in such remote countries, for the better carrying on of their trade, might be considered as safe and requisite. The stake then principally hazarded was the property of a trading community, who had no other views or expectations than of the profits arising from their commerce, in their management of which there could be little pretence for government’s interfering: though it must be confessed the power which the Company were authorized to exercise in India was, even soon after their first establishment, too frequently abused by gross acts of injustice and oppression; such as appear to have been successively continued down, with great increase, to the present times.

‘ But the circumstances of this Company have, within a few years past, become greatly different from what they were, or could be foreseen, either at the first grant, or on any renewal of their charter. By the forces of the Company, in conjunction with those of the kingdom, immense territories have been acquired in India. And though of right they can only belong to the state, yet hitherto they have been withheld by, or rather have been farmed to the Company, together, in fact, with the persons and rights of their numerous inhabitants, for a stipulated annual consideration: so that the Company now possess and exercise in those territories, not only all their prior commercial privileges, but likewise all the powers of despotic sovereignty, equally over their fellow European subjects, and the helpless subdued Asiatics; there being no courts of justice, in those countries, that are effectual for the due protection of either.

‘ The following are therefore now become interesting objects of consideration. Whether the protection and government of such extensive, populous, and wealthy provinces as may be said to constitute a great empire, and the management and appropriation of a yearly revenue of several millions sterling, can wisely or safely be intrusted, as at present, without adequate checks on the part of the crown and people, to the care of a fluctuating, democratic community of traders; composed not only of the native subjects of Great Britain, but likewise of aliens of all countries and religions? And such considerations

tions as these are the more necessary at present, as the very stock of this Company, with all the powers and rights annexed to it, may, in effect, be engrossed by combining proprietors. From what we have seen, it may even be apprehended, that one man might obtain the command of the Company, by dint of wealth perhaps acquired in its service; and by a dextrous management of split stock, among temporary proprietors, get voted in his own favour, whatsoever he pleased. Even foreigners may combine, and by engrossing much stock, perhaps influence such measures as would endanger the Asiatic territorial possessions, and therewith the India trade of this nation. At a critical season they might possibly be made instruments for even disturbing the peace of Europe, and thereby expose to hazard the future power and welfare of this kingdom.

‘ Whatever view we take of the constitution of the India Company, to whom those Indian territories, and with them no inconsiderable portion of the national influence and power in Europe are intrusted, it must appear, that such possessions are of too much consequence to be abandoned to twenty-four Directors, who, it may be feared, are on many accounts but ill qualified for the entire management of concerns of such infinite importance, being generally elected by the combinations and intrigues of a few monied men, who may be actuated by no better motives than the acquisition of power and influence to themselves, and of rapid fortunes to their families, dependents and creatures. And indeed the general prevalency of the *House-Lists* of candidates at elections for Directors, and of *House-Questions*, carried by the *Household Troops*, at most of the General Courts, might serve to convince us, that those Ministers of the Company, after they are so chosen, become in reality its Masters; though perhaps on some occasions they may act as the mere tools of such individuals as helped to exalt them, and who in so doing had their own distinct interests in view.

‘ But whether the Directors act under the influence of others or not, when we consider what they have at their disposal both in England and India; where there is so much to bestow, and consequently so much to acquire in the civil, military, and maritime departments; so many preferences to be given in a variety of employments, and likewise in almost all kinds of dealings; where the whole quantity of stock is so limited, and of course the number of proprietors qualified for voting so small; while the requisite property for candidature for the Direction is so inconsiderable, in comparison with the many advantages that may be reaped, and the gratifications that can be conferred; and when it is farther considered, how much India stock usually belongs to foreigners abroad, to women, minors, and such proprietors as are not qualified for voting in the assemblies of the Company; when we consider all these circumstances together, the proofs daily given of the undue influence possessed by the Directors over the general body of voters, can excite in us no wonder.

‘ Thus, though in constitution the Company is a democracy, it is, from corruption, become in practice a mere oligarchy. A majority of the twenty-four Directors can exercise such despotic powers as operate without limit both in Europe and Asia; not only over the property of that respectable body THE REAL PROPRIETORS (which
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ought ever to be distinguished from the cabals of the avaricious and ambitious) but likewise over the fortunes of all men who engage in the Company's service. And this power they no less exercise over the people, the revenues, the internal trade and external commerce of a very considerable part of India, than over what they for so long a time have possessed, the whole traffic of this kingdom with the eastern quarter of the globe.

Yet great as we know the power of Directors to be in Europe, we likewise know, that there have been, and may believe there still are such despots in the service of the Company abroad, as dare not only to interpret the orders of their employers as may best serve their own purposes, whether in the establishment of such monopolies as are grievous to the native people, injurious to trade and freedom, and greatly hurtful to the Company; but even peremptorily to dispute their most absolute injunctions, and likewise to abuse the powers which are only intrusted to them for good purposes, by gross perversions of justice, violations of law and established custom, arbitrary and unconstitutional applications of military force, and even the exercise of wanton tyranny for the worst of purposes. At the same time we behold the impotency of power, if the expression may be allowed us, or the force of what is worse, to be such on this side of the ocean, that not one delinquent in India is brought to justice in Europe: nor do we hear of any kind of redress having been ever otherwise than reluctantly granted, by Directors, to such unhappy people as had been barbarously trampled on; wantonly persecuted, cruelly stripped, exiled, or even ruined; not only without proved guilt that deserved punishment, or without trial of any kind, but even without so much as the open accusation of a misdemeanor! While, on the contrary, we have seen the very oppressors of innocent men, not only caressed, but even associated in the Direction soon after their arrival; while uncommon industry has been used to stifle accusations, or even to bear down, by power, the suffering complainants of injury and oppression. Instances of conduct, which have served to remind the generous and humane, of the pro-consular ravages that were practised in the Roman provinces, and of the applications that were afterwards ineffectually made either for justice or redress, to the temporary Directors of public affairs in Rome, the seat of universal empire; during the last, luxurious, corrupt; and rapacious stages of that once glorious, but then degenerated and sinking commonwealth.

Since their assuming the Dewannee*, the views consequent of conquest seem to have so engrossed the attention of this Company, or rather of those who act for them, that they appear to have been as regardless of the true commercial interests of the kingdom as they have shewn themselves inattentive to acts of justice, on complaints of the worst abuses of power; for, notwithstanding the great increase of their dominion, power, and influence, there has been little, if any increase in the sales of British woollens in Bengal. The Turkey trade in this branch is known to have greatly declined of late years,

* The nature of this office our Author explains in another part of his work.

inasmuch that the clothiers who manufacture white cloths have principally depended on the exportation to India, and are quite at a stand when the India Company fail in the quantity usually exported by them. The trade in broad-cloths from hence to India is all, except in the meereft trifles, strictly prohibited to all dependents on the East India Company, from the general practice, which indeed is common to all monopolists, not to clog markets with commodities, in order the better to support their prices. Nevertheless, without the abilities of consummate politicians, or even the knowledge of the most experienced merchants, such regulations might be made, and such undertakings encouraged as would soon double the sales of broad-cloth, and the other woollen manufactures of this kingdom in Bengal: and certainly nothing could be more laudable than the pursuit of every just measure that could be invented to encourage and increase the consumption of such articles. —

‘ With respect to commerce and internal trade, which are the chief sources of wealth and power to a nation, as they likewise are of prosperity to individuals, the whole of both, in Bengal, are in effect monopolies, either in the hands of the Company or those of its servants: the former, from being the only merchant or commercial importer and exporter, is of course the exclusive buyer and seller from or to Europe, on self-prescribed conditions, at least as far as regards British commerce; and likewise is greatly prescriptive, in effect, with respect to the rest. The advantages of one buyer over many sellers, and of one seller over many buyers is no other than the acquisition of a doubly-monopolizing power over the property of a whole people, and therefore dangerous alike to the welfare of individuals and the prosperity of a country; but of course must prove greatly more so when united, as at present in Bengal, with unlimited sovereignty.

‘ With respect to the latter, we mean the servants of the Company, they directly or indirectly monopolize whatever branches they please of the internal trade of those countries, whether of provisions and the necessaries of life, or the raw materials for manufacturing: in which kinds of commodities, without full freedom of dealings, no country can ever be made, or kept prosperous; nor will a trading one in such a situation long subsist; as, if speedy remedies be not applied, the Company and this nation must, and will very soon experience, in the fatal effects of the evils resulting from such a conduct, on the manufactures, revenues, and the trade of the subjected Bengal provinces.

‘ Many of the evils under which Bengal has laboured for some years past, as we have observed in another place, may truly be said, in a great measure, to have originated in Leadenhall-street, from the ignorance, or worse, of Directors; from the continual changes and fluctuating state of that Court, as well as of the General Court of Proprietors; and for want of a permanent system of government adequate to the altered state of the Company's affairs in those distant regions. No stronger proof can be given of the defective constitution of this Company, or of the incompetency of the Courts of Directors, than the very necessity which the present Court have thought themselves under of having recourse to the expedient of sending Super-

pervisors to India; which, after all, unless a system be adopted very different from any we have hitherto seen, will most probably prove as ineffectual as every other merely temporary expedient has done in India affairs, or any others.

‘The temptations to and the opportunities which the situation of the Company have afforded of late years for the sudden acquisition of wealth and power, both at home and abroad, have been great and numerous, and such as few men have the virtue to withstand; while they have served to establish a variety of interests, combating each other, among all ranks of persons interested in the society, distinct from all prospects of advantage from the joint trade, and even often repugnant to the interests of the nation. While such continue to be the situation and government of the Company, it will be contrary to reason, the nature of the human passions, and indeed of all experience, to expect other management, or other consequences, let whatever set of men be in the direction of their affairs, either in England or India. Upon the whole, the Company, in its present situation, may be compared to a stupendous edifice, suddenly built on a foundation not previously well examined or secured, inhabited by momentary proprietors and governors, divided by different interests opposed to each other; and who, while one set of them is overloading the superstructure, another is undermining its foundations.’

It is not improper for us to observe, that the Author of the work before us was, during many years, in the service* of the East India Company; and, that he necessarily had the best opportunities of being well informed on the subject in which he treats. In regard to his literary merit, it may be sufficient to remark, that he is almost every where perspicuous, and that he does not aim at the graces and ornaments of composition. He writes as an English merchant, and not as a man of letters.

ART: XV. *Considerations on Money, Bullion, and foreign Exchanges; being an Enquiry into the present State of the British Coinage, particularly with regard to the Scarcity of Silver, &c.* Svo. 2s. 6d. sewed. L. Davis. 1772.

THE Author of these *Considerations* has treated the subjects above-mentioned with great ability and judgment. He enters, with discernment and accuracy, into the discussion of several curious and interesting questions; and has taken great pains in collecting and applying a variety of pertinent and useful facts. There are two leading questions, that offer themselves to consideration, on the article of *Coinage*, in which the public are generally interested, and with respect to which there are none, who think at all on this subject, that do not wish for information. The first regards the scarcity of the current coin, and the source of this evil, so universally lamented. The

* In which he acquired a fortune; but of this fortune, or a considerable part of it, he has been, according to his repeated complaints, injuriously and tyrannically deprived by the Company.

second proposes a seasonable and sufficient remedy. The fact itself is unquestionable; every day's experience abundantly attests it; and those who are most concerned in the circulation of money, are most sensible of its truth. Nor is this an evil which only affects inferior tradesmen; it likewise extends its very baneful influence to our manufacturers, and to all the lower classes of people. We need not represent, for they are well known,—nor is there room to aggravate, because they are too numerous and hurtful,—the inconveniences and injuries which are to be attributed to this cause.

In tracing out the source of this evil, we are at first ready to suspect, that there must be a deficiency of coinage answerable to the necessary demands of the public. But this does not appear to be the case. Though the coinage of gold and silver is attended with very considerable loss, both to the government and the public, it is a certain fact, 'that more gold has been coined within these last 10 years (except in the reign of *King William*) than in any equal number of years in our English history; yet we do not find any increased quantity of gold coin in circulation; on the contrary, it is lamented, that there never was known less than at present.' The coinage of silver has been more disadvantageous, and therefore much less considerable. Our Author has given a table of the quantity of gold and silver coined for 30 years, from 1741 to 1770; from which it appears, 'that there has been coined in 10 years, from the 11th January 1759 to the 11th January 1769, 192,356 lb. wt. 9 oz. 12 dwt. 17 gr. of gold; and, sterling value of the gold being 3 l. 17 s. 10½ d. per ounce, this amounts in currency to 8,500,000 l. sterling, and upwards.' 'But this vast coinage, he observes, has been carried on only for the benefit of merchants, who have exported it in preference to bullion, in the payment of balances, because they can export it at upwards of 2½ per cent. greater profit. Therefore an expence of 70,000 l. sustained by government, and 212,500 l. loss sustained by the bank, &c. (at these sums he estimates the several charges attending the above coinage) has been only furnishing means for these merchants to carry on their illegal trade.' The reason is plain, as our ingenious Author has stated it: 'if the standard coin is in any considerable degree of *more* value as bullion than as coin, no laws, however severe, can prevent its being melted down and exported in preference to bullion; consequently, in time, there must become a great scarcity, which is the case at present with regard to the coin of this nation, especially of our silver coin of full weight.' That this is really the case, is clear from the following calculation: 'Standard of gold, 22 carrats of fine gold; two ditto of allay: remedy, the sixth part of a carrat. The value of the pound weight of gold, when
coined

coined, is 46 l. 14 s. 6 d. the mint price, or 3 l. 17 s. 10½ d. per oz. Present price of standard gold, as bullion, is 3 l. 19 s. 6 d. per oz; or 4 l. if calculated at the former price the present pound weight is worth 47 l. 14 s. the current price of gold bullion at market. Therefore there is a loss upon the coinage of gold, taken at the lowest price of bullion, at present, of 19 s. 6 d. per pound weight, which is upwards of 2 per cent.

‘Standard of silver, 11 ounces, two pennyweight, of fine silver; 18 ditto of alloy: remedy, two pennyweight in the pound weight Troy. The value of the pound weight of silver, when coined, is 3 l. 2 s. the mint price, or 5 s. 2 d. per ounce. Present price of sterling silver bullion is, from 5 s. 5 d. to 5 s. 6 d. per oz.: if calculated at 5 s. 5 d. the pound weight is worth 3 l. 5 s. the current price of silver bullion at market, or 5 s. 5 d. per oz. Therefore there is a loss upon the coinage of silver, taken at the lowest price of bullion, at present, of 3 s. per pound weight, which is 5 per cent.’

From these principles the Author deduces the following observations: ‘That the gold coin in currency is valued at 15 to 1, in respect to silver; but the value of the gold bullion in respect to the silver bullion, compared with their respective prices at market, is as 14½ to 1. And therefore the gold coins pass for more than they ought by upwards of 3 per cent. compared with the present prices of the bullion of each metal at the London market. If (on the contrary) the intrinsic value of our gold coins were greater than our silver money, in proportion to currency, melters and exporters would prefer them to silver; but, in the present case, the silver will be more eagerly sought after than the gold coins. And this circumstance naturally accounts for the greater scarcity of the former, than of the latter. For instance, a good standard crown piece of silver, weighing nearly an ounce, passes for no more as currency than five shillings; but when melted down, or exported, will sell as bullion for five shillings and three pence; and so in proportion the rest of the good silver coins, that is, five per cent. above currency. No preventive laws can put a stop to so lucrative a trade, while silver money, equal to standard, can be procured.—Trade must be carried on entirely by worn, clipped, counterfeit or debased coins. And this grievance would continue, without hopes of a fresh supply of good money, unless some regulations were made to reduce bullion to mint-price. If government should think proper to be at the expence of continually coining new money, equal to the present standard, for the exigences of trade, yet, while bullion continues to be so much above mint-price, this measure would be far from remedying the evil.’

The Author pursues the subject, in the sequel of his work, and collects together several additional circumstances, that account for the present scarcity of coin. Supposing no inconvenience to arise from the balance of trade, but that this was greatly in our favour, 'there are other circumstances that prevent the bullion brought hither by that means from staying with us; viz. Remittances abroad, on account of foreign wars; and even in times of peace, since foreigners have lodged much money in our funds; the annual payment we make to them on this last account, is estimated at about one million and a half sterling; and is so much annual drawback from the increased bullion arising from trade.—The increased riches and luxury of individuals require more plate in their houses than formerly.—And again, the gold and silver made use of in gilding and washing, in our various manufactures, is an absolute consumption, or annihilation of bullion; and this appears to be an object deserving consideration in this place. I have been assured by an eminent manufacturer at Birmingham, that that town uses, in the gilding and washing of buttons, &c. gold and silver bullion to the amount of fifty thousand pounds sterling per ann. and upwards. We may therefore reasonably suppose, that the consumption of bullion, by such means, throughout all the manufactories carried on in Great Britain, is very great. Though this is so much consumption of bullion, yet it is not so much loss to the nation, as great part of those buttons, &c. are exported abroad, and consequently occasion fresh bullion to be brought hither. When all these vast demands for bullion are considered, it is rather surprising that we do not feel a *greater scarcity* thereof, than that there is not a *greater plenty*; and I think it proves, that the balance of merely our trade with foreign nations must be greater than most calculators have made it.

How to remedy this evil, is the most material and much the most difficult question. The proximate cause is the high price of bullion, compared with the mint-price; but the reasons of this difference are not so easily ascertained. To investigate these, opens a very large field of enquiry on this subject; nor can the enquiry be pursued without great skill and caution. Many schemes have been proposed for restoring and preserving an equality in this respect; which, however plausible they may have appeared at first, and likely to answer the desired purpose, have been productive of no very considerable or lasting advantage. Mr. Lowndes, who was secretary to the treasury in the reign of King William, proposed to increase the current value of our money, in order to make it correspond with the price of bullion for the time being; Mr. Locke opposed this proposition; and

and endeavoured to prove, that the standard of money should not be violated or altered on any pretence whatever; and his arguments prevailed. Mr. *Harris*, a late officer in the mint, published an *Essay upon Money and Coins*, in which he adopts and confirms the opinion of Mr. *Locke*. Our ingenious Author examines the leading principles of each of these writers; and though he does not entirely agree with either of them, he rather inclines to the opinion of Mr. *Lowndes*, under some restrictions and amendments.

Having traced the subject through its mazes, with great judgment and labour, he leaves it with the public to determine, what is the cause of the *present high price of bullion*. The substance of his whole enquiry (he observes) may be comprised in these two questions: ‘Is it owing to the bad state of our present current money? All we have to do is to amend it by a new coinage on the old standard; and we ought not to hesitate a moment to carry the measure into execution; for the national expence attending it would be very inadequate to the national benefit, as well as convenience. But if the present high price of bullion should appear to be owing to the prices of exchanges between this country and foreign nations having risen to our prejudice of late years, compared with former times, and that this rise of exchanges is occasioned by the *annual balance sent hither being less than formerly*, which is my present opinion; and it also appears to me, that, provided there is one million sterling annually remitted to foreigners, on account of interest of money they have lodged in our funds, though, I believe, it is usually estimated at one million and an half: this deficiency of balance proceeds principally from that circumstance, rather than from the declension of our *actual trade*. If the high price of bullion be owing to a deficiency of balance, I offer the above proposition for diminishing the standard of both gold and silver coin so much as to make them correspond with the price of bullion on the average of these last fifty years, and to make them correspond with each other in intrinsic value, as the only effectual method of supplying this country with a sufficiency of current money for any length of time; hoping the public will take it under consideration, how far the measure may at present be expedient.’

The Author modestly concludes, ‘after having endeavoured to state the several opinions and reasonings on all sides with candour and perspicuity, and ventured to give my reasons for altering the standard of both our silver and gold coins at present, as a proper mode of relief from the inconveniences arising from the present scarcity of specie; I leave to others more nicely to examine, and to determine, how far my arguments may be deemed conclusive; perhaps we may differ about the means of

redress, yet in this we shall all agree, that *something however should be done.*'

We shall only remark, on the whole, that this essay contains many sensible and useful observations; that the Author has urged several objections, worthy of notice, against the present mode of coinage, and obviated many of the difficulties, which had been raised against any alteration in the present standard. But as this essay seems to be only a part of the Writer's plan, we shall suspend our judgment, and conclude with intimating our opinion, that his farther thoughts on this subject will not be unacceptable, or unuseful, to the public.

ART XVI. *Cautions against the Use of violent Medicines in Fevers: and Instances of the Virtue of Petasite Root, &c.* By J. Hill, M.D. Member of the Imperial Academy. 8vo. 6d. Dilly. 1771.

ON the late general alarm of the plague's raging in some parts of Europe, and threatening to make its approaches to this island, the Doctor, Good Man! duly considering our dangerous and defenceless situation, with only a few *regulars* at hand to meet the dreaded invader, was induced to make a general muster of the vegetable national *militia*, and to draw out from thence such of the corps as were found best qualified to repel his attacks.—But leaving our metaphor before it becomes troublesome, we shall proceed in sober phrase to observe that the powers recorded in old herbals, and dispensatories, of the herb *Petasites*, or Butterburr,—or rather, perhaps, its apposite and significant vulgar appellations of *Pestilence-wort*, and *Fever-root*, induced him to bring it forth (to use his own peculiar cant) as '*The ONE MEDICINE*, on which there seemed a hope of rational dependence.' Impelled by these cogent reasons, he first tried its powers upon himself; and finding that it neither did him good or harm, he boldly prescribed it, with the like happy event, to others; on whom, as far as appears to us from this pamphlet, its effects were such as might have been expected from the administration of an equal dose of *powder of pest*. Being now from hence fully convinced of its unparalleled and specific efficacy in the cure of a fever, he here recommends to the public a dependence upon it, to the almost total neglect and exclusion of every rational indication of cure in that disorder; and relates eleven singular histories, with a view to convince the most incredulous, of its virtues. We shall faithfully give the substance of the three first cases, as they occur in this publication.

A strong, labouring man laid a wager, won it, got drunk with his winnings, and was put to bed. He was afflicted, we are told, with a violent headach, and was besides both hot and thirsty. He was plied with *Petasite-tea*,—and in the space of
24 hours

24 hours all the febrile symptoms vanished; so that he lost only a day's work. The following case is a companion of the former, but proceeded from a more complicated cause. A worthy tradesman was brought home from a city-feast, gorged with venison, and with his skin full of claret.—The symptoms the same as in the former case. He was kept low, and drenched with baum and petasite-tea. In three days the subject of this rare and deplorable history was in a condition to tuck a napkin, and attack a fresh haunch. The cure recorded in the next case was not more astonishing, but more speedy. A gentleman was thrown into a violent passion by his servant, and beat him till he was obliged to discontinue the exercise through mere weariness. The symptoms were as follow: He waxed hot, his face was flushed, his pulse quickened, and his tongue, which we may suppose bore some share in the discipline, became dry. He went to bed, where he drank a quart of this divine beverage, fell asleep, and awoke in the morning as cool as if nothing had happened. In the ninth case, the Author seems to us distantly to insinuate that Petasite is likewise a damper of religious enthusiasm. A good Lady, thrown into disorders both of mind and body, by an early attendance at a chapel, 'where there was a favourite preacher of a peculiar turn,' was not only relieved by it of her bodily complaints; but, we are told, that 'though she is now full as pious, she is less outrageously enthusiastic' than before!

There is a particular kind of experimental enquiry, the drift of which is a-kin to that of the *Opus magnum*, and to which the ingenious and knowing Author seldom fails to subject those British herbs which he recommends to the public; and that is, whether the said vegetables may not be possessed of the faculty of rendering their patron's existence somewhat more comfortable, by their capability of being *transmuted* into some of the nobler metals. The public papers have lately informed us, that the powers of the butterburr in this respect are now put to the test, under the direction of this great alchemist, by Messrs. E. and C. Dilly, and R. Baldwin; who propose to *transmute* six papers of this hitherto neglected root, gathered 'from the right soil,' into three solid shillings. The present pamphlet is likewise advertised to be had at the same places, we think, very injudiciously. There are many whose credulity may render them the dupes of the Author's well-known advertising powers, who are not unprovided with a scanty pittance of common sense sufficient to enable them to see at once the extreme ridicule of this larger publication. If the Author himself really believes in the specific virtues of *Petasite*, on the authorities here produced, we sincerely pity his credulity. If he does not, we cannot too severely reprehend this interested and immoral practice, of lul-
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ling the patient into a state of negligence and seeming security, on the invasion of an *acute* and dangerous disorder, on no other apparent grounds than the dreams of old women and herbalists, and assurances of an incapacity, in the supposed remedy, of doing him any harm.—As if there were no harm or dishonesty in robbing the poor Febricitant of his precious time, and leaving him, nearly defenceless, to cope with his alert antagonist, provided with no other arms than a basin of Butterburr and a glister of Water-gruel.

MONTHLY CATALOGUE, For MARCH, 1772.

MEDICAL.

Art. 17. *Nature the best Physician; or, every Man his own Doctor.* Containing Rules for the Preservation of Health and long Life; from Infancy to extreme old Age. To which are added, a Collection of natural, simple, and palatable Receipts for the Recovery of Health, to those who are already afflicted with any of the various Disorders incident to the human Body, not only such as are easy to be purchased by Persons of the lowest Capacity; but proper for those in higher Stations, who loath nauseous and unwholesome foreign Drugs. By a Lover of Mankind, who has made the Study of the human Constitution his principal Employment upwards of 20 Years. 8vo. 1 s. 6 d. Cooke.

HOW little this work corresponds with the title-page, may be seen from the following monstrous prescriptions; in which enormous doses of *corrosive sublimate*, *allum*, and *verdigrease*, are directed.

A Fistula.

‘Grind an ounce of mercury sublimate in a glass mortar, with a glass pestle, as fine as possible. Put it into a glass bottle, and pour on it two quarts of pure spring water. Cork it close, and for six days shake it well every hour. Then let it settle for 24 hours. Pour it off clear; filter it in a glass funnel, and keep it for use close stopp’d. Put half a spoonful of this water in a phial, and add two spoonfuls of pure spring water. Shake them well together, and drink it fasting. It works both by vomit and by stool, but very safely. Keep yourself very warm, and walk as much as you can. The first time neither eat nor drink till two hours after it has done working. Take this every other day. In about 40 days this will also cure any cancer, any old sore, or king’s evil, broken or unbroken. After the first or second vomit, you may use water gruel as in other vomits.

For a Fistula.

‘Take a pint of red wine vinegar, half a pound of honey, two ounces of allum, one ounce of verdigrease, and four pennyworth of camphire; boil them all together; when you put in your verdigrease the medicine will look green, then let it boil till the scum looks red like brine, and keep skimming it; then drink a quarter of a pint each day.’

Art.

Art. 18. *An experimental Inquiry into the Properties of the Blood,* with Remarks on some of its morbid Appearances, and an Appendix relating to the Discovery of the Lymphatic System in Birds, Fish, and the Animals called Amphibious. By William Hewson, F. R. S. and Teacher of Anatomy. 12mo. 2s. 6d. sewed. Cadell. 1771.

The three first chapters of this Inquiry have already appeared in the Philosophical Transactions: the fourth contains some further experiments and observations on the same subject: and the fifth and last chapter treats of that singular appearance, *a white serum of the blood*; which our ingenious Author concludes to arise from an extraordinary reabsorption of fat from the cellular membrane.

Mr. Hewson has taken great care and pains in his experiments; and has made a number of very curious and useful observations; for which we must refer the Reader to the Inquiry itself.

The Appendix contains Mr. Hewson's claim to the discovery of the lymphatic system in birds, fish, and the animals called Amphibious. The following article, viz. A State of Facts, &c. contains Dr. Monro's claim to the same discovery.

Art. 19. *A State of Facts* concerning the first Proposal of performing the *Paracentesis* of the *Thorax*, on account of Air effused from the Lungs into the Cavities of the Pleurae; and concerning the Discovery of the Lymphatic Valvular absorbent System of Vessels in Oviparous Animals. In Answer to Mr. Hewson. By Dr. Alexander Monro, Physician, and Professor of Physic and Anatomy in the University of Edinburgh. 8vo. 1s. Edinburgh. Sold by Cadell in London.

Dr. Monro has been, formerly, distinguished as a *polemic* writer; and Mr. Hewson acquits himself with great adroitness.—What poor Monthly Reviewer then, who wishes to sleep in a whole skin, would be so daring as to step forth, and take upon him to determine between two contending keen anatomists?

Art. 20. *A free and candid Examination of Dr. Cadogan's Dissertation on the Gout, and Chronic Diseases.* In which are contained, some Observations on the Nature and Effects of Alkalis and Acids. By William Carter, late Fellow of Oriel College, Oxon. 8vo. 1s. Baldwin, &c.

We recommend this pamphlet to the perusal of those who may be too much disposed to place an implicit faith in the whole of Dr. Cadogan's observations and directions.

Art. 21. *A new Method of curing and preventing the virulent Gonorrhœa.* To which is added, a chemical Investigation of a Remedy called *the Preservative antivenereal Water.* Written originally in French, by J. Warren, M. D. of the University of Edinburgh. Translated by a Surgeon. 8vo. 1s. Flexney, &c. 1771.

The method of cure or prevention here recommended, is to use an injection of the caustic alkali properly diluted with water. This method has been practiced for several years by some of the faculty, and has both its advocates and censurers.

We have here a candid account of its effects, in the cases which occurred to our Author.

Art. 22. *An Essay on the Cure of the Venereal Gonorrhœa, in a new Method.* With some observations on Gleet. By W. Ellis, Apothecary, 8vo. 2s. 6d. Pearch. 1771.

Mr. Ellis is of opinion that there is a specific difference between the infectious matter which produces a gonorrhœa and that which produces a confirmed lues:—that the first of these does not require the use of mercury, but may be effectually cured by taking the balsam capaiva in the manner he directs, and by using an astringent injection.

For other particulars we must refer to the pamphlet itself, which contains some useful observations.

Art. 23. *A Dissertation on the Dropsy.* Distinguishing the different Species of Dropsy, the various Causes of the Disorder, and the most effectual Method of Cure. By W. Lowther, M. D. 8vo. 1s. Cooke. 1771.

This dissertation is full of hard words and cramp phrases, and is written with a view to celebrate the great and unknown virtues of Dr. Lowther's *Diuretic Drops*.

Art. 24. *Opuscula Medica, iterum Editæ, Auctore Georgio Baker, &c.*—A second Edition of the *Opuscula Medica* of George Baker, Physician in Ordinary to her Majesty Queen Charlotte. 8vo. 5s. Boards. Elmsley. 1771.

These *opuscula* are four in number; the two first treat of the catarrh and dysentery, which were epidemic in London in the year 1762. The third is an academical prælection on the affections of the mind, and their consequent diseases. The fourth contains Dr. Baker's Harveian oration.

Art. 25. *An Essay on the Disorders of People of Fashion.* By Mr. Tissot, D. M. F. R. S. London; of the Med. and Ph. S. of Basil; of the Oeconom. S. of Berne; and of the S. of Exp. Ph. of Rotterdam. Translated from the French, by Francis Bacon Lee. 8vo. 3s. sewed. Richardson and Urquhart, &c.

Dr. Tissot derives the disorders of people of fashion, from the following very fruitful sources; luxury in eating and drinking; want of air, exercise, and due sleep; and, above all, from the passions.

He points out their general and particular effects in producing diseases, and the means of removing or obviating those diseases.

The essay is written in a sprightly and somewhat declamatory style. The translation is in several parts very indifferently executed; and there are many typographical errors.

Art. 26. *A Disquisition on Medicines that dissolve the Stone.* In which Dr. Chittick's Secret is considered and discovered. In two Parts; the Second Part now first published*, and the First considerably improved. By Alexander Blackrie. 8vo. 5s. Boards. Wilson, &c. 1771.

The public is already indebted to Mr Blackrie for his successful inquiries on the subject in question. The second part is now added, and contains some brief observations, which are a further illustration and confirmation of what had been advanced in the first.

* The second part is sold separately, price 2s. 6d. in boards.

Art. 27. *A Letter to a Surgeon on Inoculation.* Containing Remarks on Dr. Dimsdale's Pamphlet upon that Subject; the Improvements that have been made in this important Branch of the Medicinal Art, since the Publication of that Pamphlet; the Author's successful Method of Practice, particularly with Infants and young Children; and the Method of preparing and administering a powerful and efficacious Remedy to be giving in the eruptive Fever, the Use of which will render the Practice of Inoculation still more general and more secure. To which are added, some singular Cases. By John Blake, Surgeon, at Bristol. 8vo. 1s. 6d. Owen. 1771.

Our Author is of opinion that the extraordinary success which attends the present practice of inoculation is to be attributed to the mercurial preparation,—the mild, low diet,—and to the cold air, and extinguishing remedies administered in the eruptive fever.—That no preparation is necessary previous to the operation; but that to all above the age of five or six years, who labour under no disorder, forbidding the free use of mercurials, he chuses to give, between the time of the operation and the sickening, such doses of mercurials as to make the gums, or one of the salivary glands, tender to the touch.—That, contrary to Dr. Dimsdale's observation, he finds an early progress on the arm, and an early commencement of the eruptive symptoms, are far from being certain indications that the distemper will be mild and favourable; or, *vice versa*, that a late progress on the arm, or a late commencement of the eruptive symptoms, are not sure marks that the disease will be unfavourable.

The following quotation contains Mr. Blake's improved method of treating the eruptive fever when severe:

'When I first began the practice of inoculation, I was frequently distressed for some powerful and efficacious remedy to administer when the eruptive symptoms were severe, the fever high, and there was a prospect of a plentiful eruption. The remedies recommended for this purpose by Dr. Dimsdale, in his 33d page, did not in many cases give sufficient and timely relief. After a trial of various mercurial, antimonial, and purgative medicines, I am bold to recommend the following to you, as a remedy, than which a better is not to be found, for the purposes hereafter mentioned. I do not know that I have ever given it without a good effect, and seldom without a speedy relief of the pressing complaints for which it was given. The form which I generally use, is as follows:

R. Merc. Dulcis

Tart. Emetic. ā ʒj.

Terantur simul in mortario marmoreo. In pulverem subtilissimum redactis, paulatim inspergantur,

Antim. Diaph. Nitrat. Pulv. ʒij.

His bene admixtis, addatur Sap. Venet. q. s. ut fiat massa, cuius formentur pilule triginta.

If the fever of eruption runs high; if the pains (of the loins particularly) be violent; or, if there be a seeming load upon the stomach, with sickness and retching to vomit; I give (to an adult) one of these pills, and repeat it, if there be occasion, in six, twelve, twenty-four, or forty-eight hours, according to the relief obtained by the first,

first, and its manner of operation. If there be any foulness of the stomach or primæ viæ, it generally operates by vomit or by stool, and frequently by both. If taken going to bed, or in the night, it sometimes operates by sweat. At other times, though it have no sensible operation, yet is the patient greatly relieved. When it operates by vomit, I order the operation to be promoted by draughts of tepid water, or a weak infusion of chamomile flowers or common teas.

We observe nothing particular in our Author's manner of treating infants or young children.

Art. 28. *An Essay on the Ophthalmia*, or Inflammation of the Eyes, and the Diseases of the transparent Cornea; with Improvements in the Method of Cure. By William Rowley, Surgeon. 8vo. 1s. Newbery. 1771.

Nitre, administered in large doses, is a favourite remedy with our Author, and constitutes the chief part of his improved method of treating the ophthalmia.

METAPHYSICS.

Art. 29. *An Essay on the Human Soul*. 8vo. 1s. 6d. Becket. 1772.

As this seems to be a first and laudable effort of youth, for the attainment of literary reputation, we are disposed to treat it with lenity and indulgence; but, when we consider it as an introduction to a subsequent, and, perhaps, to a larger work, it would be injustice both to the Author and to the public, should we suffer it to escape without animadversion.

In the prefatory address to the reader, we have the following paragraph: 'Notwithstanding the many works which have been already published on the human soul, this subject is entirely new.' What subject? The subject of the Author's essay is the human soul; and he will hardly maintain, that this is 'entirely new.' If he means any thing, he must mean, that his own method of treating it is entirely new, and peculiar to himself. This, indeed, we will readily allow.

Such an inaccuracy of expression is inexcusable in the front of a work, in which every reader has particular reason to expect clearness and precision. This, however, might be suffered to pass, were it not a specimen of many others to be met with in the sequel, in which a number of words is thrown together without any precise and determinate ideas. The style is generally stiff and turgid; not to say, in many places, unintelligible and obscure: though not without some exceptions of the animated and lively. The Author has taken the liberty of coining new words, and of using others in a very uncommon sense; and for which, we apprehend, no sufficient authority can be alledged. We know of no English dictionary which warrants the use of such words, as *avidious*, *insidious*, *misfortunate*, and many others.

In enumerating the faculties of the soul, he mentions some, which are not taken notice of by any other writer on this subject, and omits others, which ought not to have been excluded. 'Study man, says he, *so* much as you please, observe all the operations of his mind,

mind, you will discover no more than instinct, sensibility, memory, understanding and will. The other faculties attributed to the soul, though distinct in appearance, are only results of these five, differently combined.' But under the head of Innate Sentiments, he introduces two others, viz. the *love of self*, and *parental affection*. *Pity* he has thought proper to exclude, and will by no means allow it to be an original affection of human nature, though he sometimes, makes concessions which seem to militate against his own principles. This is not the only instance in which inconsistencies have escaped our Author's notice. We are sorry that he has given us reason to wish, that his descriptions had not occasionally bordered on indecency. We refer to his revisal, in this respect, p. 53, and p. 102-3. It is not necessary, in explaining the sentiments and passions of human nature, to disclose their most secret operations, or to stain the page with glowing expressions that tend to excite unchaste and impure ideas.

This essay is not altogether without merit; and the Author has talents, which admit of cultivation and improvement.

Art. 30. *An Introduction to the Theory of the human Mind.* By J. U. Author of *Clio*. 12mo. 1s. 6d. Davies. 1771.

This introduction is intended to prepare the way for a *new theory* of the human mind. The Author's design is laudable, as he wishes, by an analysis of the human mind, to establish some principles and positions, that may prove decisive in the dispute between Christians and Deists: and the intelligent reader, though he may not approve of his general system, will peruse his observations with pleasure and advantage. The Author gives the following account of the present publication: 'When I made some little progress in my observations on the human mind, I found myself involved in objections and difficulties that arose from ambiguities, and from a fraudulent use of language peculiar to modern philosophy: I found general expressions passed current for names of simple ideas that come to the imagination from sensation, and this cheat made use of to favour false principles, of the most pernicious influence to virtue and reason; and I found metaphorical expressions adopted in philosophy, for the sake of making a deceitful transition from the metaphorical to a proper sense. The confusion and perverse train of reasoning occasioned by these abuses of language obliged me, before I could proceed in the theory of man, to clear away the rubbish of *equivocal*, by way of introduction; which I have attempted in the two first sections of the following sheets. I afterwards added a few thoughts on Human Instincts, which make the third section; but having observed, on a review, that I unhinged many settled opinions, and broke up so much of the foundation of modern philosophy, I thought proper to stop there, and publish the introduction apart, in order to take the sense of my cotemporaries upon these my reflections, before I proceed any farther.'

M A T H E M A T I C S.

Art. 31. *The Elements of linear Perspective*, demonstrated by geometrical Principles, and applied to the most general and concise Modes of Practice; with an Introduction, containing so much
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of the Elements of Geometry, as will render the whole rationale of Perspective intelligible, without any other previous mathematical Knowledge. By Edward Noble. 8vo. 7 s. Davies. 1771.

We are ready to allow, with the Author of these Elements, that 'a treatise on a subject, which has been handled by a succession of men, eminent for genius and invention, cannot abound with new discoveries; and that claims to novelty must arise more from manner than matter: at the same time, (we believe, too,) that nothing of importance is omitted, in this essay, that can be found in other works of this nature; and that some things of consequence are explained which have hitherto been very little touched upon, if not wholly neglected.' We could have wished, however, that the Author had compressed his materials into a smaller compass; which, we apprehend, he might have done, without rendering this treatise either difficult, obscure or imperfect. But he has anticipated every censure by his own introductory remarks. These elements will be useful to learners, and acceptable to proficients, in the art of perspective.

Art. 32. *Elements of Trigonometry, Plain and Spherical; applied to the most useful Problems in Heights and Distances, Astronomy and Navigation: for the use of Learners.* By William Payne. 8vo. 5 s. in Boards. Payne. 1772.

The learner will find, in these elements, every thing which may be expected in a work of this kind. The order and demonstration of several of the theorems are new, and natural; the Author's method of constructing the tables of sines, &c. and of logarithms, will not be unintelligible to the ingenious and attentive; and his specimens of the application and use of trigonometry are sufficient to qualify the student for any more extensive practice to which his taste may incline him, or which his situation may require. We are persuaded, that 'the system (here offered to the public) will prove easy to the learner, acceptable to the intelligent, and sufficiently extensive for a book of elements.'

L A W.

Art. 33. *Reports of Cases* adjudged in the *King's Bench* since the Time of Lord Mansfield's coming to preside in it. By James Burrow, Esq; With Tables of the Names of the Cases, and of the Matter contained in them. Vol. III. Fol. 11. 11 s. 6 d. bound. Tovey, &c. 1771.

In our 35th vol. p. 418, *seq.* we gave an account of the two former volumes of Mr. Burrow's Reports of Cases in the K. B. containing such as occurred from the death of Lord Raymond, and including the times of his three successors—Hardwick, Lee, and Ryder. The present volume gives the cases in Lord Mansfield's time, beginning with Michaelmas Term, 2 G. 3. 1761, and ending with Trinity Term, 6 G. 3. 1766, (inclusive,) excepting the *Settlement Cases*: these having been already communicated to the public, in a separate collection*, in 2 vols. 4to. For the accommodation, however, of

* The decisions upon *Settlement Cases* commence at the death of Lord Raymond, in March 1732, and are continued to the end of Trinity Term 1768.

those who may not be possessed of that collection, the Author has, in the table at the end of this volume, given an abridgment of each settlement-case that falls within the compass of it.

We have, in our account of the first and second volumes, given our opinion of the nature of Mr. B.'s undertaking, and the merit of his reports.

Art. 34. *A Dialogue between a Country Gentleman and a Lawyer, upon the Doctrine of Distress for Rent*; shewing, what Things may and what may not be taken at Common Law—The Reasons why such Things could not be taken.—The several Alterations and Amendments which have been made in that Remedy by diverse Acts of Parliament, with Observations on those Statutes—The Time and Manner of making such Distress—The Difference between a Distress for Corn and other Things—How to use the Things distrained—When to sell them, and what Steps are necessary to be taken previous to the Sale—The Punishments Tenants are liable to who fraudulently remove their Goods off the Premises to defraud their Landlords—The Penalties Persons are subject to who aid and assist Tenants in the Removal or Concealment of the Goods—The Manner of recovering those Penalties—The Difference between taking the Distress out of Pound, and releasing it before impounded, with the Consequences—The Effects of making an illegal Distress, and the Manner of curing any Irregularity in the making thereof; with a Variety of Observations on this Subject. By a Gentleman of Lincoln's Inn *. 8vo. 1 s. 6 d. Walkie. 1772.

The immoderate loquacity of this title-page has rendered it unnecessary for us to enter into the subject of this publication. With regard to composition, it is written in that sort of style which is peculiar to lawyers, and who are not famous for composing with the taste and liberality of gentlemen.

P O L I T I C A L.

Art. 35. *A Sketch of a Plan for reducing the present high Price of Corn and other Provisions, and for securing Plenty for the Time to come.* In a Letter to a Member of Parliament. 8vo. 6 d. Hingston. 1772.

The increased and still increasing prices of provisions, of almost every kind, is an evil now grown to so enormous a bulk, as to become not only a grievous burthen to many, but even alarming to the nation in general. There is, at present, therefore, no object more worthy of parliamentary attention; and, hence, the public are greatly obliged to every gentleman who offers any useful or pertinent hints on so important a subject: such, for instance, as those which we find in the little but sensible tract before us.—We here meet with several new thoughts, which merit the most serious consideration; particularly a proposal for establishing, instead of the present bounty on exported corn, such a modus of bounty as will at

* Author (if we mistake not) of the *Dialogue between a Lawyer and a Country Gentleman on the Subject of the Game Laws.* See *Review*, vol. 44, p. 171.

once encourage the growth, and preserve mediocrity of prices. For effecting this, he offers a scheme which, so far as we have had leisure to consider it, appears to be very rational and practicable: but, for farther particulars, we refer to the pamphlet.

Art. 36. *An Address to the Privy Council.* Pointing out an effectual Remedy to the Complaints of the Islanders of Jersey. 8vo. 6d. Wilkie.

The regulation here proposed, for remedying the grievances of the Jersey-men, is a very easy one, viz. by increasing the number of representatives of the people (called Constables) in the court of judicature, which is the parliament of that island. Our privy council, it seems, have a right to make this alteration in the constitution of Jersey; and our Author says, 'There is no occasion on which that right can be exerted with so much wisdom and humanity.' And, to enforce this plan, he strongly intimates the danger of a *secession* and dismemberment of that island from the British crown, should the complaints of the people meet with no redress. See more of this subject in our last month's Review; Art. 'Narrative of the Oppressions of the Islanders of Jersey.'

Art. 37. *The Controversial Letters of John Wilkes, Esq; the Rev. Mr. Horne, and their principal Adherents; with a Supplement, containing material anonymous Pieces.* 8vo. 4s. sewed. Williams. 1772.

Collected from the news-papers, and neatly printed.

Art. 38. *Areopagitica: a Speech of John Milton, for the Liberty of unlicenced Printing*—reprinted from an old Edition published by the Author. To which are now added, a *Dedication* to C. Jenkinson, Esq; and a *Preface*, by the Editor. 8vo. 1s. 6d. Bladon. 1772.

The Editor, in the overflow of his zeal for the liberty of the press, which he apprehends to be in danger, from the insidious designs of the ministry, attacks Mr. Jenkinson, in the *Dedication*, with ironical, but dull, abuse; and, in the *Preface*, he directly charges him with the patronage of a pamphlet, entitled, 'Reasons against the intended Bill for laying some Restraint upon the Liberty of the Press,' which was mentioned in the political part of our last month's Catalogue. This pamphlet we have already spoken of as being what the present Author here terms it, a *Mask'd Battery*, an effort *against* the Palladium of British Freedom; but a feeble one.

That all governments, and every ministry, should regard the *unlicenced* press with an unfriendly eye, is a very natural supposition, and the reason is too obvious to need mentioning; but that our present ministry will dare even to think of a measure so *dangerously* unpopular, as that of which this Editor seems so very apprehensive, we do not believe; because, if we are not greatly mistaken, it is the general persuasion, that the mere attempt to carry such a design into execution, would immediately involve this great and flourishing nation in all the horrors of Civil War: the bare idea of which is, surely, enough to make ALL parties tremble!

Art. 39. *Junius*. Small Octavo. 2 Vols. 10s. 6d. sewed. Woodfall. 1772:

At length the public are favoured with a complete edition of the very popular and highly admired letters of the celebrated JUNIUS; printed under the Author's inspection, preceded by a *Dedication* of 10 pages, a *Preface* of 22, and illustrated with Notes. The edition is handsome; the dedication, containing some very serious *exhortations*, is, with great propriety, made to the English nation; and in the preface we have an ample discussion of that important branch of our public liberty, *The Freedom of the Press*: also a particular address to a GREAT PERSON; expressed in the true, unrestrained spirit of this DARING Writer.

Speaking of the CONSEQUENCE of these political documents, the Author himself, in the dedication, says, 'When kings and ministers are forgotten, when the force and direction of personal satire is no longer understood, and where measures are only felt in their remotest consequences, this book will, I believe, be found to contain principles worthy to be transmitted to posterity. When you leave the unimpaired, hereditary freehold to your children, you do but half your duty. Both liberty and property are precarious, unless the possessors have sense and spirit enough to defend them.—This is not the language of vanity. If I am a vain man, my gratification lies within a narrow circle. I am the sole depository of my own secret, and it shall perish with me.'—His motto, prefixed to this edition, is, STAT NOMINIS UMBRA.

D R A M A T I C.

Art. 40. *The Grecian Daughter*; a Tragedy. Acted at Drury-lane. 8vo. 1s. 6d. Griffin. 1772.

Every one knows the famous and affecting story of the *Roman Charity*, immortalized by the pen and pencil. Valerius Maximus has told it, lib. 5, c. 1. *de Pietate in Parentes*, 7*. And the same author mentions also a Greek damsel, who had performed the same act of piety to her superannuated father. Mr. Murphy, the reputed Author of this play, hath preferred the latter story, for the purpose of the drama, 'taking the liberty to place it in the reign of Dionysius the Younger, at the point of time when Timoleon laid siege to Syracuse: 'imagining that 'the general effect would be better produced, if the whole had an air of real history.'

On this foundation hath the present Writer built a tragedy which, from the pen of any author possessed of tolerable abilities for this species of poetry, with all human nature on its side (and excellent acting†) could hardly fail of success, in the representation at least, where the heart would so feelingly improve the exquisite tenderness of the scene.—With Mr. M.'s acknowledged taste, and dramatic experience, there could be no doubt of its succeeding, both on the stage and in the perusal; and, accordingly, we consider the present per-

* We follow (in this reference) the P. S. given by way of *Pref.* to this play.

† The old King, father of the heroine, by Mr. Barry; and the Grecian Daughter by the truly admirable Mrs. Barry.

formance as, if not a capital, a good second-rate play; in no respect unworthy the Author of the *Orphan of China* and *Zenobia*.

As this gentleman hath often been reminded of his obligations to foreigners, he hath here taken care to claim the merit of originality, notwithstanding that the subject hath been touched by more than one foreign dramatic writer. He assures us that he found 'a new fable, absolutely necessary,' and that he is not indebted to the *Zelmire* of Mons. Belloy for above 'three lines.'—He takes occasion, however, at the same time, to laugh at the boasting of those among his contemporaries, of our own nation, who, after making up a 'story with characters and incidents already hackneyed on the English stage, and inventing nothing, cry out, with an air of triumph, That they have not borrowed from the wits of France.'—These self-sufficient bards he ridicules, by a pleasant allusion to an epitaph, in the *Isle of Man*, on a person who is there celebrated only for having "never been out of the island."

But, while this Author was censuring our modern play-writers for their want of invention, he was not, perhaps, aware how much he is himself exposed to the *retort*, for using the stale and brutal stage-method of delivering his heroine out of the tyrant's hand, by putting a dagger into that of the desperate fair one, with which she dexterously butchers the royal savage, in the midst of his guards.—It requires, surely, no great stretch of invention to furnish a more ingenious expedient, as well as a more natural method of executing poetic justice.

P O E T I C A L.

Art. 41. *Threnodia Augustalis*, sacred to the Memory of her late Royal Highness the Princess Dowager of Wales. Spoken and sung in the Great Room at Soho Square, on Thursday the 20th of Feb. 4to. 1s. Woodfall. 1772.

The *speakers* on this occasion were Mr. Lee and Mrs. Bellamy; the *singers* Mr. Champness, Mr. Dine, and Miss Jamefon; with twelve chorus singers: the music prepared and adapted by Sig. Vento. The previous advertisement modestly acknowledges that the *poem* 'may be more properly termed a *compilation*; and may therefore, rather be considered as an industrious effort of gratitude than of genius.'—It is, however, a decent performance; and is the less an object of criticism, as the words were prepared for the composer in little more than two days; and the music, we are told, was also adapted in a period of time equally short.

M I S C E L L A N E O U S.

Art. 42. *Choice Emblems*, natural, historical, fabulous, moral, and divine, for the Improvement of Youth; in Prose and Verse. Ornamented with near fifty handsome allegorical *Engravings*, designed on Purpose for this Work. Written for the Amusement of Lord Newbattle. 12mo. 2s. 6d. bound. Riley. 1772.

Lord Newbattle is a youth of *nine* years old; and these Emblems are well adapted for the amusement and instruction of children about that age. The Author's method is, to give, first, some little emblematical reflection, or allusion to some little story, *in verse*, then to illustrate the fable by a proper deduction *in prose*; and, lastly, from these premises, to draw a suitable moral inference. This is the general outline

outline of the plan; and the execution is, to say the least of it, equal to the end and design of the undertaking: but we cannot commend the paltry *puff* in the title-page, relating to the fifty *handsome ENGRAVINGS*. Who that reads this, in the advertisement, would imagine that these *engravings* are nothing more than the common *wooden cuts*, such as we see at the head of an halfpenny ballad?

Art. 43. *Observations on the Shoeing of Horses*; with an anatomical Description of the Bones in the Foot of a Horse. By J. Clark, Farrier. 8vo. 1 s. 6 d. Edinburgh printed, and sold by Robinson in London.

It is notorious that in the common methods of shoeing horses there are many errors, extremely prejudicial to the poor animal, and, in course, to its owner.

Osmer, and La Fosse, have taken notice of these mistakes in the practice of our common farriers, and we have, with pleasure, recommended their publications; as we now do Mr. Clark's valuable additions to what they have written. He agrees with them in their main principles, and general reasoning; which he enforces by many judicious observations, flowing from his own reflection and experience, and which he here communicates to the public, in the laudable view of promoting a general reformation in this important branch of the farrier's occupation. In a word, so far as we can pretend to give any opinion on the subject, we scruple not to pronounce his pamphlet to be a truly rational and valuable performance.

Art. 44. *The Memoirs of James Bolland*. 8vo. 1 s. 6 d. Bladon.

Art. 45. *The genuine Life of James Bolland*. 8vo. 1 s. Axtell.

Bolland, late a sheriff's officer in London, was hanged for forgery, in March 1772. From all accounts it appears that he ought to have been hanged long before, for crimes which, however, the law could not reach.

Art. 46. *Select Essays from the Encyclopedy*; being the most curious, entertaining, and instructive Parts of that very extensive Work, written by Mallet, Diderot, D'Alembert, and others the most celebrated Writers of the Age. 8vo. 6 s. Leacroft. 1772.

That this small octavo contains the most *curious, entertaining, and instructive* parts of so extensive a work as the *Encyclopedie*, is not to be supposed. What, then, can the translator mean by the assertion in the title-page? Possibly he intends other volumes of the same kind; and that the title to the present publication should stand as the *general* title to the whole set: but if this be his design, why has he not openly avowed, or, at least, *en passant*, decently *intimated* it, by calling this a *first* Volume?—As the book is now set forth, offering to the public only twenty-two papers, selected from so multitudinous a mass of universal literature as is comprehended in the original, it has an appearance for which we want a name, as the absurdity is too manifest to be construed into an attempt to impose on the discerning public.

The phenomenon, however, will, perhaps, be solved in few words; the trouble of which, by the way, the translator might, we apprehend, have saved us, with no loss to his own credit.

In 1768, was published at Paris, *L'Esprit de L'Encyclopedie*, in five duodecimo volumes; of which we gave our readers an account in the

Appendix to the 38th volume of our Review. From the first volume of this work, the Essays before us are translated; and, we presume, are separately printed, in order to try the taste of the public, and prepare the way for the remaining volumes, should this specimen be favourably received. But, if we have conjectured rightly, why did not the translator ingenuously mention this, and fairly avow his design?—If, however, he had no view of continuing the work, the absurdity above-noticed recurs; and the phenomenon is not yet fully accounted for.

The articles contained in the present volume are the following:

Of the ancient *Academies*, and the modern *Academies*,—the Turkish *Koran*,—*Amulets*,—*Angels*,—*Astrology*,—and *Canonization* of saints. These by the Abbé Mallet. Of *Conjugal Infidelity*, by M. Toussaint. Of *Friendship*, *Love*, the *Anti-deluvian Philosophy*, *Libraries*, the *Jewish Cabala*, the *Canadians*, and memoirs of *Cardanus*: these six are anonymous.—Of the *Arcepsus*, and of *Cards*, by M. Diderot. On *Calumny*, by Mess. Diderot and D'Alembert. On the *Soul of Animals*, by Mess. Yson and Bouillet. *Blindness*, *Character*, and *Des Cartes' Philosophy*, by D'Alembert.

Several of these papers are undoubtedly curious, but some of them seem not to be very important, (detached as they are from their respective stations in the dictionary) and the whole is but indifferently, or worse than indifferently, translated.

†† The pieces which were thought *too free*, and offensive to religion, are excluded by the French Editor.

Art. 47. *New and elegant Amusements for the Ladies of Great Britain*. By a Lady. 12mo. 2s. 6d. Crowder, &c. 1772.

The Lady who has compiled this miscellaneous collection of detached passages, from the writings of our best poets, &c. proposes to instruct, “on a new plan,” persons of her own sex, in “the use of the globes, astronomy, maps, geography, &c. freed from all those those harsh, unintelligible terms now commonly used.” She adds, “I can teach any lady either of those entertaining sciences, in such a manner, that they may have a perfect idea of them, and be able to solve any problem on the globes; and I promise they shall acquire those attainments in 12 hours.”—The Author “will attend any lady who will please to favour her with their address, which may be inclosed in a cover directed to S. Harrington, to be left at Mr. Walter's, bookseller, Charing Cross; or Mr. Cook's, No. 85, Royal Exchange.”

From the perusal of her book, we are inclined to give Mrs. H. credit for her qualifications, as far as may be requisite to the instruction of young ladies in the above-mentioned improving and entertaining sciences; yet some, perhaps, will think that her professions run a little too much in the style of empiricism.—But, whatever may be her dexterity in teaching, we cannot but agree with her in her general remark concerning female education, *viz.* “Nothing has been more against our sex than the late mode of education; for our teachers are by no means sufficiently attentive to the most delicate endowment, *viz.* that of a refined and cultivated understanding. We are treated almost as irrational beings. A boarding-school, a smattering of *French*, dancing, &c. seem to be all the acquisitions which

which are thought requisite.—Yet the learned and sensible say, the mind cannot be compleat without some knowledge of the sciences. Why then this ungenerous custom of excluding those sciences in the female education? What an illiberal idea mult that be which supposes scientific knowledge would make us less amiable as daughters, wives, or mothers!—No! on the contrary,—a sound and rational education would be so far from increasing our vanity, that it would rather tend to increase a sensible, easy, benevolent turn of mind. It is this half-education which custom has imposed on our sex, that proves our greatest detriment.”

Mrs. H. proposes to oblige the public with a second volume of this work; for which, however, she seems to want the requisite materials; as we may reasonably conclude from her inviting “any lady” to oblige her with “some additions;” and promising, *unconditionally*, to insert them: which we cannot but consider as rather a proof of the Lady’s politeness than of her judgment.

Art. 48. *A Letter to David Garrick, Esq; on his Conduct as principal Manager and Actor at Drury-lane.* 8vo. 1s. Bladon. 1772.

There are some just strictures in this Letter, with not a little personal abuse; and Mr. Garrick ought to swear the peace against the Writer for *threatening his Life*.*

N O V E L S.

Art. 49. *The Lovers: or, the Memoirs of Lady Mary Sc—, and the Hon. Miss Amelia B——.* Vol. II. 8vo. 5s. Printed for the Editor, and sold by the Booksellers. 1772.

In the 41st volume of our Review, p. 480, we endeavoured to express the indignation and the contempt with which we perused the 1st volume of this vile effusion of De Vergy’s dissolute pen.—We are here promised a 3d volume of this impudent undertaking; in which the Author, or Editor, as he styles himself, is to give ‘the whole Love-Intrigue between Capt. Suth—— and Lady Mary Sc—, from the day of her marriage, to the scene at Barnet.’ His readers might, from the title, have expected to find all this in the present publication; but he has ingeniously contrived to fill it, as Teague would say, *with nothing at all.*

While our people of fashion continue to furnish subjects for these scandalous chronicles, they will never want such respectable historians as the present writer, to record their worthy deeds, and transmit their fame to posterity.

Art. 50. *The Contemplative Man; or, the History of Christopher Crab, Esq; of North Wales.* 12mo. 2 Vols. 5s. sewed. Whifton. 1771.

Our modern works of entertainment, commonly called *Novels*, may be classed in two general Divisions, the *humourous*, and the *amorous*; though the species are often intermingled. ‘The History of Christopher Crab belongs to the former; but it is not to be ranked

* In justice to the Letter-writer, however, we think it right to explain this passage, by informing our Readers, that he does not threaten to *take* but to *write* Mr. G.’s Life.

with the productions of Fielding, Coventry*, Smollett, or Sterne; of the last of which it is somewhat of an imitation:—it may, rather, be placed on the same shelf with the Vicar of Wakefield, Arthur O'Bradley, and the Adventures of a Bank Note.

In reviewing this Writer's former work, the *Adventures of Common Sense* †, we laid before our Readers a sufficient specimen of his talents for this branch of literature; and we shall, therefore, only attempt to give them a general idea of the design of his present performance.

The satire which it contains is chiefly levelled against the extravagant pride of family, and the idle notions of *gentility*, still too prevalent among the poor gentry of Wales (as well as among those of Scotland) who would rather starve with dignity, than contaminate their high blood by mingling, as Sir Archy says, with sugar-hogheads and rum-puncheons.

This foible our sensible Author ridicules in the history of a reduced Welch family; with whom he has connected a boorish Baronet, whose picture may serve as the general representative of our stupid, illiterate, tyrannical, country 'squires. There is a worthy old Captain, who seems to be a distant relation to uncle Toby; and there is an ignorant but self-sufficient country Apothecary, who certainly is a by-blow of Dr. Slop's. There is a rough, sour, clownish Shopkeeper, whose character is marked by a cast of humour often found in the rank of life wherein Mr. Crab is placed; and there is—the *Contemplative Man*; an inoffensive, well-disposed, rational being, who moralises, and makes just reflections on men, manners, and things. In brief, the work, if not a masterpiece of genius, is an agreeable and entertaining performance, and friendly to the interests of religion and virtue.

Art. 51. *Virtue in Distress; or, the History of Miss Sally Pruett, and Miss Laura Spencer.* By a Farmer's Daughter in Gloucestershire. 12mo. 3s. Fuller. 1772.

A good tidy girl seems to have been spoilt by reading Pamela, and then taking it into her head that she could also write Pamelas. But this Farmer's Daughter of Gloucestershire would, surely, be much better employed in plying the churn-staff, than in brandishing a goose-quill; in the first of these occupations she could hardly fail of doing *some* good; in the latter, she must certainly expose herself to ridicule, perhaps even among the rustics in her father's neighbourhood: unless they, too, have been reading Pamela, and are all bewitched, like the Farmer's Daughter.

Art. 52. *Genuine Memoirs of Miss Harriet Melvin, and Miss Lenora Stanway.* In a Series of Letters. By a young Lady of Gloucester, 22mo. 3s. Fuller. 1772.

If the 'Farmer's Daughter of Gloucestershire' be metamorphosed into a 'young Lady of Gloucester,' (which, at taking up the book, we more than half suspected) Miss is really very much improved. *This novel is decent*, at least, though not a very important perform-

* Author of that excellent piece, *Pompey the Little*.

† See Review, vol. xl, p. 344, and vol. xlii. p. 135.

ance. The language is easy and correct; and the sentiments, though trite, are just.—In short, it is all over with the churn-staff.

Art. 53. *Memoirs of an Hermaphrodite*. Inscribed to the Chevalier D'Eon. 12mo. 2 s. Roson.

The strange reports that were circulated, some time ago, relating to the sex of the Chevalier D'—, and the consequent transactions in Change-alley, afforded a promising hint to the sons of literary industry: one of whom has made the most of it, in these pretended memoirs of that celebrated foreigner. It is, possibly, the work of his old friend, and countryman, the Chevalier de V——, with whom he had formerly some variance. If so, here was a double inducement: revenge, and the mammon of unrighteousness.

Art. 54. *The History of Miss Carolina Manners*. In a Series of genuine Letters to a Friend. 12mo. 3 Vols. 7 s. 6 d. sewed. Printed for the Author, and sold by T. Evans. 1772.

Of all the *Histories, Lives, Memoirs, or Adventures* that ever we read, in our reviewing capacity, we remember not one that gave us less satisfaction, in the perusal, than the present. But as it is possible that the History of Miss Manners, though we have classed it with the *Novels*, may not be, merely, a work of invention, and may relate to the real situation of persons now in actual distress, which may be still aggravated by a severe censure of this publication,—we shall say nothing more of it at present; except that the story does not seem to be finished; and that we shall suspend our ultimate judgment of it till the sequel (if any is intended) shall appear.

Art. 55. *The Gaudious Lover; or, the History of Lord Woburn*. By a young Gentleman of Oxford. 12mo. 2 Vols. 5 s. sewed. Cadell. 1772.

This is one of those insipid performances which we take up without pleasure, and lay aside without regret.

Art. 56. *The History of Female Favourites*. Of Mary de Padilla, under Peter the Cruel, King of Castile; Livia, under the Emperor Augustus; Julia Farnesa, under Pope Alexander the Sixth; Agnes Soreau, under Charles VII. King of France; and Naptilda, under Dagobert, King of France. 8vo. 5 s. bound. Parker. 1772.

This production is replete with anecdotes which have a slender foundation in truth; but which are extremely licentious. It is to the last unworthy circumstance that they owe their publication.

RELIGIOUS and CONTROVERSIAL.

Art. 57. *The Birth, Death, and Resurrection of Christ, and the Descent of the Holy Ghost upon the Apostles*, considered, in four Sermons, preached on Christmas-day, Good-Friday, and Easter, and Whit Sunday. By John Disney, L L B. Rector of Panton, and Vicar of Swinderby, Lincolnshire. 8vo. 1 s. 6 d. Cadell. 1771.

These are declamatory discourses, which might do very well in a general course of preaching; but there does not appear any sufficient reason for delivering these harangues to the public. The Author is no bigot; he writes with great candor and charity towards those

those who differ from him; though he thinks proper immediately to attack the Methodists. He is solicitous to represent his subjects in a rational manner; and has lengthened the first sermon by some quotations from Bishop Law's *Considerations*, &c. He discourses like a man who wishes well to the interests of practical religion; but there is nothing particular or distinguishing in his performance which should greatly recommend it to the notice of the world.

Art. 58. *A Letter to the Reverend Mr. Jacob Green, of New Jersey*, pointing out some Difficulties in the Calvinistic Scheme of Divinity, respecting Free-will, divine Decrees, particular Redemption, &c. and requesting a Solution of them. By Hugh Knox*, Minister of the Gospel in the Island of *Saba*, in the West-Indies. 12mo. 1 s. 6 d. Keith, &c.

It is by no means strange that a thinking person, who makes use of his reason, should find very considerable difficulties in the Calvinistical scheme: such is the case of this Author, whose publication shews him to be a conscientious, pious man, desirous of attaining the truth, and, at the same time, fearful of discarding some opinions, which he apprehends may possibly be just, though he cannot himself cordially embrace them. His letter, though plain and unornamented as to style, breathes a spirit of candour, modesty, benevolence, and integrity. He expresses his wish, that the protestant world would drop invidious nominal distinctions. Though I believe myself, he says, more of a *Calvinist* than an *Arminian*, yet I disclaim both these appellations, as I can subscribe to neither of these great men throughout.—It is enough if we are *Christians* indeed.*

We shall dismiss this article with a short specimen of his reasoning against some tenets of Calvinism, in which indeed he smartly attacks it. Addressing himself to the Mr. Green mentioned in the title page, 'You, says he, are a *master*, and have a number of *slaves*, who, being your property, are subject to all your lawful commands.—Among these your slaves are a *father* and a *son*. The *father* breaketh the *son's* leg. Knowing the accident, you repair to the lame young slave, and lay your authoritative command on him to go on an errand. The slave answers, "I cannot, master, my father has broken my leg." To this you reply, I have not lost my *right of commanding*, because you have lost your *power of obeying*.—You ought not to have become impotent—the command is lawful in itself—it is *fit* and *right* that a *slave* should do his *master's* errands;—wherefore go directly whither I command you, or you shall be severely chastised." To this the impotent lad—"True, master, the command may be right in itself; but to me it is impossible. I pray, have my leg cured; or get me a wooden leg; or let one assist me, and I will go whither thou commandest."—Would we, adds our Author, deem such a command *equitable*, without such assistance? How much *less* so still could we suppose the master so to have *ordered*, *appointed*, and *predisposed* things, as that the *father* must necessarily and *unavoidably* break his son's leg, and that to *illustrate* some dispositions of his which he would have made known to the whole family.'

* See an account of a volume of sermons by this writer, Review, vol. xii. p. 217.

Art. 59. *A serious and earnest Address to Protestant Dissenters*, representing the many and important Principles, on which their Dissent from the Establishment is grounded. 12mo. 3d. Johnson. 1772.

The Author of this little tract proposes to bring the arguments in favour of a dissent from the church of England, into so small a compass, that they may with little expence or trouble be more generally considered by different ranks of people. He apprehends that he shall not be suspected of having been induced to publish, by any views of profit, since a *three-penny* pamphlet, containing between 60 and 70 pages, closely printed, can hardly be sufficient to accomplish a lucrative design. The reasons that plead in behalf of the dissenters are here collected and briefly presented, upon the whole, in a proper and agreeable manner; sometimes with a degree of warmth, but generally that kind of warmth to which some parts of the subject afford a natural, and not entirely improper, occasion. In some instances he may be thought rather too ludicrous; but, in general, he is serious, and indeed repeats some melancholy truths, which must surely be grievous to sensible and serious minds, whether they are within or without the pale of our church.

Art. 60. *Zoologia Ethica.* A Disquisition concerning the Mosaic Distinction of Animals into clean and unclean. Being an Attempt to explain to Christians the Wisdom, Morality, and Use of that Institution. By William Jones, Rector of *Pluckley*, in *Kent*. 8vo. 2s. sewed. Folingsby. 1771.

The division which was made of animals, under the Jewish dispensation, into *clean* and *unclean*, and the particular orders delivered to the people of Israel concerning them, are very remarkable. There is great probability in the supposition which this writer defends, as others have done before him, *viz.* that this distinction, among other peculiarities, was not merely intended to mark the Jewish nation, and preserve them separate from the inhabitants of every other country, but had likewise an instructive moral signification. Mr. Jones, upon this principle, enters into a particular consideration of the properties of the various animals, prohibited or allowed. He introduces his dissertations by an account of a conversation he had upon the subject with an Amsterdam Jew, who, (though from the relation here given, it might have been supposed he had been better informed than some others) does not appear to have known much about the matter. The Author discovers ingenuity in his remarks upon the several creatures, and commonly points out some apt resemblances; but is sometimes rather rough and severe in his reflections. He is one among those who apply themselves to *rabinical* and *cabalistical* learning; and though we are far from saying, that such kind of learning is utterly useless and insignificant, yet we are persuaded that it requires great judgment and good sense in its proper management and application; and the same is likewise requisite in pointing out supposed resemblances in scripture, which, without a very watchful guard, may bewilder us in an endless maze of conjecture and uncertainty.

We do not think it necessary to enlarge the present article by extracts from this performance; but from a regard to one kind of the

brute creation, we will select a few lines from that part in which the writer takes notice of the tyranny of man in relation to them:—‘ It is, says he, a consideration not less offensive, and, I fear, we have much to answer for upon this account, that *horses*, which contribute so much to our health, comfort and convenience, should be hurried out of their lives, with *galled breasts and battered knees*, to save the precious time of impatient people, some of whom never employed any moments of their life to the glory of God, or the good of their country. This is now become a national offence: and though the devotees to pleasure, together with the drudges of mammon, may be too much in haste to listen to the voice of a speculative monitor; yet certainly God, who hath lent his creatures to us, will not think it beneath his notice to enquire how they have been treated.’

Art. 61. *Sermons*, by F. Webb. Vol. III. and IV. Shandy Size. 6s. Boards. Kearsly, &c. 1772.

In our 34th vol. p. 55, we gave an account of the two former volumes of Mr. Webb’s discourses; to which we now refer for their character, and a specimen of the Author’s rational and agreeable manner. The subjects of these additional volumes are—The Fear of God—The Uses and Abuses of the World—The Uncertainty of worldly Grandeur—Dissolution of the World—Different Characters of the Wicked and the Righteous—Self-Examination—Of approving Things excellent, &c.—On the Death of the late Duke of Cumberland—Objection to our Saviour’s Resurrection stated and answered—Of the white Stone, described by St. John—The Widow’s two Mites—Of Justice—Corruption of Human Nature—Flattery—Ambition—Censure, and rash Judgment—The Widow of Zarephath.

From the preface it appears that the Author of these discourses hath quitted the ministerial profession. He observes, ‘ that the transcription of the sermons, amidst avocations of a very different nature, gave him great satisfaction;’ adding, that ‘ from hence his friends may conclude, that an aversion to his former profession was not the reason of his relinquishing it; and that a man may be the same in his closet, whatever colour his coat may be when he appears in the world.’

Art. 62. *Fifteen Sermons*, on several important Subjects; preached at Coventry. By J. Dalton. 8vo. 3s. 1771.

Of Mr. Dalton’s principles and style, a tolerable judgment may be formed from the following account of the Trinity:

‘ Revelation plainly informs us, that in the divine essence there are three *persons* or *subsistences*. This knowledge was not given to employ any curious, I might have said, daring and irreverent enquiries, as to the *modus* of the divine existence; but rather to inform, yea, *assure* us, that we may reasonably expect salvation, i. e. redemption,—purification,—and pardon, because the great *Three in One* redeems us by a sacrifice, purifies us by divine influences, and accepts us freely, through unmerited grace. True, the names Father, Son, and Spirit, imply *distinction* and *subordination*; but let us ever guard our thoughts on this subject, by remembering, that these names are titles of *economy*, not of *essence*: or that they are graciously intended, and divinely proper, to instruct our minds re-

specting

specting those *distinct and equally important* offices, which the glorious, eternal, and united Three, have *stipulated* to perform in the work of our salvation.—We shall offer no remark on this passage, as our sentiments, in relation to the doctrine of the Trinity, are well known to our Readers.

Art. 63. *Three Sermons*, preached before the University of Cambridge, occasioned by an Attempt to abolish Subscription to the Thirty-nine Articles of Religion; and published at the Request of the Vice-Chancellor and Heads of Colleges. By Samuel Hallifax, L.L. D. the King's Professor of Civil Law in the University of Cambridge. The second Edition. 4to. 1 s. White, &c. 1772.

Though not personally acquainted with Dr. Hallifax, we had always been taught to regard him as a man of considerable abilities and moderation; but, we are sorry to say, that the present publication hath not a little diminished our ideas of him in both these respects. The Dr. hath permitted his passions to be so far engaged in the late transactions at Cambridge, relative to Subscriptions, that his temper at least, if not his judgment, hath suffered much in the contest. It might be expected, from the title-page of these sermons, that the affair of Subscription was the principal thing discussed in them; but, in fact, what they chiefly contain, is, a superficial and angry declamation upon some particular doctrines. Not content with pouring out his indignation against the heresiarch *Priestly*, Dr. Hallifax has vented his spleen on the innocent opinion, that our Saviour's temptation was transacted in a vision.—Nay, he has been so unfortunate and so absurd, as to connect this opinion with a denial of the atonement of Christ, and to intimate, that the method of interpretation on which it is founded is intended to lead on to the explaining away of the prophecies and miracles of scripture; though the gentleman, who has principally supported the notion of the temptation's being a divine vision, has never been suspected of denying the atonement, has expressly specified his sentiments with regard to the prophecies, and has written the best treatise extant on the nature and design of miracles. It seems to be the purpose of these discourses, to guard the students at Cambridge against the apprehended false doctrines of the times; but the Author ought to have known youthful minds so well as to be sensible, that they cannot be led into truth, or diverted from error, by any other than the gentlest methods. We hope that Dr. Hallifax will endeavour to recollect, and cool himself, before he appears again in public. If he wishes to recover his reputation, it must undoubtedly be by more judicious and more temperate productions.

Art. 64. *Critical Remarks on Dr. Nowell's Sermon*, January 30, 1772, before the House of Commons; to which is annexed, the Sermon complete. Printed with the Approbation of the Speaker, at the Expence of a Member. 4to. 1 s. Evans.

These critical remarks, which are very short and superficial, seem principally designed to introduce a spurious edition of Dr. Nowell's sermon: we say, a spurious edition of it, though the editor has endeavoured to impose upon the public, by an ambiguous title-page.

Art.

Art. 65. *A Letter to the Rev. Dr. Nowell*, Principal of St. Mary Hall, King's Professor of Modern History, and Public Orator, in the University of Oxford: occasioned by his very extraordinary Sermon, preached before the House of Commons, January 30, 1772. 8vo. 6d. Towers.

In this letter, the Jacobitical principles of Dr. Nowell are properly exposed, and his false assertions unanswerably refuted, from the authentic testimony of history. How greatly superior, in the cause of truth, of reason, and of liberty, is a humble Bookseller (for such we apprehend, is the Author of the present performance) to the Principal of St. Mary Hall, King's Professor of Modern History, and Public Orator, in the University of Oxford!

S E R M O N S.

I. Before the Lords spiritual and temporal, January 30, 1772. By Shute Lord Bishop of Landaff. 4to. 6d. Payne, &c.

Considering the spirit of the times, or to speak more properly, the spirit that seems to be rising up among some of the principal clergy, we may be thankful for so rational and moderate a composition as the present discourse. We do not, however, by any means agree with the Bishop of Landaff, in what he advances at the conclusion of his sermon. His Lordship seems to think, that every idea of improving the constitution should be discarded, and that an attempt to repair any flaws either in our civil or ecclesiastical establishment, must be dangerous. Perhaps a determined opposition to every degree of reformation may, in its consequences, be still more dangerous. With respect to the ecclesiastical constitution in particular, some few reasonable alterations might give a longer security and peace to the church than it would otherwise enjoy.

II. Before the House of Commons, January 30, 1772. By Thomas Nowell, D. D. Principal of St. Mary Hall, King's Professor of Modern History, and Public Orator in the University of Oxford. 4to. 6d. Payne, &c. 1772.

It has often been considered as a matter of just complaint, that several of the professorships in our two famous universities should be little more than sinecures; but if this be the case with regard to Dr. Nowell's department, it is a happy circumstance for the students at Oxford. All the sincere lovers of their country must be sorry if young minds are to receive their political and historical maxims and instructions from a person of such slavish principles, and who is capable of asserting, that in vain shall we look for the beginning of the evils of Charles the First's reign from any real or pretended grievances, from any undue stretches of prerogative, from any abuse of royal power. After such an assertion, we need not be surprised that not the least word escapes the Author which appears like an approbation of the Revolution, or of that system of policy which introduced the Hanover succession. Perhaps, however, Dr. Nowell thinks that he hath made ample amends for this omission, by finding, in his present Majesty, the bright resemblance of the Royal Martyr. It seems suitable enough to such a ridiculous, disgraceful, and (we are persuaded) groundless compliment, to advance tenets similar to those

these of Montague, Mauwaring, and Sibthorp. But did our Professor and public Orator reflect, that if his favourite doctrines had prevailed, King George the Third would never have sat upon, and adorned the throne of Great Britain!

The stigma which hath been put upon this Sermon by the House of Commons, in expunging, from the Journals, the Thanks that had been inadvertently given to the Author of it, does honour to the British Parliament, and will afford, to future Preachers, a lesson of wisdom and caution.

III. Before the Governors of Addenbrooke's Hospital, June 27, 1771, at Great St. Mary's Cambridge. By T. Rutlerforth, D. D. Archdeacon of Essex, and King's Professor of Divinity in the University of Cambridge. 1s. Beecroft, &c.

IV. Occasioned by the Death of Mr. William Roffey, who died at Cranbrook, in Kent, Dec. 12th, 1771. By Robert Noyes. 6d. Law, &c.

V. *The early Knowledge and Remembrance of God* recommended and urged,—to young Persons, at Braintree, in Essex. By the Rev. Thomas Davidson, M. A. 6d. Dilly.

VI. At the Parish Church of St. Stephen, Wallbrook, for the Benefit of the Children belonging to the St. Ethelberga Society, April 14, 1771. By Thomas Coombe, M. A. Chaplain to the Marquis of Rockingham. 4to. 1s. Kearsley, &c.

VII. *The Triumph of Death*, &c. an universal funeral Sermon, for the Year 1771; being the Substance of several alarming Discourses upon the certainty of Death, &c. The many different Ways he may come upon us, and oft at a Time when least thought on; as in many Instances, among the great Number cut off suddenly last Year. Delivered by an eminent Gospel Minister of this City, to an attentive Assembly. 8vo. 6d. Hood, &c. 1772.

*. This Methodistical catch-penny sermon, preached no-where, may be read anywhere, and will be equally useful everywhere, to spread the extraordinary tidings, that

First or last we all must die,

Which the poet, however, had told us before; so that the discovery is not altogether new; although this sermon-monger has discovered a new method of making money by it; of which we may expect he will annually avail himself, about the time when the almanacs come out.

VIII. *The Manner of contending for the Faith considered*.—Preached at Taunton, by Joshua Toulmin, A. M. To which is subjoined a Letter to the Rev. Mr. Rooker, occasioned by his Sermon on the same Subject, lately published. 8vo. 8d. Johnson, &c. 1771.

*. Jude v. 3. 'It was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith *once* delivered to the saints.'—Mr. Toulmin gives a liberal, and, we believe, a very true explication of this text; in opposition to those who have applied it in favour of certain narrow principles, which have obtained in the Christian world *since* the days of the apostles, who could only have had in view the truths which *were then* revealed to mankind, and not the disputable points and doubtful explanations of fallible men in after-ages.—To his sermon, Mr. T. has subjoined a sensible and candid letter

to a reverend Gentleman, who, in a discourse on the same subject, seems to have intimated, that the faith to be contended for, comprehends the doctrines of particular election, the Trinity, original sin, and justification by the imputed righteousness of Christ alone: which, from the dissention and confusion they have occasioned in the world, appear to be not so much matter of faith, as subjects of disputation.

IX. Containing a Plan for reforming the Liturgy, and Articles of the Church of England. By the Rev. T. Goddard, A. M. Rector of Swell, in Somersetshire. 8vo. 6d. Baldwin, &c. 1772.

This sermon no otherwise contains a plan for reforming the Liturgy and Articles of the church of England, than as it exhibits the Author's general view of the scheme of Christianity, from John 17: 3. Mr. Goddard seems to be a candid and well meaning, but not a masterly or judicious writer.

CORRESPONDENCE.

WE have been favoured with a letter, signed 'Your candid Reader,' relative to the subject of the late clerical petition to parliament; in answer to which, we shall observe, that we cannot enter farther into the disputes of the times than is absolutely necessary to the discharging our duty to the public, with fidelity and justice. As to Dean Tucker's Apology, there could be no greater reason for supporting our hint at the less defensible parts of that performance, by citing the particular passages to which we alluded, than for doing the same with regard to all the publications upon the affair of Subscription. If we had, in general, gone beyond a *brief character* of them, we must have departed from our plan, to the exclusion of almost every other subject. The whole of our Review, for the two last months, would barely have sufficed for the pamphlets which have appeared in that very prolific controversy, had we descended to such a particular and circumstantial discussion of their contents as our correspondent would seem to require. His remarks may, with propriety, be communicated to Dr. Tucker himself.

WE have received a letter from the Rev. Mr. Hingeston, in which that Gentlemen, in the most unexceptionable terms, disavows all acquaintance with the writings of Calvin* and his followers; declaring, as becomes a Christian Minister, that his *studies* have been chiefly confined to the sacred Scriptures. He also utterly disclaims (what, indeed, he was not positively charged with) the having entertained a superstitious degree of reverence for the Christian Priesthood†; and he has, in both these respects, vindicated himself in so handsome a manner, that we have thought it an act of justice, thus publicly to mention his polite and candid letter.

* Our account of the Third Volume of Lord LYTTLETON's *History* has been unavoidably retarded; but it shall appear as soon as possible. We hope to give it in our next.

* Review, Feb. p. 114.

† Ibid. p. 117.

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THE MONTHLY REVIEW,

For A P R I L, 1772.



ART. I. *The Book of Job, in English Verse; translated from the original Hebrew; with Remarks historical, critical, and explanatory.*
By Thomas Scott. 4to. 1l. 1s. Cadell, &c. 1771.

THIS performance recommends itself to the public in a double capacity; as a translation of the book of Job in verse, and as a learned and elaborate commentary upon that valuable, but difficult part of the Old Testament. It will be necessary, therefore, to consider the work before us in these two distinct views; and, in order to do justice to its poetical character, it may not be improper to make some observations on the nature and versification of the original poem from which it is translated.

Various are the opinions concerning the time in which the book of Job was written; but the suffrages of the best critics are in favour of its very early antiquity. They think that it was either composed by Job himself, or by Elihu, or some nearly cotemporary inhabitant of Idumæa; or, if the work of Moses (which is, perhaps, the most probable notion) that it was his first production, when he resided in the land of Midian, after he had fled from the court of Egypt. According to any of these suppositions, it must have been one of the oldest, if not absolutely the oldest book in the world. With regard to the nature of the poem, it is universally agreed that it is dramatic. But when this is asserted, it can only be said that it is dramatic in a general sense, in consequence of the several characters being introduced as speaking in their proper persons. The book of Job is not a strict drama, in the Grecian signification of the word, so as to contain a regular fable or action, deduced, by imitation, through a series of events, till it is brought to its final catastrophe. It is, however, a fine composition in the more general dramatic form, and is conducted with an order and beauty not to be paralleled in any other parts of the sacred

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poetry. That this mode of writing should be carried thus far at so early a period, and perhaps in the first instance, is a circumstance worthy of observation; and (were it not rather foreign to our present purpose) might suggest an enquiry, not very difficult to be solved, why the Hebrews did not go farther, and proceed to the perfect drama?

As the book of Job is, in its own species, a regular, so it is a peculiarly beautiful and noble poem. It is sublime in the highest degree, and abounds with the strongest passions. The passions it principally expresses are the more vehement ones, such as Grief in its excess, Anger, Indignation, and those violent emotions which are calculated to inspire the soul with terror, and to raise the grandest and most elevated feelings. Nor is it destitute of very fine instances of the pathetic, or deficient, as occasion offers, in painting the agreeable and joyful affections of the mind. It is adorned, likewise, with picturesque and animated descriptions, with noble and striking sentiments, with bold and glowing figures, with strong and expressive metaphors, and, in short, with all the superior graces of poetry. Add to this, that the diction is highly beautiful, the composition elegant, and the versification finished and accurate, according to the nature of the Hebrew versification.

From all these circumstances, it may be expected that the book of Job must appear to great advantage in an English poetical dress: yet this, perhaps, will not be found to be the case; especially if a translation be close and concise, so as to agree exactly with the original. The cause of this must be sought for in the construction of the Hebrew poetry, 'which is broken into short periods, consisting, in general, of two short sentences; the latter of which corresponds to the former, either as synonymous with it, or antithesis to it, or agreeing in the number and disposition of the words.' Hence the versification of the Jewish writers is deficient in the concatenation and variety that are to be met with in the finished productions of Greece and Rome, and the best that have been written in modern languages, and assumes an aphoristic form. In consequence of this form, it seems to appear in the most advantageous light, when exhibited in a kind of measured prose, such as Mr. Macpherson has given to the public, with regard to the works of Ossian. We find that the happiest translators of the poetical parts of scripture have not succeeded entirely to their wishes, so as to come up to the spirit and dignity of the original, and therefore it is not a matter of surprize that this should be, in some measure, the case with Mr. Scott; more particularly, as he has confined himself, in general, to a close and exact version of the book of Job. We do not mean hereby to derogate from Mr. Scott's merit, which is considerable. He

hath

hath undoubtedly taken great pains to do justice to his author : but, instead of making any farther observations, we shall enable our Readers to judge for themselves, by laying before them a specimen of the translation.

CHAP. XXVIII.

1. ' The vein of silver, and the golden mine,
And how the metal from its ore to fine,
2. T'educe hard iron from the rocky mass,
And turn the stone by fusion into brass,
3. To man are known. Man, with gigantic pains,
Explores the depths where ancient darkness reigns,
Limits her kingdom, and with light invades
The marble caverns of the central shades.
4. They scoop the rock, and pendulous descend ;
Lost from the sun their mazy way they bend,
5. Through burning naphtha in the bowell'd earth,
Whose bosom gives the nodding harvest birth :
6. Where spangled sapphires in her flints are bred,
And golden glebes extend their shining bed :
7. A path, which fowl of rapine never try'd,
Not by the vulture's piercing eye descri'd ;
8. Which beasts of fiercest countenance would fear,
Nor dares to stalk the bold black lion here.
9. Man this explores : his hardy hand o'erthrows
The marble roots whereon the mountain grows :
10. He cleaves deep channels in the rocky ground,
Collects the streams of all the springs around,
And bids the torrent with impetuous roar
Rend off the crust, and bare the precious ore :
11. Then with new law th' unruly flood restrains,
To the last drop its raging waters drains ;
Breaks the strong seal of nature, and to light
Triumphant brings the fulgent spoils of night.
12. ' But where is Wisdom found ? what happy coast
The glory of this lovely birth can boast !
13. No mortal her unbounded value knows,
Her value in no mortal climate grows :
14. The great abyss through her dark regions cries,
" Not in my rich domains the purchase lies ;"
15. Ocean, " nor yet in mine." Not golden sand,
Nor silver ingots the exchange command :
16. Not Ophir's wealth, nor the clear sapphire's sky,
Nor diamond's lightning with her beam may vie :
17. Or chrystal vase, with golden circles bound,
Or gold that heaves with sculptur'd life around.
18. Beryls and orient pearls no more be nam'd ;
19. The blush of rubies, or the topaz fam'd
Arabia's verdant pride : nor crowns be laid
In loaded scale, with Wisdom to be weigh'd.

20. ' Where, then, is Wisdom found ? what happy coast
The glory of this lovely birth can boast ?
21. Hid from all living, far beyond the height
Of strongest pinion in its loftiest flight.
22. ' Death and Destruction call, " learn somewhat here,
The voice of Wisdom vibrates in our ear."
23. Herself accessible to God alone,
To him her birth-place and her ways are known :
24. Earth's utmost bounds lay spread before his view,
He with a glance look'd all creation through :
25. The wild winds balanc'd, weigh'd the swelling seas,
26. And gave the vapour and the cloud decrees ;
When rains should fall, when ruddy lightning fly,
And the big thunder roar along the sky :
27. He saw the whole, he number'd every part,
The finish'd system of Almighty art,
Approv'd, and stablish'd his imperial plan :
28. Then spoke this lesson to his creature man ;
" Thy mighty Maker fear, from evil flee,
This, Adam, is the wisdom left to thee."

The second view in which the work before us is to be considered, is as a commentary upon the book of Job ; and here it appears to no small advantage. Mr. Scott is well qualified for this part of the undertaking, by his great knowledge of the Oriental languages, his diligent study of the original, and his complete acquaintance with the best critics. Hence, independently of the poetical character of the present performance, it will be deemed very valuable, by proper judges, as a faithful translation, and a judicious and learned explication of a sublime, important, and difficult portion of sacred writ.

For the information and satisfaction of our Readers, we shall add another specimen, accompanied with the Author's notes. Both the specimens have been taken without any particular selection.

CHAP. XXIX.

- 1, 2. ' O happy months, and happy days, long fled !
When God, the guardian of my honour'd head,

3. Shin'd

CHAP. XXIX.

' The connection with the foregoing chapter is easy. His own case was an instance of those incomprehensible ways of Providence of which he had been discoursing. He now gives an entire view of it^a, as a kind of *Epititium*, or song of victory, as Schultens speaks. His aim is to shew, that all his pleadings and complaints were justly founded. In the present chapter he sets forth his former felicity in the singular favour of God to his person, family, and fortunes ; and in the veneration paid to him by his tribe for the wisdom of his counsels

^a Chap. xxix. xxx. xxxi.

3. Shin'd on his favourite with distinguish'd rays;
Dispell'd all darkness; and illum'd my ways :
4. In autumn of my glory, when the Pow'r
Trusted his counsels to my hallow'd bow'r :

5. While

sels and the justice of his administration. To which he adds the pleasing hope he had entertained of the permanence of all that happiness, in reward of his virtue.

‘ Ver. 3. *When his candle, &c.*] The extraordinary favour of God, and its effects, namely, constant cheerfulness, prosperity of condition, and lustre of character, seem to be all comprehended in these beautiful metaphors. The former, *his candle*, or rather *his lamp*, is probably an allusion to the lamps which hung from the ceiling of the banqueting rooms of the wealthy Arabs^a. The latter, *by his light I walked through darkness*, refers, it is likely, to the fires, or other lights, which were carried before the caravans in their night travels through the deserts^b.

‘ *darkness*] times of general calamity; war, famine, pestilence. The divine protection and guidance were his constant security and delightful confidence in such seasons of danger.

‘ Ver. 4. *in the days of my youth*] *In my autumnal days*^c; that is, as Mr. Heath freely turns it, *in the days of my prosperity*. Autumn is a pleasant season in those hot climates: the heats are then abated, the rains fall, and the grapes and other fruits are in perfection.

‘ *When the secret of God*^d, &c.] Among men, communication of one's secrets is a mark of the highest confidence and most intimate friendship. Accordingly the Psalmist expresseth the friendship of God to all good men by saying, *The secret of the Lord is with them that fear him, and he will shew them his covenant*^e. The meaning is, I suppose, he will lead them into a clear knowledge of his will and of his gracious designs in favour of piety and virtue. A prophet enjoyed this divine intercourse in a superior degree: *shall I hide from Abraham that thing which I do*^f? I incline to think, that Job was thus distinguished, and had the honour of being a divinely commissioned minister of religion to his tribe. Compare chap. vi. 10.

‘ *upon my tabernacle*] *in, or within*^g, *my tabernacle*.

^a See the note on chap. xviii. 6.

^b See Pirr's *Account of the Mahometans*, p. 150.

^c כִּימֵי חֵירוֹת in *the days of my autumn*. In the Arabic version of the Psalms (lxxiii. 18.) חֵירוֹת stands opposed to *summer*, and denotes *the winter half year*. It also signifies, in that language, *the autumnal season*. (See Schultens, and Castell. *Lex.*) The author of an *Essay towards a new Translation of the Bible* remarks, that this word should be rendered *the autumn* in Gen. viii. 22, it being the time of plowing, Prov.

xx. 4. p. 187.

^d Quum meo tabernaculo familiaris esset Deus. Castalio.

^e Psal. xxv. 14.

^f Gen. xviii. 17. Compare John xv. 15. James ii. 23.

^g עַל in, or within. The preposition עַל is equivalent to *in*, Exod. xxix. 3. Exod. xxxiii. 21, upon a rock, rather within the rock. See ver. 22. Nold. p. 698.

5. While yet each morn his visits he renew'd,
While yet, around me, I my children view'd;
6. While plenty stream'd in rivers through my foil,
With milk my vallies, and my rocks with oil.
7. ' O high enjoyment ! on the solemn day,
When, with a princely train, I took my way

To

' Ver. 5. *When my children**, &c.] He fetched a deep sigh, I doubt not, on mentioning this happy circumstance of his once happy condition. The sentiment is exquisitely tender. He could not bear to dwell upon it.

' *were about me*] he probably refers to their sitting at table with him in a circle, after the eastern mode taken notice of by Shaw and Le Bruyn^b.

' Ver. 6. *When I wash'd my steps*, &c.] Olive groves and abundance of cattle made the principal wealth of the Arabs. The best olives grow upon the rocky mountains^c. Hence these bold figures, whereby the Arabs expressed a condition of uncommon felicity. A Roman Poet would have conveyed the same thought in the language of Perſius;

—— quicquid calcaverit hic, rosa fiat^d.

Let roses spring beneath his feet. It is a proverbial expression, says the commentator, for the highest felicity. I am indebted to Schultens for great part of this note.

' Ver. 7—17. *When I went*, &c.] Having described his domestic happiness, he proceeds to represent the honours paid him in public life. This representation is judiciously intermingled with an account of his impartial and intrepid administration of justice; which is a noble answer to the particular accusation laid against him by Eli-phaz, chap. xxii. 6—9.

' Ver. 7. *to the gate*] the court of justice. But the Septuagint turns it, *in the morning*^e. Among the ancients the public assemblies for administering justice and transacting other public business were held early in the morning. Thus in the *Odyssey*, Telemachus goes to council at that time of the day.

' *through the city*^f] Mr. Heath turns it, *nigh the place of public resort*, the forum, or market-place.

' *in the street*] It should seem that these public assemblies were held in the open air, and in the widest and most frequented part of the city. Compare Prov. viii. 3. Ruth iv. 1, &c.

* אֶתְּנִי *my young people*, i. e. my children: so it signifies in chap. i. 19, *It (the house) fell upon the young men*; rather *the young people*, his sons and his daughters, ver. 18. Castio there renders it *juvenes*. It is strange that he renders it here *famuli mei, my domestics*.

^b See *Observations on divers Passages of Scripture*, &c. p. 189.

^c Deut. xxxii. 13, 14.

^d Sat. ii. 38.

^e שָׁרֵץ *the gate*; LXX. ὁ ἄριστος *early in the morning*. It was שָׁרֵץ in their copy.

^f קָרָה *the place of public resort*: for קָרָה is to *call together*; and קָרָה signifies *convergence to meet*.

- To the full forum, through the hailing street,
And in the senate fill'd a sovereign seat.
8. The youths, abash'd, retir'd; and, bent with age,
In dumb respect up rose the hoary sage:
- 9, 10. The ranks of pow'r flood all attention round,
And every tongue in every mouth was bound,
Princes and peers; all waiting to receive
The sentence wisdom in my voice should give:
11. Rapture in every ear the sentence rais'd,
And every eye with look applauding gaz'd:
12. The fatherless and friendless and distressed
13. Call'd me their saviour, while my name they bless'd:
Their blessings crown'd me; for I heal'd their wrongs,
And tun'd the widow's heart to grateful songs.
14. My robe was justice, justice my tiar;
This was my majesty, renown'd afar:
15. The feeble found in me a pow'rful stay,
16. The poor a father, and the blind man day:
The stranger's friend, I weigh'd his slighted cause;
17. Broke rapine's teeth, and snatch'd him from its jaws.
18. ' Thence I too fondly argu'd; here shall rest
My dying head, in this my lofty nest:
But countless as the sands my days shall run,
Without a cloud to their last setting sun.

19. The

* Ver. 14. *my judgment was as a robe, &c.*] His decisions in the court of justice procured him all the honour given to a king, without the dress and title. This beautiful manner of speaking is still preserved among the Arabs: One of their proverbs is, *Knowledge is a diadem to a young person, and a chain of gold about his neck*^a.

* Ver. 15. *I was eyes to the blind, &c.*] When the cause of an ignorant and friendless person came before him, he assisted him, by his counsel and protection, to make his defence.

* Ver. 18—25. *Then I said, &c.*] At the eighteenth verse begins a third division of this chapter, and reaches to the end. Here he expresseth his hope of the continuation of his prosperity throughout a long life. I think the whole paragraph is to be understood in the future time, not in the past. It contains the subject matter of his hope^b.

* Ver. 18. *I shall die in my nest*] Schultens remarks that the image is taken from the eagle who buildeth her nest on the summit of a rock. Security is the point of resemblance intended^c. Longevity is expressed in the following clause, *I shall multiply, &c.*

^a Erpenii Prov. Arab. cent. ii. 28.

^b As Schultens observeth.

^c See Numb. xxiv. 21. Obad. ver. 4. Job xxxix. 27, 28. Horace useth this metaphor,

Quicunque celsæ nidum Acherontæ, sc. tenent.

Od. iii. 4.

19. The noble palm, whose laden boughs on high
Suck the sweet moisture of the midnight sky,
Whose op'ning roots imbibe the crystal rill,
Fearless of droughts, shall be my emblem still :
20. Still fresh in lustre shall my glory grow,
And new in vigour be my conqu'ring bow.
21. My eloquence shall flow, by all desir'd,
Be heard with sacred silence, and admir'd :
22. Be heard without reply, and joy infuse
Like heav'n descending in nutritious dews :
23. Crowds shall be eager to devour the strain,
As the chapt soil to drink autumnal rain,

24. My

* Ver. 19. *My root was spread, &c.] my root shall be spread, &c. the dew shall lay^a, &c.* A tree planted by the rivers of waters, and bringeth forth its fruit in its season, is a beautiful emblem of prosperity. See Psalm i. 3. The dews, which fall in the night very plentifully, contribute greatly to the nourishment of vegetables in those hot climates; where they have scarce any rain all summer long^b.

* Ver. 20. *My glory was fresh, &c.] My glory shall be fresh^c, &c. and my bow shall be renewed, &c.* He promised himself a perpetuity of power, sufficient to subdue all who resisted his authority or invaded his possessions. A flourishing ever-green was the image in the foregoing verse, and is carried on in the first member of this verse; *my glory shall be fresh in me.* The warlike image in the second sentence, *my bow, &c.* is equally happy: it denotes increasing power and conquest. The eastern writers are fond of this image, as Schultens has shewn;

* Ver. 21. *gave ear—waited—kept silence, &c.] will give ear—will wait—will keep silence, &c.^d*

* He refers to the attention with which he was wont always to be heard, when he spoke in the public assembly ver. 9, 10. He flattered himself that this veneration of his wisdom and eloquence would continue; and therewith his public influence and utility.

* Ver. 22. *After my words they spake not, &c.] They will not speak again^e—my speech shall drop^f upon them.*

* Ver. 23. *as for the rain—the latter rain] They will wait, &c. and will open, &c.* In the foregoing verse, the soft insinuating force of his political and religious instruction was compared to the dropping dew^g. Here the copiousness of his eloquence is likened to the abundant rains which fall in autumn in those countries^h; and the high acceptableness

^a יָלִין shall lay all night.

^b Shaw's Travels. p. 439, &c. 440.

^c יָרֵשׁ shall be fresh. This verb is here in the preter tense: but as it lies between two futures, יָלִין shall lay, and יִרְשָׁהּ shall be renewed, it is to be construed, according to a known rule of the Hebrew grammar, in the future tense.

^d יִשְׁמְעוּ, יִיחַלוּ, שָׁמְעוּ.

^e יִשְׁמְעוּ.

^f See Deut. xxxii. 3.

^g Dr. Russell's Natural History of Aleppo, p. 14, 148, 154, 158, 159, 161.

24. My smile shall transport raise, but check with awe
Lest the bright sunshine should in clouds withdraw.
25. Their guide in council, and in war their chief,
In wants their father, and their hope in grief,
I'll rule my tribe; and issue my commands,
Great as a king amidst his martial bands.'

acceptableness of it, to the avidity with which the earth, burnt up with the summer's drought, devours those rains. The alteration which they produce in the withered fields is so astonishingly great, that Dr. Ruffel scruples not to call it a *resurrection of vegetable nature*.

'The same ingenious Author informs us, that the first rains fall about the middle of September; the second, or latter, about twenty or thirty days after. The first are inconsiderable, the latter fall in great abundance.

'*They opened their mouth wide*] This is a picturesque description of eager attention.

'Ver. 24. *If I laugh'd, &c.*] *If I shall laugh, &c.*^a. His authority and character were so much revered, and his favour, which he calls *the light of his countenance*, was so highly valued, that even familiarity did not lessen their veneration. His very smiles were received with awe.

'*The light of my countenance they did not, &c.*] *The light of my countenance they will not cause to fall*^b. In the Hebrew idiom, *to lift up the light of the countenance* signifies to shew favour^c. The opposite phrase therefore, *the falling of the light, &c.* denotes displeasure; and *to cause it to fall* must mean, to provoke displeasure by unbecoming behaviour.

'Ver. 25. *I chose out their way, &c.*] *I shall choose—I shall dwell, &c.* He had flattered himself that he should continue to be, what he once was; the director of their public councils, the commander in chief of their military expeditions, and a support to them in all distressing emergencies.

'The phrase of *choosing out their way* denotes supremacy both in the state and in the affairs of religion. Exod. xviii. 20.

'The next sentence represents him encamped with his subjects, on some military expedition; with the authority of a royal general: *I shall pitch^d my tent as a king in the army*.

'The last clause, *as one that comforteth the mourners*, may mean, animating his troops when they were dispirited: or, in a larger and more noble sense, his being the father of his people; ever touched with their distresses, and ready to exert his utmost ability for their relief.'

Mr. Scott has added, in an Appendix, four short dissertations, the first of which contains some queries and observations, in order to determine whether the book of Job was written by an Arabian or a Hebrew prophet. It may, perhaps, be thought,

^a אֶשְׂחַק

^b שֶׁלֹּחַ

^c Compare Prov. xvi. 15.

^d אֶשְׂכֵּן, literally *I shall pitch my tent*; as Mr. Heath renders it.

that our learned Translator should have entered farther than he has actually done into a discussion of the several questions suggested by his original; but he probably believed that these subjects had been already sufficiently considered by preceding writers, especially as, in many respects, little more can be offered concerning them than what is very conjectural.

ART. II. *Essays moral, philosophical, and political.* 8vo. 5 s. bound. Hooper. 1772.

THIS Author* has introduced his work with an assertion which we find ourselves much inclined to question. 'The spirit of system, says he, is one of the greatest obstacles to the progress of our knowledge.' It is, on the contrary, we apprehend, the only means by which it is possible to arrive at certainty in speculation or science; for after the adherents to system have exhibited, in every possible view, the principles on which they proceed, and have applied them to the topics they discuss, it is then, and then only, that these topics can be examined with advantage by the unprejudiced enquirer. When the subject has been unfolded and explained, under all the different aspects in which it offers itself to examination, he can easily perceive the errors of former investigators; and while he writes with no particular bias of his own, it is difficult for the truth to escape him: But if, without such assistance, he had thought of illustrating his subject, it is more than probable that he would have proceeded in the dark, and that the reflexions of one page would have been contradicted by those of another. The limited capacity of man requires, that every point of investigation be viewed in a variety of forms before it can be settled on a solid foundation. Those authors who are employed in vague and superficial reasonings, and are only solicitous to throw out a multitude of thoughts on the subject they treat, contribute little toward ascertaining the boundaries of knowledge. Every remark that they make is detached and separate; and the best purpose their writings can answer is to amuse the idle. But in the speculations of the theorist, or the man of system, every word, and every sentiment, points to a certain end; and, whether they be just or fallacious, they furnish us with opportunities of judging concerning the strength or the weakness of particular principles. Let us not therefore fall out with ingenious men, because they are struck with the simplicity of system, because they sometimes go beyond the truth, or because their compositions are above the level of ordinary minds. To the discerning enquirer after philosophy and science, the speculations of a Berkeley or a Hume, notwithstanding the absurdities with which they may be chargeable, are infi-

* John Mills, Esq;—as we learn from the *advertisements* of this book,

nately more valuable than the collective mass of the dissertations and essays that have been written against them; and we do not hesitate to affirm, that the works of the intelligent theorist must necessarily descend in triumph to distant posterity, while the feeble, unconnected, and desultory efforts of the superficial declaimer are sunk in neglect and oblivion.

But, though our Author has thus advanced, in the front of his work, a tenet inconsistent with sound philosophy, we must not, on that account, conceive a prejudice in regard to its general merit. From an attentive perusal of his essays, it is with pleasure that we find they deserve to be recommended, not only for the easy propriety with which they are written, but from the weight of many of the truths they inculcate.

His first essay treats of Philosophy and Philosophers, and explains their condition in ancient and modern times. In the days of antiquity, he informs his reader, philosophy produced the most beneficial advantages, the character of the philosopher was in the highest estimation, and many of the greatest men in action and civil life, were the greatest philosophers: but in modern ages, the defects of education have degraded philosophy and philosophers; and the toils of the student lead to the acquisition of trifling accomplishments.

'We owe not, says he, to universities the few philosophers who have enlightened us since the return of day. Montagne, Bacon, Descartes, Newton, Locke, Leibnitz, Shaftesbury, Mairpierre, were formed in the midst of the world, of business, of camps. If those great men had subjected themselves to scholastic instructions, their genius would have been stunted by the contagious mediocrity of their preceptors.

'The schools that were formed in France in the beginning of this century, and towards the end of the last, for teaching the philosophy of Epicurus, are a striking proof of this truth. The followers of that philosophy did not come from the obscurity of a college: they were all that was great, ingenious, polite, virtuous in the nation; men, who united elegance of taste with heroic virtue, sublime qualities with the social accomplishments, and who knew how to join literary talents to those that fitted them for the field or cabinet! Of this number were the eloquent Polignac and the wise Catinat.

'Let us compare our limited education with the extent and sublimity of that of the ancients. A young man put himself early under the care of a philosopher, who was often a statesman, a general. Instead of depressing both his mind and soul by idle speculations, and a timorous morality, the whole conversation with him turned upon the great and useful parts of the sciences. At the same time that his mind was cultivated and enlightened, his heart was also formed by maxims enforced by examples. Strict care was taken of the purity of his morals, the strength of his body, and the state of his health. Nothing that was lazy or indolent entered into this education: the whole of it tended to an active life; to produce great men and good citizens.

‘ Philosophers of the highest birth, the greatest reputation, and adorned with honours and employments, did not think it beneath them to assist in the education of youth. What does our frivolous age think on seeing Agesilaus educated by Xenophon, Dion by Plato, Alcibiades by Socrates, Phocion by Xenocrates, Philopœmon by Megalophanes, several illustrious Romans by Cicero, Nero by Seneca, Trajan by Plutarch, Zenobia by Longinus! What would they say if a Bacon, a Temple, a Catinat, a Shaftesbury, had imitated those great men? Place those names over against those of our governors, our preceptors, our professors, and then judge of the effects of that difference. Every one does not enjoy the happiness of a Shaftesbury; we are not all educated by a Locke.

‘ To this depraved taste in our education and universities, there is added a mistake in regard to the most valuable kind of philosophy. Natural philosophy takes up too much of our time, and the practical is neglected. All the academies of sciences ring of nothing but physical experiments, observations upon natural history: all our philosophers are but naturalists, and, unfortunately, of the lower kind, taken up with trifles, mere curiosities, and nothing more.

‘ We ought with gratitude to acknowledge all the advantages which we owe to physical researches and natural history. They have given us new lights in œconomics, arts, and physic: we enjoy infinite conveniencies, which are the result of application to those sciences. But, as men abuse every thing, physical enquiries, carried too far, do hurt to philosophy.

‘ There are branches of knowledge, which require rather time and labour than genius. Such are natural history, and particular parts of natural philosophy. One man cannot see every thing: aided by the observations of others who have gone before him, he may be able to add or improve. We are necessarily more learned in natural philosophy than the ancients.

‘ This facility, real or imaginary, of surpassing the ancients, this hope of being able to strike out something new, induced our learned to apply to the natural sciences. A number of academicians, destined to cultivate them, kept up that ardour. But they have missed the right way.

‘ In examining the works of Aristotle and Pliny, one is astonished at the extent of their knowledge and views: one is surprised to find a genius prevail in them, which seems foreign to natural history. Theophrastus’s Treatise of Stones shews us a sagacity greatly superior to the limited talents of our makers of experiments. Instead of imitating those models, the moderns attend only to a fruitless detail. We see nothing but methods, which have the fate of metaphysical systems: one destroys and swallows up the other, like the serpents of the magicians. Our natural history is but a vocabulary.

‘ It degenerates even into trifles. An extensive commerce enables us to pick up curiosities in the four quarters of the world. Cabinets are formed. But with what wretched stuff are they not often filled? With what face dare we to laugh at a pedantic antiquarian, who hoards up an insignificant treasure of mouldy antiques, whilst we ourselves make it the business of our lives to hunt after and arrange butterflies, shells, and figured stones? Nicole, by way of reproaching

proaching Pascal with having a trifling mind, called him a collector of shells. What would he say of our runners about the fields, of our collectors of pebbles? Play-things should be only for children: and our pretended philosophers make them a serious occupation.

These reflections are not made with a view of depreciating the study of natural philosophy and natural history, the pleasure and use of which are acknowledged. All talents deserve esteem; but in different degrees: literary fanaticism absolutely excludes all knowledge different from its own. But the fair name of philosopher is debased, by lavishing it upon the frivolous maker of experiments; upon the blood-besmeared anatomist, the busily prying botanist, the sooty chemist. A mason is without doubt a necessary man in building a palace; but he ought not to usurp the name of architect: that name, and the regard due to it, belongs only to the genius that draws the plan, and directs the hands which work under him.

One may see by this short comparison of the ancient philosophy with the modern, whether this last deserves the contempt it has fallen into. One may see that the style and manner of ours is not calculated to set it off, and that the bad taste of our pretended philosophers keeps them from that consideration, of which they nevertheless are so covetous. We may see, at the same time, that the public unjustly charge true philosophy with the defects of the false.

These observations are sensible and pertinent; and the propriety of their general tendency must, doubtless, strike almost every reader. They ought to have led our Author to a strict enquiry into the causes of the defects, and wrong direction of modern education. The subject is important and interesting.—It does not, however, suit the purpose of our review to supply the omissions of the works we criticise: but, on the present occasion, we cannot avoid remarking a circumstance, which, though little attended to, is, perhaps, in this country, of singular efficacy in depressing philosophy and literature.

We do not mean to make any invidious reflection on the present professors of Oxford or Cambridge: but the low state of education and science in these celebrated universities, when compared with their flourishing condition in some other seminaries of learning, leads us very strongly to suspect that the rich endowments of the former, and the almost contemptible ones of the latter, are, in a great measure, the real grounds of the difference between them. When men, who preside over the branches of knowledge, live in palaces, and enjoy the luxuries of life, it is not natural to suppose that any great emulation will prevail among them in regard to literary excellence. Forms will take the place of real duty; and the teacher will give himself up to the indulgencies of ease and pleasure. The student, not finding himself the object of much solicitude or care, will employ his time in mere amusement, or in vices. If he hears any lectures at all, they will not have merit and power

enough to fix his attention: they will be few in number, and be hurried over with precipitation. On the contrary, where the fees received from the scholar are the chief emoluments of the teacher, his subsistence is necessarily connected with his reputation: and his prelections, the fruit of a careful assiduity, will point out the paths to true knowledge, and recommend themselves to the hearer by research, ingenuity, and invention.—We now return to our Author.

In his second essay Mr. Mills treats of Projects and Projectors; and he has made a judicious apology for a set of men who are almost always, and very often unjustly, considered with derision and ridicule.

The subject of his third essay is *Love*, with its usual companion *Jealousy*; and, as on the last of these heads he has made some observations that are curious, and have an air of novelty, we shall extract them for the entertainment of our Readers:

‘ There is commonly joined to love a compound passion, which deserves attention on account of its influence on our manners, and of the means by which those manners modify it in their turn. This is, Jealousy; of which neither the nature, nor the effects are always perceived, and which is looked upon, sometimes as an innate disposition, sometimes as a passion of our own creating.

‘ The instinct of man for his preservation attaches him strongly to whatever he thinks good for him. If the possession of a woman seems to him necessary to his happiness, he will wish to possess her exclusively of all others. The spirit of property will produce jealousy, and this sentiment is natural. If, in time, the public opinion attaches glory to the conquest of a woman, the instinct for preference will make us wish to enjoy alone a flattering distinction on the part of the object beloved: we shall be jealous out of vanity. But as the abuse of these two instincts make some covetous, and others vain-glorious, this same abuse will give different degrees of jealousy to different characters. There are also dark and churlish men, who, without any pretension, without any right, are jealous of all mankind, merely out of aversion to the happiness of others. It consequently is self-love, vanity, and envy, which compose the essence of jealousy.

‘ All men are subject to these deplorable passions. Yet we see the effects of jealousy appear in infinitely different shapes among different people, and among the same people in different ages. The admirers of physical causes explain these variations by the effects of the climate. The inhabitants of warm countries, say they, are greatly addicted to the pleasures of love, which is their life, their existence: the climate changes, cold countries acquire a greater degree of heat, and their inhabitants become subject to the passions of hot countries. Men, who feel so strongly the necessity of loving, must look upon love as the greatest good: they will not be able to bear being deprived of it; they will be jealous.

‘ By casting an eye upon the whole extent of the varieties of mankind, one will soon perceive the falsity and insufficiency of these prin-

principles. The most uncomfortable climates of the north produce people inclined to the pleasures of love; and whose very religion was founded on voluptuousness. We see, on the contrary, in the countries of the south, examples of nations of a cold disposition, and of abstinences which would astonish the inhabitants of the north. And if a warmer sun adds vivacity to the passions of the inhabitants of those happy regions, the same sun occasions in them a languor, which hinders them from satisfying those passions, and renders them at last indifferent.

Jealousy follows still less the order of climates. A small space of only a few miles often separates in Africa nations prone to all the furies of jealousy, from others which glory in lending their wives to their friends, and even to strangers. The oddest, the least jealous customs, are established throughout all the Indies: the women there enjoy an entire liberty; they pride themselves in being loose; nor is the delicacy of the men at all offended by any of their gallantries. Their husbands even seek lovers for them; and their daughters acquire merit by giving proofs of an early fecundity. At Mindanas, the sovereign thinks himself honoured when strangers are fond of his wives. The Guebres, the Armenians, are not jealous in the midst of a very jealous nation. The inhabitants of Cachemir carry their wives to their princes, that an illustrious blood may be put into their families. The Italians are jealous, and their ancestors were not. Such are the caprices of this passion, that, among the most jealous nations, a man who would think himself dishonoured by his equals, abandons without remorse his wife and his daughter to the incontinency of the priests.

It is therefore in the moral causes, that the reasons of this diversity must be sought for. The members of a society, where the spirit of property is not fixed, will hardly apply that idea to the possession of women: they will not be jealous; and we know that the savages are very little so. It was easy for Lycurgus, after he had introduced a community of effects, to introduce likewise a sort of community of women. If the government leads to liberty, the women will avail themselves of the public independence; and the men, unable to possess themselves despotically of a free being, will be the less jealous. The ancient republicans were little tormented with jealousy. In countries of servitude, on the contrary, where each individual, in imitation of the sovereign, invades the property of another, the men will be very jealous of their women-slaves, and will keep with care the only patrimony of which they can dispose. This effect will be so much the more certain, if polygamy be joined to despotism: a debtor unable to pay, endeavours to screen himself from his creditors.

If vanity be mixed with the composition of love, jealousy will assume different forms, and have different degrees of strength, in proportion to the sublimity of the idea which a nation attaches to love. A grandee of a despotic country, accustomed to see none but slaves who truckle at his feet, will require the heart of his wife to be also his slave, and will not brook its feeling the least emotion that is not directed towards him, who thinks himself so far above all other beings. A Spaniard, full of romantic dreams; an Italian, enthusiastically

fastically enraptured with platonic chimeras; places his whole happiness in the possession of a woman, and will not be able to bear the loss of her, without feeling all the rage of an irritated passion. Our good forefathers, in the fanatical times of knight-errantry, and in those which continued to retain its spirit, could not, without indignation, see their divinities degraded and profaned.

But if the manners grow corrupt; if love is only a depravity of the imagination, which aims at nothing more than multiplying shameful conquests; if the women draw upon themselves the contempt of men of understanding; if by their conduct, and the tacit acknowledgment of the public, they are deemed almost common; jealousy will be banished. Discernment cannot prize that which is despicable, nor obstinately persist in striving to confine a thing, which, by its nature, gets loose every moment. Jealousy becomes ridiculous, a wrong turn of the mind, a weakness. It is the proof either of imbecility, or of bad taste, or of an unhappy temper, at enmity with men, and ready to disturb their pleasures.

This passion is consequently regulated and modified by our manners, our education, and our prejudices. But, if it depends on these causes, it influences in its turn the manners and the happiness of a nation. Too much of it, and none at all, are equally hurtful to society.

A nation prone to great jealousy, will be of a gloomy, harsh, and cruel disposition: its manners will favour of the restraint in which the women are kept. These last, in such a nation, will be shut up and separated from the commerce of the men, who will be unwilling to expose weak beings to continual temptations, and to run the hazard of losing them, for want of taking care to keep them. This fear is founded: a prejudice, that enlightened women are inclined to make a wrong use of their advantages, causes their education to be neglected, and that bad education adds to the natural weakness of their sex. The men will be deprived of the sweets of the commerce of women: they will neither hazard the dangers which attend it, nor seek to be connected with persons of little merit. They will be strangers to the graces, the sweetness; which that commerce inspires: they will be ignorant of that politeness, which a proper desire of pleasing gives reciprocally to both sexes, and of that communication of knowledge which society may occasion. If again, a chimerical notion of honour be joined to jealousy, horrid acts of vengeance will be employed to vindicate that offended honour. The nation will take a morose, suspicious, and revengeful turn: that defect alone may plunge it into a kind of barbarism.

If, on the contrary, the manners of a nation are so corrupt as to banish entirely all jealousy, the want of that passion will add continually to the depravity of those manners. Shame will not be resisted: little value will be set upon a treasure which it is ridiculous to keep. The women, of whom the possession becomes a matter of indifference, will fall into abjection; and the persons beloved will no longer be to each other any thing more than strangers, ready to part every moment. There will no longer be either confidence, attachment, or esteem: consequently the fruits of all connection between two persons of merit will be lost. The married, ashamed of a possession

possession of which they are not to cherish the property, will endeavour to absent themselves from it, in order to be fashionable: marriages will be dissolved as soon as formed; and society will be frustrated of all the advantages which might have been expected from well regulated love.

The same difficulties, and the same remedies, which we have found occur in regard to love, offer to the legislator, who would moderate jealousy according to the interests of society. But as jealousy depends entirely on our education and manners, it will be more amenable than love to the arrangements of the legislation. In our modern governments, the merit of the education of the women will nearly determine what plan, best suited to the welfare of society, and most consistent with nature, the regulating of this passion may admit of. All will go right, if, to use the expression of an illustrious author, mankind will but be satisfied, that women are the delight of society, when they reserve themselves for the pleasure of only one.

If the empire of truth over our happiness is ever manifested clearly, it is in what concerns the œconomy of these two passions. By discovering their nature, by appreciating them according to their just value, we shall not vilify ourselves by a brutal debauchery; we shall not fall into a shameful slavery; we shall avoid ridicules, which degrade our characters and our talents: we shall find in suitable connections an inexhaustible source of pleasure, and of means to perfect the most estimable qualities: in short, we shall learn not to make to ourselves a torment of a passion, which is given us for our happiness.*

In the two remaining essays the Author offers his sentiments on Commerce and Luxury, and on Agriculture: but we must refer the consideration of these interesting inquiries to a future Review.

ART. III. *Essays on various Subjects.* By the Author of *Reflections on the seven Days of the Week* &c. 12mo. 2 Vols. 4s. sewed. Rivington. 1772.

THESE little volumes contain an agreeable miscellany, in which the fair Writer (now deceased) presents us with a variety of subjects, treated in a sensible and pleasing manner. The Author is Mrs. Cath. Talbot, the intimate and amiable friend of the late Archbishop Secker.—In this publication, as in the whole conduct of her life, she discovers great ingenuity, sensibility, and piety. It chiefly consists of essays, visions, dialogues, pastorals in prose, allegories, imitations of Ossian, and little pieces of poetry. Of the merit of these productions, let the Reader form some judgment for himself, from the few following quotations.

* See Review, vol. xlii. p. 478.

Her chief design is to set before us just and proper views of human life. In an essay on this subject she observes, that—'To complain of the insignificance of our employments is but another name for repining at that providence which has appointed to each of us our station: let us but fill that well, to the utmost of our power, and whatever it be, we shall find it to have duties and advantages enough.

'But whence is the constant dissatisfaction of the human mind; the restlessness, the perpetual aim at something higher and better than, in the present state, it can ever attain? Whence but from its celestial birth, its immortal nature, framed for the noblest pursuits and attainments, and, in due time, to be restored to all this dignity of being, if it does but behave properly in its present humiliation.

'Be that as it will, there is something painful in this strong sense of worthlessness and meanness, that must make people of leisure and reflection pass many an uneasy hour: perhaps there is nothing better fitted to wean us from life: but in doing that, it ought by no means to hinder us from industry and contentment. Every station, every profession, every trade has its proper set of employments, of which it is an indispensable duty for every person to inform themselves with care, and to execute with patience, perseverance, and diligence. This rule of duty holds from the emperor to the artisan: for though the employments are different, the duty that enforces them is the same in all. Man is born to labour: it is the condition of his being; and the greatest cannot exempt themselves from it without a crime.

'If we consider well, we shall find that all employments in this transient scene come pretty much to the same nothingness.—The labours of those who were busy and bustling on this globe five or six hundred years ago—what now remains of them but the merit, to the persons themselves, of having been well employed? How many valuable books, the employment, and the worthy one, of whole lives, have perished long ago, with the very name of their authors? The strongest monuments of human art and industry, obelisks, temples, pyramids, are mouldered into dust! and the brittle monuments of female diligence in *pye-crust* are not more totally lost to the world. To found an empire was enough to gain a sort of immortality; yet the empires themselves have proved mortal.

'There are certainly some employments of a noble and a happy kind, but, in no degree, answerable to our ideas: for the best we can do is most poor, whether we would improve ourselves, or do good to our fellow-creatures, in comparison of the capacity of our mind in its original state; which resembles

some vast Roman amphitheatre, that once contained myriads of happy people within its ample round : defaced and ruined, it can now scarcely afford shelter, from the sudden storm, to a few silly shepherds !

The above reflections may be thought, perhaps, rather gloomy. We did not select them as *superior* to other parts of the book, but have taken them as they accidentally occurred, merely to give our Readers an idea of Mrs. Talbot's manner.

—On this side eternity, says our female philosopher in another essay, cares and sorrows will be felt, in some degree, by the best : but the Christian who knows that it is his absolute duty to rejoice, and give thanks in every thing, indulges not those gloomy hours, nor wilfully harbours one melancholy thought ; yet striving with such thoughts is only to be worse entangled in them. At such times the good and humble mind accepts thankfully the assistance of the verriest trifle, the most common and uninteresting object or employment that can dissipate the present chain of vain and tiresome thought : and this chain once broken, it flies with recruited vigour to its true home, *as a bird out of the snare*. By common and uninteresting objects, I mean only to exclude all indulgences of fancy and imagination, and such amusements as seem interesting, because they indeed soothe the disposition, which we suppose ourselves flying from, as, for example, melancholy music, and poetically solemn scenes. But, in a higher view, the least flower of the field is a more interesting object than the proudest palace. For what object can be small, or uninteresting, that is the work and gift of the Almighty ! This flower, or insect, or shell, would Aspasia say, is given to me, at this instant, by ever present, ever watchful goodness, to call off my thoughts from their present vain anxiety, or sinful regret, to the thankful contemplation of a gracious Creator and Redeemer.—This employment, this company, that calls my attention from subjects it could wish to pursue, though it pursues them to its hurt : this dull and unedifying company, this dry and trifling employment, is, in the order of Providence, a kind remedy, to unbend my mind, and thereby restore its strength. As such I will thankfully accept it, and cheerfully turn myself to it : for if I am absent in company, I had better be alone ; my soul is equally wasting its strength in earnest thought and melancholy recollection, and my appearance discredits the cause of religion.

These are the reasons that make it a duty to open the mind to every innocent pleasure ; to the admiration of every rural object ; to harmless pleasantry and mirth ; to such a general acquaintance with arts and sciences, trades and manufactures, books and men, as shall enable us to attend to, and to be amused, in some degree, with every scene, and with every

conversation. There is just the same pride in resolving that our minds shall be always employed on the stretch, as in imagining that our reason is a competent judge of all subjects; human frailty and imperfection alike forbids both. The Israelites gathered their manna from day to day: so should we our temporal pleasures and comforts, and trust him to provide for tomorrow who supplied us yesterday. When, through eagerness and fondness of mind we hoard up, by anxious schemes and wishes, a portion for ourselves, it breeds but corruption. Only in the *ark* can it be laid up safe.*

We shall add the following stanzas, as a specimen of the Lady's poetry:

' O form'd for boundless bliss! Immortal soul,
Why dost thou prompt the melancholy sigh
While evening's shades disclose the glowing pole,
And silver moon-beams tremble o'er the sky?

' These glowing stars shall fade, this moon shall fall,
This transitory sky shall melt away,
Whilst thou triumphantly surviving all
Shalt glad expatiate in eternal day!

' Sickens the mind with longings vainly great,
To trace mysterious Wisdom's secret ways;
While chain'd and bound, in this ignoble state
Humbly it breathes sincere, imperfect praise?

' Or glows the beating heart with sacred fires,
And longs to mingle in the worlds of love?
Or, foolish trembler, feeds its fond desires
Of earthly good? Or dreads life's ills to prove?

' Back does it trace the flight of former years,
The friends lamented, and the pleasures past?
Or wing'd with forecast vain, and impious fears,
Presumptuous to the cloud-hid future haste?

' Hence, far be gone, ye fancy-fondled pains,
Peace, trembling heart, be every sigh suppress'd:
Wisdom supreme, eternal goodness reigns,
Thus far is sure: to Heaven resign the rest.'

The prose pastorals*, and the fairy tale, are innocent, pleasing, and useful; but for a farther acquaintance with them, and with other parts of these miscellanies, we must refer our Readers

* We have observed (and we remember to have seen a similar remark in one of the public papers) a mistake of the editor's, or of the printer, in regard to the arrangement of the *pastorals*. Every attentive reader will soon be convinced, that what now stands as the *second* pastoral, ought to have been placed *first*; and that the *first*, as here given, is only the continuation and ending of the second; which, in this edition, appears without a beginning: in the next impression this confusion will, no doubt, be rectified.

to the books themselves. The whole collection discovers a worthy and cultivated mind, and shews how properly and wisely the amiable Author employed her time and her thoughts. She has here provided an agreeable and instructive amusement for numbers, especially for young people; but perhaps it will be most acceptable to those of her own sex; to whom, therefore, we particularly recommend it.

ART. IV. *An Introduction to the Study of the Prophecies concerning the Christian Church; and, in particular, concerning the Church of Papal Rome: In twelve Sermons, preached in Lincoln's-Inn Chapel, at the Lecture of the Right Rev. William Warburton, Lord Bishop of Gloucester.* By Richard Hurd, D. D. Preacher to the Honourable Society of Lincoln's-Inn. 8vo. 5 s. Cadell. 1772.

BEFORE we proceed to give an account of the contents of these Sermons, it is proper to acquaint our Readers that the Bishop of Gloucester has transferred the sum of 500 *l.* Bank Four per Cent. Annuities consolidated, to the Rt. Hon. Lord Mansfield, Judge Wilmot, &c. upon trust, for the purpose of founding a *Lecture*, in the form of a Sermon,—to prove the truth of revealed religion, in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testament, which relate to the Christian Church, especially to the apostacy of Papal Rome.

The Lecture is to be preached every year, in the chapel of Lincoln's-Inn, by some able divine of the church of England, appointed by the trustees, on the first Sunday after Michaelmas term, the Sunday next before, and the Sunday next after Hilary term. The lecturer is not to preach the said lecture longer than for the term of four years, and is not again to be nominated to preach the same; and, when the term of four years is expired, he is to print and publish, or cause to be printed and published, all the sermons or lectures, that shall have been so preached by him.

From such an institution it will readily be acknowledged that no small honour must redound to the Bishop of Gloucester, as it will, no doubt, be of considerable service to the cause of Christianity, in general, and to the Protestant cause, in particular.

The main design of the institution is, to interpret and apply particular prophecies; and this introductory course of lectures is admirably calculated to prepare and facilitate the execution of it. For interpreters, as Dr. Hurd justly observes, have generally been too much in haste to apply the prophecies, before they had sufficiently prepared the way for their application: so that, leaving many doubts unresolved, which men of thought and inquiry are apt to entertain on the subject, or not laying

before them all the reasons and inducements which should engage their attention to it, their clearest expositions are not received, and possibly not considered.

The prophetic writings of the Old and New Testament, notwithstanding the neglect and scorn wherewith they have been treated by a certain set of writers, well deserve the attentive consideration of every sober and serious inquirer after truth; and the study of them, if properly conducted, cannot fail of being rewarded with many signal advantages.

In considering the connection and harmony, indeed, of the several parts of so stupendous and extensive a scheme as that of scriptural prophecy; a scheme formed by infinite wisdom, and gradually opening to our view, the greatest caution and humility are undoubtedly necessary. This is a truth of which Dr. Hurd appears to have been deeply sensible. Accordingly, he does not comment on prophecy by the false lights of the imagination, but sets aside all those fanciful conjectures which have too often misled inquirers into the evidence of prophecy, and disgraced their works with frivolous disquisitions. He takes his ideas concerning the *use* and *intent* of prophecy from scripture only, from what the spirit of prophecy hath revealed of itself, and conducts his inquiry into this important subject with proper caution and diffidence, treating it, at the same time, with great perspicuity, accuracy, and strength of reasoning. He points out, in a very clear and satisfactory manner, the proper method of pursuing our speculations concerning the prophetic system, and we cannot but think that every candid reader, who is a competent judge of the subject, will, upon an attentive perusal of what he has said upon it, readily acknowledge his obligations to the Author for so liberal, so judicious, and so able a performance. For the honour and credit of so laudable and useful an institution, we sincerely wish that succeeding lecturers may pursue their inquiries with the same spirit, and copy after so excellent a model.

We now proceed to the sermons themselves, and shall endeavour to give our Readers a distinct view of what is contained in them.—The first shews the vanity and folly of reasoning on the subject of scriptural prophecy from our preconceived fancies and arbitrary assumptions. The Author sets out with observing, that the argument from prophecy, in support of the Christian revelation, would be thought more conclusive, at least would be more distinctly apprehended, if men could be kept from mixing their own prejudices and preconceptions with it.

The general question, he says, may be expressed thus.—Whether the predictions in the Old and New Testament do not appear to have been so far, and in such sense, fulfilled, as to afford

afford a reasonable conviction that they came not by the will of man, but by the spirit of God?

‘ In examining this question, continues he, the predictions themselves cannot be too diligently studied, or too cautiously applied: but, while this work is carrying on, we are still to suppose, and should not for a moment forget, that they *may* be, what they manifestly claim to be, of divine suggestion; I mean, we are to admit, not the truth indeed, but the possibility, of such suggestion, till we can fairly make it appear that they are of human contrivance, only.

‘ It will not be denied, that the tenour of scripture, as well as the text, clearly asserts the divine original and direction of the prophecies. A just reasoner on the subject will, therefore, proceed on this supposition, and only try whether it be well founded. He will consider, whether the construction of the prophecies, and the application of them, be such, as may accord to those pretensions; and will not argue against them on other principles, which they do not admit, or suppose. All this is plainly nothing more than what may be expected from a fair inquirer, and what the rules of good reasoning exact from him.

‘ The use of this conduct would be, To prevent, or set aside, all those fancies and imaginations which too frequently mislead inquirers into the evidence of prophecy; which fill their minds with needless perplexities, and disgrace their books with frivolous and impertinent disquisitions. And, because I take it to be of principal moment, that this *use* be perfectly seen and understood, I shall, *first*, apply myself to justify and explain it.

‘ It is true that *prophecy*, in the very idea of that term, at least in the scriptural idea of it, implies the divine agency; and that, exerted not merely in giving the faculty itself, but in directing all its operations.

‘ Yet I know not how it is that, when men address themselves to the study of the prophetic scriptures, they are apt to let this so necessary idea slip out of their minds; and to discourse upon them just as they would or might do, on the supposition that the prophet was left at liberty to dispense this gift in all respects, as he should think proper. No wonder then, that they should misconceive of its character, and entertain very different notions about the exercise of this power from what the scriptures give them of it. Nay it is no wonder that they should even treat the subject with some scorn, while they judge of it by the rule of human prudence, and not of divine wisdom: for, though they would readily own themselves incapable of pronouncing on the secret councils of God, if prophecy, in its whole administration, be regarded as proceeding merely from him; yet, from their knowledge of human nature, they would think, and with some reason, they were well able to conceive how the spirit of prophecy would be administered, if man had the disposal of this spirit committed to him.

‘ Now it happens, as I said (by an inexcusable perverseness, or inattention, indeed, yet in fact it so happens) that, to the consideration of the argument from prophecy, as applied to the proof of the Christian religion, many inquirers bring with them this strange and fatal prejudice; and then their reasonings, or rather conjectures, on

the SUBJECT, the END, and the DISPENSATION of prophecy, are only such, as this prejudice may be expected to inspire.'

Whoever applies himself to the study of the prophetic writings, will find his account in attentively considering the whole of this sermon. The Author's preliminary observations on the *subject*, the *end*, and the *dispensation* of prophecy, appear to us extremely just and pertinent, and the *use* to be made of them, he tells us, is briefly this,—to enquire, whether *any* prophecies have been given—in what sense they are reasonably to be interpreted—and how far, and whether in any proper sense, they have been fulfilled? to examine them, in a word, by their own claims, and on the footing of their own pretensions; that is, to argue on the supposition that they *may* be divine, till they can be evidently shewn to be otherwise.

In the second sermon our Author shews the only true way of reasoning upon the subject of scriptural prophecy to be from scriptural principles, after which he opens and explains *one* such principle. The words from which he discourses are in *Revel. xix. 10. The testimony of Jesus is the spirit of prophecy.*

In these words, the Doctor says, we have a remarkable piece of intelligence conveyed to us (incidentally indeed conveyed, but not therefore the less remarkable) concerning the nature and genius of prophecy. They are a key put into our hands, to open to us the mystery of that dispensation, which had in view ultimately the person of Christ and the various revolutions of his kingdom.

Before he proceeds to reason from the text, he endeavours to explain its true meaning, in the following manner:

' St. John, in this chapter of the Revelations, from which the text is taken, had been shewn the downfall of Babylon, and the consequent exaltation of the church, in its closest union with Christ, prefigured under the Jewish idea of a *marriage*. To so delightful a vision, the Angel, in whose presence, and by whose ministry, this scene of glory had been disclosed, subjoins this triumphant admonition—*Write, says he; Blessed are they which are called to the marriage of the Lamb. These are the true sayings of God,*

' The Apostle, struck with this emphatic address, and contemplating with grateful admiration so joyful a state of things, and the divinity of that fore-sight by which it was predicted, *falls down at the angel's feet to worship him. But he said unto me, See, thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*

' The sense is plainly this: Direct thy acknowledgment for this important discovery, and that religious adoration, which it inspires, to God only who revealed it, and not to *me*, who am but thy fellow-servant in this office of bearing testimony to Jesus: I said in *bearing testimony to Jesus*; for know, that *the spirit of prophecy*, with which I am endowed, and by which I am enabled to foretel these

great

great things, is but in other words, *the testimony of Jesus*; it has no other use or end, but to do honour to him; the prophet, whether he be angel or man, is only the minister of God to bear witness to his Son; and his commission is ultimately directed to this one purpose of manifesting the glories of his kingdom. In discharging this prophetic office, which thou admirest so much, I am then but the witness of Jesus, and so to be considered by thee in no other light than that of thy fellow-servant.

It is evident from the expression, that the text was intended to give some *special* instruction to the Apostle, whose misguided worship afforded the occasion of it. For, if the design had merely been to enforce the general conclusion—*worship God*—the premises need only have been—*I am the servant of God, as well as thou*—for from these premises it had followed, that therefore God, and not the Angel, was to be worshipped. But the premises are not simply, *I am thy fellow-servant*, but *I am the fellow-servant of those who have the testimony of Jesus*: which clause indeed infers the same conclusion, as the former; but, as not being necessary to infer it, (for the conclusion had been just and complete without it) was clearly added to convey a precise idea of prophecy itself, as being wholly subservient to Christ, and having no other use or destination, under its various forms and in all the diversities of its administration, but to bear testimony to him. Therefore the Angel says emphatically, in explanation of that latter clause,—*For the testimony of Jesus is the spirit of prophecy*—or, as the sentence, in our translation, should have run, the order of its parts being inverted, *For the spirit of prophecy is the testimony of Jesus*.

It may not be pretended that no more was meant by the text, than that *the particular* prophecy, here delivered, was in attestation of Jesus: for then it would have been expressed with that limitation. The terms, on the other hand, are absolute and indefinite—*the spirit of prophecy*—whence we cannot but conclude that prophecy, in general, is the subject of the proposition.

The Doctor goes on to shew that this interpretation agrees exactly with all that the Jewish prophets were understood to intend, and what Jesus himself and his Apostles assert was intended, by their predictions. On this principle, therefore, *viz. that the scope and end of prophecy is the testimony of Jesus*, our Author says, we are to regulate all our reasonings.

In the remaining part of the sermon he considers this principle more particularly, and then proceeds, in his third discourse, to enquire what conclusions naturally and fairly result from it. His first conclusion is, that, on the idea of such a scheme of prophecy, as the text (*Rev. xix. 10.*) supposes, a considerable degree of obscurity may be reasonably expected to attend the *delivery* of the divine predictions.—By looking into that plan of providence which respects Jesus, and the ends to be accomplished by him, as it is drawn out in the sacred writings, we find a *distinct* reason, our Author says, for the obscurity of the prophecies relative to that subject.

‘ We there find it to have been in the order of the divine councils, that, between the first dawnings of revelation and the fuller light of the Gospel, an intermediate and very singular œconomy, yet still preparatory to that of Jesus, should be instituted. This œconomy (for reasons, which it is not to our present purpose to deduce, and for some, no doubt, which we should in vain attempt to discover) was to continue for many ages, and *while* it continued, was to be had in honour among that people, for whom it was more immediately designed. But now the genius of those two dispensations, the Jewish, I mean, and the Christian, being wholly different; the one, carnal, and enforced by temporal sanctions only, the other, spiritual, and established on better promises; the prophets, who lived under the former of these dispensations (and the greater part of those, who prophesied of Jesus, lived under it) were of course so to predict the future œconomy, as not to disgrace the present. They were to respect the *Law*, even while they announced the *Gospel*, which was, in due time, to supersede it.

‘ So much, we will say, was to be discovered as might erect the thoughts of men towards some better scheme of things, hereafter to be introduced; certainly so much, as might sufficiently evince the divine intention in that scheme, when it should actually take place; but not enough to indispose them towards that state of discipline, under the yoke of which they were then held. From this double purpose, would clearly result that character, in the prophecies concerning the new dispensation, which we find impressed upon them; and which St. Peter well describes, when he speaks of them, as dispensing a light indeed, but *a light shining in a dark place*.

‘ Upon the whole, the delivery of prophecy seems well suited to that dispensation which it was given to attest. If the object in view had been one single event, to be accomplished all at once, it might perhaps be expected that the prophecies concerning it would have been clear and precise. But, if the scheme of Christianity be what the scriptures represent it to be, a scheme, commencing from the foundation of the world, and unfolding itself by just degrees through a long succession of ages, and to be fully accomplished only at the consummation of all things; *prophecy*, which was given to attend on that scheme, and so furnish a suitable attestation to it, must needs be supposed to adapt itself to the nature of the dispensation; that is, to have different degrees of clearness or obscurity according to its place in the general system; and not to disclose more of it, or in clearer terms, at any one period, than might consist with the various ends of wisdom which were to be served by the gradual opening of so vast and intricate a scene.

‘ ANOTHER circumstance, of affinity with this, is apt to strike us, in the contemplation of the scriptural prophecies. There is reason to believe that more than one sense was purposely inclosed in some of them; and we find, in fact, that the writers of the New Testament give to many of the old prophecies an interpretation very different and remote from that which may be reasonably thought the primary and immediate view of the prophets themselves. This is what Divines call the *DOUBLE SENSE* of prophecy: by which they mean an accomplishment of it in more events than one; in the same system indeed;

indeed; but at distant intervals, and under different parts of that system.

Now, as suspicious as this circumstance may appear, at first sight, it will be found, on inquiry, to be exactly suited to that idea of prophecy which the text gives us of it, as being from the first, and all along, intended to *bear testimony to Jesus.*

Our Author's second conclusion is—that prophecies of a *double sense* may well be expected in such a scheme as that of scriptural prophecy. This conclusion he supports and illustrates in a very ingenious manner, and then proceeds to observe, in the third place, that it is very conceivable and credible that the line of prophecy should run chiefly in one family and people, and that the other nations of the earth should be no further the *immediate* objects of it, than as they chanced to be connected with that people.

His last inference is, that, if, even after a mature consideration of the prophecies, and of the events, in which they are taken to be fulfilled, there should, after all, be some cloud remaining on this subject, which, with all our wit or pains, we cannot wholly remove, this state of things would afford no objection to prophecy, because it is indeed no other than we might reasonably expect.—If the end and use of prophecy be to attest the truth of Christianity, then may we be sure that such attestation will not carry with it the utmost degree of evidence. For Christianity is plainly a state of discipline and probation, calculated to improve our moral nature, by giving scope and exercise to our moral faculties: so that, though the evidence for it be *real* evidence, and on the whole *sufficient* evidence, yet we cannot expect it to be of that sort which should compel our assent. Something must be left to quicken our attention, to excite our industry, and to try the natural ingenuity of the human mind.

Had the purpose of prophecy, he adds, been to shew, merely, that a predicted event was foreseen, then the end had been best answered by throwing all possible evidence into the completion. But its concern being to shew this to such only as should be disposed to admit a reasonable degree of evidence, it was not necessary, or rather it was plainly not fit, that the completion should be seen in that strong and irresistible light.

The Doctor concludes his third sermon in the following manner:

* To THESE deductions from the text, more might be added. For I believe it will be found that if the *end* of prophecy, as here delivered, be steadily kept in view and diligently pursued, it will go a great way towards leading us to a prosperous issue in most of those inquiries which are thought to perplex this subject. But I mean to reason from it no farther than just to shew, in the way of specimen, the method in which it becomes us to speculate on the prophetic system.

system. We are not to imagine principles at pleasure, and then apply them to that system. But we are, first, to find out what the principles are, on which prophecy is founded, and by which it claims to be tried; and then to see whether they will *hold*, that is, whether they will aptly and properly apply to the particulars, of which it is compounded. If they will, the system itself is thus far clearly justified. All that remains is to compare the prophecies with their corresponding events, in order to assure ourselves that there is real evidence, of their completion.

* The *use* of this method has been shewn in four capital instances. It is objected to the scriptural prophecies, *that they are obscure—that they abound in double senses—that they were delivered to one people—that, after all, there is sometimes difficulty in making out the completion—all of them, it is said, very suspicious circumstances; and which rather indicate a scheme of human contrivance, than of divine inspiration.*

To these objections it is replied, that, from the very idea which the scriptures themselves give of prophecy, these circumstances must needs be found in it; and further still, that these circumstances, when fairly considered, do honour to that idea: for that the obscurity, complained of, results, *from the immensity of the scheme—the double senses, from the intimate connection of its parts—the partial and confined delivery, from the wisdom and necessity of selecting a peculiar people to be the vehicle and repository of the sacred oracles—And lastly, the incomplete evidence, from the nature of the subject, and from the moral genius of that dispensation, to which the scheme of prophecy itself belongs.*

In the fourth sermon our Author considers the general argument from prophecy, shews what the amount of that evidence is which results from this kind of proof, and answers some of the principal objections of unbelievers. Having opened the *general idea* of prophecy, and enforced the *general argument* from it, in proof of our holy religion, he advances a step farther, and proceeds to take a nearer view of *the prophecies themselves*, which may be considered under two heads. They either respect *the person, character, and office of the Messiah*, or, *the fate and fortunes of that kingdom*, which he came to establish in the world. The former of these are called by Divines, prophecies of his *first coming*, and the other, prophecies of his *second*.

It may be proper to observe, the Doctor says, that the second advent of the Messiah is not, like the first, confined to one single and precise period, but is gradual and successive. This distinction, we are told, is founded in the reason of the thing. He could only come, *in person*, at one limited time. He comes, *in his power and his providence*, through all ages of the church. His *first coming* was then over, when he expired on the cross. His *second* commenced with his resurrection, and will continue to the end of the world. So that this last coming of Jesus is to be understood of his spiritual kingdom; which is not one act of sovereignty exerted at once, but a state or constitution of government, subsisting through a long tract of time, unfolding itself

itself by just degrees, and coming as oft as the conductor of it thinks fit to interpose by any signal acts of his administration. And in this sense we are directed to pray, *that his kingdom*, though long since set up, *may come*; that is, may advance through all its stages, till it arrive at that full state of glory, in which it shall shine out in *the great day*, as it is called, the day of judgment.

Now, though the prophecies of Christ's first coming be not the immediate subject of our Author's inquiry, yet it will contribute very much, he says, to rectify and enlarge our ideas of the divine conduct, in this whole dispensation of prophecy, and to make way for that conviction, which the prophecies of Christ's second coming were intended to give, if we stop awhile to contemplate the method and œconomy of that prophetic system, by which the first advent of the Messiah was announced and prepared. Accordingly this is the subject of his fifth sermon; and the whole of what he advances upon it well deserves to be attentively considered, being, in our opinion, extremely pertinent and judicious.

In his sixth sermon he considers the prophecies concerning Christ's second coming:

‘ It must, says he, strike the most careless reader of the prophecies to observe, that the general subject of them all was announced from the earliest time, and was only drawn out more distinctly by succeeding prophets: that, of the two *ages*, into which the world of God, I mean his *religious* world, is divided in holy scripture, the *former*, which abounds most in prophecy, was plainly made subservient to the *latter*: that not only the events of that preceding age are foretold by its own prophets, but that the fortunes of the last, and very remote age, are occasionally revealed by them; and that the same oracles, which attest the *first coming* of Christ, as if impatient to be confined to so narrow bounds, overflow, as it were, into the future age, and expatiate on the principal facts and circumstances of his *second coming*.

‘ By this divine artifice, if I may so speak, the two dispensations, the Jewish and Christian, are closely tied together, or rather compacted into one intire harmonious system; such, as we might expect, if it were indeed formed, and conducted by him, *to whom are known all his works from the beginning* *.

‘ So that, in respect of the fortunes, which were to befall the Christian church, even in the *latter days*, we may still ask, in the triumphant terms of the Jewish prophet—*Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundation of the earth* †?

‘ But, though this subject was opened by the old prophets, so far as seemed expedient in that age, and clearly enough, to shew the integrity and continuity of the whole system, it was more illustriously, because more distinctly, displayed by the evangelical prophets.

* Acts xv. 18.

† Isaiah xl. 21.

‘ And here, again, the same provision of wisdom and goodness meets us, as before. The Christian prophets, like the Jewish, bespeak our attention to what they reveal of the greater and more distant events in their dispensation, by other less momentous prophecies, which were speedily to be accomplished * ; thus, impressing upon us an awful sense of their divine foresight, and procuring an easy credit from us to their subsequent predictions: *while the events, which both these prophetic schemes point out, are so distributed through all time, as to furnish, successively, to the several ages of the world, the means of a fresh and still growing conviction* † .’

‘ As THE ORDER of these Discourses, now, leads me to exemplify this last observation, I shall do it in THREE remarkable prophecies concerning the Christian church ; I mean those, which respect 1. THE DESTRUCTION OF JERUSALEM. 2. THE DISPERSION OF THE JEWS. And 3. THE CONVERSION OF THE GENTILES.’

We must refer our Readers to what the Doctor says on each of these prophecies, and shall, in our next number, give them a general view of the remaining six sermons.

ART. V. *An Appeal to the Public on the Subject of the National Debt.*
By Richard Price, D. D. F. R. S. 8vo. 1s. 6d. Cadell.

IT is an observation of Dr. D’Avenant, an excellent Writer on the subject of *Political Arithmetic*, that, “ when a state is in disorder and plunged in debts and difficulties, it is a duty incumbent upon all men at such a time, not to entertain despair, but rather, in that juncture to embrace the government more warmly than before, as the *Romans* did after their defeat at *Cannæ* ; and when the common-wealth is afflicted, every one ought to lend a helping hand towards mending and restoring her condition, and to employ all the faculties of his body and mind in her service.” The Author of this *appeal* has approved himself on these generous and noble principles, a true friend to his country ; and we see united in him qualities, which do not always concur in the same person, great abilities and good inclinations to do it essential service. He does not content himself with barely pointing out the proper mode of relief ; but urges the application of it with all the powers of eloquence, animated by an *amor patriæ*, which will do him honour with latest posterity. The redemption of a sinking state is the object for which he writes and labours ; and though his benevolent attempt for this

* * We see this design very plainly, in the prophecies of Jesus concerning *his own death and resurrection* ; concerning *the descent of the Holy Ghost on the day of Pentecost* ; concerning *events, that were to befall his disciples* ; and in other instances.

† La plus grande des preuves de Jesus Christ, ce sont les propheties. C’est aussi à quoi Dieu a la plus pourvu ; car l’évenement, qui les a remplies, est un MIRACLE SUBSISTANT depuis la naissance de l’Eglise jusqu’à la fin. *M. Pascal.*

purpose

purpose should fail of success, ' he can feel no pain on his own account. I know (says he) I have *meant* to act the part of a good citizen; and I shall return to obscurity and silence, satisfied with this reflection; and happy in the consciousness of wanting nothing this world can give me.' It now remains with government and the public to determine, whether, with the means of redress in our power and with the assurance that prudence and integrity may still save us, we are to be devoted to ruin or not. This is not a question, dictated by the spirit of party or of opposition. Every member of the state is essentially concerned in it. The *being* and *prosperity* of our country depend on a deliberate attention to it: and an administration which adopted the plan, proposed by this ingenious Author, perhaps the *only* plan; that can avail for our security and welfare, would acquire popularity and influence by such a step, much more honourable and more lasting, and more effectual likewise to every necessary purpose, than those which arise from an accumulating debt and a growing dependence. Such a measure would be attended with the *credit* and *satisfaction*, objects to which no *Briton* can be insensible, of saving the public and posterity from approaching ruin. It is hoped that the wisdom of government will discern the necessity and propriety of adverting to this important object: and that the present period shall be recorded in the annals of our country, as the *era* of its deliverance from impending destruction. We are persuaded, that the eyes of the public are opened by these interesting publications; and that the attention of every individual, who has any regard for the interest of his family or of society, is alarmed. And we should not wonder, if we heard of an association, formed on the principles of private interest and public virtue, amongst men of property and character through every part of the kingdom, in order to recommend and enforce a proper attention to the state of the nation in this respect. The idea, however, is flattering to those who feel any concern for the welfare and glory of the nation.

' A *sinking fund*,' says our Author, according to the most general idea of it, signifies ' any *saving* or *surplus*, set apart from the rest of an annual income, and appropriated to the purpose of paying off or *sinking* debts.' There are *three* ways in which a kingdom may apply such a saving. 1st, The *interests*, disengaged from time to time by the payments made with it, may be themselves applied to the payment of the public debts. Or, 2dly; They may be spent on current services. Or, 3dly, They may be immediately annihilated by abolishing the taxes charged with them.

- In the *first* way of employing a *sinking fund*, it becomes a fund always encreasing itself. Every new *interest* disengaged by it, containing

containing the same powers with it, and joining its operation to it; and the same being true of every interest disengaged by every interest, it must act, not merely with an *increasing* force, but with a force, the *increase* of which is continually accelerated; and which, therefore, however small at first, must in time become equal to any effect. In the *second* way of applying a *sinking fund*, it admits of no increase, and must act for ever with the same force.—In other words. A *sinking fund*, according to the first method of applying it, is, if I may be allowed the comparison, like a grain of corn sown, which, by having its produce sown, and the produce of that produce, and so on, is capable of an increase that will soon stock a province or support a kingdom.—On the contrary. A *sinking fund*, according to the second way of applying it, is like a seed the produce of which is consumed; and which, therefore, can be of no farther use, and has all its powers destroyed. The *former*, be its income at first ever so much exceeded by the new debts incurred annually, will soon become superior to them, and cancel them. The *latter*, if at first inferior to the new debts incurred annually, will for ever remain so; and a state, that has no other provision for the payment of its debts, will be always accumulating them, till it sinks. What has been now said of the *second* mode of applying a fund, is true in a higher degree of the *third*. For in this case, the disengaged interests, instead of being either added to the fund, or spent from year to year on useful services, are immediately given up. In short, a fund of the *first* sort is money bearing *compound* interest—A fund of the second sort is money bearing *simple* interest.—And a fund of the *third* sort is money bearing no interest.—The difference between them, therefore, is properly infinite.' The Author proceeds to illustrate these observations by the following example:—'Let us suppose a nation to be capable of setting apart the annual sum of 200,000 l. as a fund for keeping the debts it is continually incurring in a course of redemption; and let us consider what its operation will be, in the *three* ways of applying it which I have described, supposing the public debts to bear an interest of 5 per cent. and the period of operation 86 years. A debt of 200,000 l. discharged the first year, will disengage for the public an annuity of 10,000 l. If this annuity, instead of being spent on current services, is added to the fund, and both employed in paying debts, an annuity of 10,500 l. will be disengaged the *second* year, or of 20,500 l. in both years. And this again, added to the fund the *third* year, will increase it to 220,500 l. with which an annuity will be then disengaged of 11,025 l.; and the *sum* of the disengaged annuities will be 31,525 l.; which, added to the fund the *fourth* year, will increase it to 231,525 l. and enable it then to disengage an annuity

nuity of 11,576 l. 5 s. and render the *sum* of the disengaged annuities, in four years, 43,101 l. 5 s.—Let any one proceed in this way, and he may satisfy himself that the *original fund*, together with the sum of the annuities disengaged, will increase faster and faster every year, till, in 14 years, the *former* becomes 305,986 l. and the *latter* 195,986 l. and, in 86 years, the *former* 13,283,000 l. and the *latter* 13,083,000 l.—The full value, therefore, at 5 *per cent.* of an annuity of 13,083,000 l. will have been paid in 86 years; that is, very nearly, 262 millions of debt: and, consequently it appears, that though the state had been all along adding every year to its debts three millions; that is, though in the time supposed it had contracted a debt of 258 millions, it would have been more than discharged, at no greater expence than an annual saving of 200,000 l. But if the same fund had been employed in the *second* of the three ways I have described, the annuity disengaged by it would have been every year 10,000 l.; and the sum of the annuities disengaged would have been 86 times 10,000 l. or 860,000 l. The *discharged* debt therefore, would have been no more than the value of such an annuity, or 17,200,000 l.'

But this the Author shews is not the whole effect of the fund in these circumstances. The *interests*, as they become disengaged, are employed in the former case in sinking the debts: in this case they are applied to current services, and, therefore, they will *save* an expence, for which otherwise equivalent sums must have been provided: 10,000 l. will be saved at the beginning of the *second* year, 20,000 l. at the beginning of the *third*, 30,000 l. at the beginning of the *fourth*, and 850,000 l. at the beginning of the 86th year: and these several savings form an arithmetical progression, the sum of which will be found, by multiplying the *sum* of the first and last terms by *half* the number of terms, equal to 36,550,000 l. which, added to 17,200,000 l. the debt *discharged*, makes 53,750,000 l. Subtract the last sum from 262 millions, and 208,250,000 l. will be the complete loss of the public arising, in 86 years, from employing an annual sum of 200,000 l. in the second way rather than the first. 'Little need be said of the effect of the same fund applied in the *third* way. It is obvious that the whole advantage derived from it, would be the discharge of a debt of 200,000 l. *annually*, or of 17,200,000 l. in all.' There is indeed an advantage, with respect to the public, arising from this latter mode of applying the proposed fund, which our Author has not omitted to mention; that is, the abolition of taxes. 'But it is an advantage unspeakably overbalanced by disadvantages. It is gaining 36 millions and a half at the expence of 262 millions; or, in other words, procuring an ease from taxes, which, at the end of 86 years, would have been increased to 860,000 l. *per ann.*

at the expence of a fund, that, in the same time, would have eased the public of above *thirteen millions per annum* in taxes. But I need not insist on the folly of this, the abolition of taxes being what we know little of in this country.

The alienation of a fund of this kind, the produce of which, faithfully applied, is *omnipotent*, is one of the worst evils, that could have happened to this country. The general reasoning by which it has been vindicated, is to the last degree fallacious; notwithstanding this, the alienation of it is become a fixed measure of government. It is pleaded, 'That since a certain sum *e. g.* a million, is wanted for the necessary supplies of the year, it is indifferent whether it is taken from the *sinking fund*, or procured by making a new loan. If the former is done, an old debt will be continued. If the latter is done, an *equal new* debt will be incurred, which would have been otherwise saved; and the public interest can no more be affected by one of these than the other. But the former is easiest. And it will save the disagreeable necessity of laying on a new tax.'

The fallaciousness of this argument (says our Author) consists in the supposition, that no loss can arise to the public from continuing an *old debt*, when it cannot be discharged without incurring an *equal new debt*. I have demonstrated this to be a mistake; and that by practising upon it, or *alienating* instead of *borrowing*, an *infinite* loss may be sustained. Agreeably to this, I have in the treatise on annuities, page 339, shewn, that had but 400,000*l.* *per annum* of the *sinking fund* been applied, from the year 1716, *inviolably*, three millions *per annum* of our taxes might now have been annihilated. I will here add, that had a million *per annum* of it been thus employed, (and the income of the *sinking fund*, taking one year with another, has been considerably more than this) we should now, supposing a method possible of laying out so much money, have been in possession of a surplus of at least sixty millions, instead of being in debt, a hundred and forty millions.—But I will go further.—Had even the money, that, at different times, has been employed in paying off our debts, been applied but in a different manner; that is, had it been made the produce of a *sinking fund*, which, from 1716 to the present year, had never been alienated; above half our present debts would have been cancelled*. Such is the importance

* The Author reckons, that about 20 millions of the income of the *Sinking Fund* has, at different times and in different ways, been employed in paying public debts. Fifty-six yearly payments of 357,000*l.* make nearly this sum; and, had it been divided into such payments, and *inviolably* applied in the manner here explained, from the year 1716, *seventy-one millions* of debt, bearing 4 *per cent.* interest,

importance of merely the *manner* of applying money. Such is the prodigious difference, in the present case, between *borrowing* and *alienating*! Nor is there any thing in this mysterious. The reason has been sufficiently explained. When a state borrows, it pays, I have said, only *simple* interest for money. When it alienates a fund appropriated to the payment of its debts, it loses the advantage of money, that would have been otherwise improved necessarily at *compound* interest. And can there be any circumstances of a state which can render the latter of these preferable to the former? Or can the inconveniences, which may attend the imposition of a new tax, deserve in this case to be mentioned? What a barbarous policy is that which runs a kingdom in debt, *millions*, in order to *save thousands*; which robs the public of the power of annihilating all taxes, in order to avoid a small present increase of taxes? This, in truth, has been our policy; and it would be affronting common sense to attempt a vindication of it.'

Such are the pernicious effects attending a *total* or *constant* alienation of the *sinking fund*. The author next examines the effect of a *partial* alienation of the same fund. 'Let us then suppose, that its produce is taken from it only every other year. Most persons will, perhaps, be ready to pronounce, that this could only take from it, in any given time, *half* its effect. But the truth is, that such an interruption would destroy almost its whole effect. An annual fund of 200,000*l.* would (it has been shewn) in eighty-six years, pay off 262 millions, bearing interest at 5 *per cent.* But if its produce is taken from it every other year, it would, in the same time, pay off no more than twenty-eight millions. In like manner; a fund of a million *per annum*, which commenced at the time of the establishment of our *sinking fund*, would by this time (in fifty-six years) have paid off *two hundred millions*, bearing interest at 4 *per cent.* But if alienated every other year, it could not have paid off *fifty millions*. And, if alienated two years in every three, it could not have paid off *twenty-seven millions*.'—Can we then wonder, that the sinking fund, thus alienated, has done us so little service?

Dr. Price concludes from these observations, that 'a state may, without difficulty, redeem all its debts by borrowing money for that purpose, at an equal or even any higher interest than the debts bear; and, without providing any other funds than such small ones, as shall from year to year become necessary to pay the interest of the sums borrowed.' We must refer, for the illustration and proof of this general assertion, to the pamphlet itself.

Interest, would now have been discharged. None can object to the Author's using the nearest round numbers as the results of his calculations.

The second part of this *appeal* contains a brief history of the rise and progress of the *sinking fund*, from which it plainly appears, that its powers have been well understood, though it has been shamefully misapplied and perverted. 'The *sinking fund*,' says the Author at the close of his history, and every true lover of his country will join in the lamentation,—'that sacred blessing—once the nation's only hope—was, after an existence of about eleven years, prematurely and cruelly destroyed by its own parent.—Could it have escaped the hands of violence, it would have made us the envy and the terror of the world, by leaving us at this time, not only *tax-free*, but in possession of a treasure, greater than was ever enjoyed by any kingdom. But let me not dwell on a recollection so grievous *.'

ART. VI. *The History of the Life of King Henry the Second, and of the Age in which he lived, in five Books. To which is prefixed, a History of the Revolutions of England, from the Death of Edward the Confessor to the Birth of Henry the Second.* By George Lord Lyttelton, Vol. III. 4to. 11. 10s. 6d. Doddsley. 1771.

WE have more than once had occasion to do justice to the merits of this noble Author. In our account of the former parts of the History of Henry the Second, we mentioned, in particular, the honour Lord Lyttelton has reflected upon his rank, by his literary abilities, and by employing his time in a manner so greatly superior to what is usual among persons in high life; and therefore we shall now proceed, without farther preface, to the consideration of the work before us, which is at length brought to its intended completion.

The second volume having concluded with the assassination and character of the famous Becket, the third opens with a relation of the steps taken by Henry to prevent the murder of the Archbishop, the extreme concern he expressed at it, and the measures he pursued to soften the court of Rome, and to prevail upon the Pope not to proceed to a sentence of excommunication. The bad effects which the King foresaw from so unhappy a termination of his disputes with Becket, fixed on his mind such a gloom, that, till forty days had passed over, he abstained from all diversions, all exercise, and all business; he heard no causes, he received no petitions from his subjects; but remained solitary within the walls of his palace, often sighing, and repeating to himself these words, *alas! alas! that this mischief should have happened!*

It appears, however, that Henry continued to think of Becket's behaviour as he had justly thought before, notwithstanding the sorrow he shewed for the murder of that turbulent prelate:

* Since the above article was written, a second edition of the Doctor's *Appeal* has appeared, with large additions.

nor did the King suffer himself to remain in a torpid state. His active spirit revived, and fortune now offered to him a fair opportunity, which his wisdom gladly seized, of presenting a new object to the attention of the public, and shewing himself to his subjects in a very different light from that of a penitent, with all the majesty of a Prince enlarging the bounds of his hereditary empire by the acquisition of a great and very ancient kingdom, which, though far more desirable than any other to England, had not ever, hitherto, been under the sceptre of any English monarch. He resolved to add Ireland to his regal dominions, and hoped to do it without resistance or bloodshed, by the terror of his arms, and from the general disposition of the Irish themselves to submit to his government.

Previous to Lord Lyttelton's account of the war in Ireland, he has premised (as he had before done with regard to Wales) a short view of the history and state of that country, from the earliest times down to those when Henry was invited thither by the concurrence of many extraordinary events. In delineating the historical antiquities of the island, his Lordship makes considerable use of Usher, Ware, and O Conor, and adheres to the testimony of Bede, that the Scots of the western parts of North Britain were a colony out of Ireland, *the proper country of the Scots*. As our noble Author composed his work before the publication of Mr. Macpherson's Introduction to the History of Great Britain and Ireland, he has informed the public, in one of the notes subjoined to the Appendix, that he is now induced to consider the authority of Bede as more doubtful than he had hitherto thought it, and to affirm nothing with certainty concerning the migration of Irish Scots into Britain. He leaves, therefore, the whole controversy about this dark part of the Scotch and Irish antiquities to those of the two nations who are masters of the language that was common to both: nor is it a controversy that will speedily be decided, as writers of considerable abilities have already appeared in opposition to Mr. Macpherson's hypothesis. But of this more hereafter, when we come to speak of the publications to which we now allude.

From the view which is given of the ancient state of Ireland, we shall only select part of what Lord Lyttelton hath advanced concerning the characters of its inhabitants.

'The manners of the Irish, as we find them described by contemporary writers, were, at this time, very savage. They tilled few of their lands, though naturally fruitful; nor had they any industry or skill in mechanics or in manufactures, but wore garments coarsely made of the black wool of their sheep, and lived chiefly on the flesh and milk of their cattle, or on wild roots and herbs. Their houses were such as could be easily raised and easily taken down, according as the convenience of hunting or fishing, or removing their cattle

to different pastures, or the sudden incursions of a bordering enemy, might occasionally induce them to change their abode; and therefore were not built with brick or stone, nor usually with solid beams of wood, but with twigs of osier or wattles covered over with thatch. Even those of their Kings themselves differed only from these in being more spacious; so that a castle of stone, erected at Tuam by Roderick O Conon, was called by his people, astonished at the novelty of it, *the wonderful castle!*—

‘ Their chief security lay in their patient enduring of the most severe hardships. From their childhood exposed to cold, to wet, and to all the inclemency of the seasons, they suffered little by wanting that protection against them, which is necessary for men not so hardly educated in more civilised countries. Thus their bogs, woods, and mountains, were citadels to them, which foreign troops, not enured to the way of living in such places, could not easily force. And hence they despised all those arts which have a tendency to enervate, either the body, or the mind; abhorring to dwell in great cities, or to shut themselves up within the walls or forts, or to exchange the rough freedom of unpolished barbarism for the decent restraints of politeness. The only elegance they indulged in their whole course of life was the ancient custom, derived from their most remote ancestors, of entertaining their guests, with the music of the harp; in playing upon which Giraldus Cambrensis affirms they greatly excelled his countrymen the Welsh: but the Scots of North Britain (as the same author confesses) had, at the time when he wrote, the reputation of no less excelling them, *though they had learnt their art from them.* Every chief had his harper, who was likewise a poet, or bard, and sung the exploits of the family to which he belonged, at all their feasts. This office was hereditary by the old custom of Ireland. The son, however ill he might be qualified for it, succeeded to the father, and with his profession inherited a portion of land from the demesne of his lord. The songs of the bard had usually more power to incite and inflame, than the music of the harp to soften or mitigate the ferocity of the chief: so that even this recreation, which seems to indicate something gentle and approaching to politeness in the temper of the Irish, contributed to keep up that turbulent spirit, averse to order and peace, which no prince, or legislator, that their country ever produced, had sufficient skill to controul.—

‘ They were exceedingly jealous of their women. Giraldus Cambrensis accuses them of not using to contract any regular marriages, with the proper forms of the church, and of frequently marrying, in their own uncanonical manner, the widows of their brothers, or seducing them without marriage.

‘ It was a practice among them to give their children to be nursed and bred up in other families, by a kind of adoption, while they themselves took in others, whom they fostered in like manner, from a notion that more love was thus produced, and a closer alliance contracted, than even by the nearest ties of blood. This unnatural interchange was purchased of the richer by the meaner sort of people, and proved indeed a strong connection between the former and the latter, as well as a cement of more extensive and factious confederacies between powerful families, which thus transferred to each other

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all the ties of paternal and filial affection. They likewise held, to the shame of reason and religion, that the spiritual affinity, contracted between those who were sponsors together for a child at his baptism, obliged them ever afterwards to stand by one another in all things lawful and unlawful. For the confirmation of this league, which they called *compaternity*, and of other compacts between them, they often received the sacrament of the Lord's Supper, and afterwards drank each other's blood. Thus even the most holy rites of Christianity, mixed with barbarous superstitions, became to the Irish solemn sanctions of evil combinations very dangerous to the public!

* The ancient Celts were accustomed to swear *by their arms*; and the Irish used the same oath, which remained among them much longer than the times of which I write; but they feared most to be perjured when they had sworn by the crosses of some of their sainted Bishops, or by the bells in their churches, believing that divine vengeance would instantly attend the breach of such oaths.

Henry the Second, soon after he came to the crown, had formed the design of undertaking the conquest of Ireland; but having no title on which he could possibly found a legal claim to that isle, nor any reasonable cause of war with the nation, he endeavoured to supply these defects, by colouring his ambition with a pretence of religion. Accordingly, he sent John of Salisbury with letters to Pope Adrian the Fourth, wherein he desired the sanction of the papal authority to justify his intention of subduing the Irish, *in order to reform them*. The King's letters easily procured an epistle or bull, to which we refer our Readers, as it affords a curious specimen of the high and impudent claims of the Roman Pontiffs at this period, and of the deference that was paid to these claims by the wisest and ablest princes, when such acquiescence coincided with their views of interest or ambition.

After some remarks on this bull, Lord Lyttelton justly observes, that, upon the whole, like many before and many since, it was the mere effect of a league between the papal and regal powers, to abet and to assist each other's usurpations: 'nor is it easy to say,' continues his Lordship, 'whether more disturbance to the world, and more iniquity have arisen from their acting conjointly, or from the opposition which the former has made to the latter. In this instance the best, or indeed the sole excuse, for the proceedings of either, was the savage state of the Irish, to whom it might prove beneficial to be conquered, and broken thereby to the salutary discipline of civil order and good laws.'

Though Henry had meditated so early the conquest of Ireland, many years passed before he could seriously turn his thoughts towards that country. In the mean while, the bull which he had obtained from the Pope was laid up among the archives of his realm, to be brought forth at a convenient season;

son; and about the end of the year 1167, an event happened, the consequences of which opened to him a way to that sovereign dominion over the Irish, which he, soon afterward, acquired, and which has never since been quite lost, though for a long time ill maintained, and too often ill exercised by his successors, kings of England.

The circumstances which afforded Henry an opportunity of interfering in the affairs of Ireland, and the operations of the war in that country are distinctly and fully related by our noble Historian; but we pass them over, and come to the King's reconciliation with the court of Rome, which, in the year 1172, was concluded on the following conditions:

1. That, in the course of the next twelvemonth from the approaching feast of Pentecost, the King should give so much money as the Knights Templars should deem sufficient to maintain two hundred Knights for the defence of the Holy Land during the term of one year. But that, from the next Christmas-day, he should take the Cross himself for the term of three years, and the following summer go in person to the Holy Land, unless the obligation were dispensed with by Pope Alexander himself, or his Catholic successors. Nevertheless, if, from the pressing necessity of the Christians in Spain, he should go thither to make war against the Saracens, he might in that case defer his journey to Jerusalem, for so much time as he should spend in such an expedition.

2. That he neither should hinder himself, nor suffer others to hinder, appeals from being made freely, *with good faith, and without fraud or evil intention*, in ecclesiastical causes to the Roman pontiff; so that they may be tried and determined according to his judgment. *Yet with a proviso, that if any appellants were suspected by the King, they should give him security, that they would not attempt any thing to the prejudice of him or his kingdom.*

3. That he should absolutely give up those constitutions or customs, which had been introduced *in his time* against the church of his kingdom,

4. That, if any lands had been taken from the see of Canterbury, he should fully restore them, as they were held by that see a year before Archbishop Becket went out of England.

5. That to all the clergy, and laity of either sex, who had been deprived of their possessions on the account of that prelate, he should likewise restore those possessions, with his peace and favour.

Such were the conditions of Henry's absolution; and Lord Lyttelton observes, that, all circumstances considered, they appear to be better conditions than the King had reason to expect: for the most inconvenient and troublesome injunction, that of taking the Cross, he might hope to get rid of, by a papal dispensation, grounded on excuses which time and various incidents might afford. To the church he gave up nothing, by the terms of this agreement, which he had not before proposed to yield: for, in the contest with Becket, he had frequently

quently offered to annul any laws which should not be found to have been part of the constitution of England in his grandfather's reign. Wherefore, in writing an account of this business to the Bishop of Exeter, when he mentions the article by which he consented *to abolish all the customs in his time against the church of his kingdom*, he adds, *which I reckon to be few or none.*

The only particular wherein he might seem to recede from the Clarendon statutes, was with regard to the restraints which one of them had laid on appeals to the see of Rome: but even here, by the right he reserved to himself of demanding security from any *suspected* appellants, he kept in his hands a strong curb, which he might use at his pleasure, over the liberty granted. Upon the whole, he justly boasted to the Bishop of Exeter, that he had concluded this agreement *to his own honour.*

At this period the affairs of Henry were a most flattering aspect. His reconciliation with Rome, his near alliance with Louis, his subsidiary treaties with the Earls of Bretagne and of Flanders, his confederacy with the Emperor and with the very potent Duke of Saxony and Bavaria, who had married his daughter, seemed to promise him a secure and lasting tranquillity in all his foreign dominions. The commotions in Wales were appeased. The King of Scotland, unaided by the arms of France, could not hope to succeed in a war against England, which kingdom, in all appearance, was more free from any causes of internal disorders than it had been since the first coming in of the Normans. The administration of government was mild and just; the title to the crown undisputed. Nothing had happened to lessen the honour and dignity of the English name in any part of the world. The English empire was encreased, without any loss of blood, and with little expence of treasure, by the acquisition of Ireland, the most beneficial to England that could be made. But while Henry was thinking how to perfect this achievement, which he had not wholly finished, and extending his cares to many other great objects for the good of his family, or the happiness of his people, with equal affection to both, his peace was disturbed by an unsuspected, unnatural, and impious conspiracy, of his family itself, with many peers of his realm, and foreign powers, against him; a conspiracy, which burst forth at once, like the sudden eruption of a vulcano, and shook all his dominions to the very foundations.'

The first contriver of this treason was Eleanor, his Queen; and his three eldest sons, Henry, Richard and Geoffry were engaged in it, who were aided in their rebellion by the King of France, the Earls of Flanders and Boulogne, and several foreign noblemen. Nor were the flames of war confined to France, but spread themselves into England, where some of the most powerful lords took up arms against their royal master; and, at length, the King of Scotland poured into Northumberland a deluge of barbarians, who wasted all the western parts of that county, where (if we may believe the testimony of writers who lived in those times) they carried the rage and madness of their
cruelty

crucelty to such a monstrous excess, that they even ripped up the bellies of women big with child, and tossed the babes taken out of them, on the points of their spears.

During the course of these difficulties and distresses, Henry behaved with great wisdom and fortitude. After having opposed, and, in a considerable degree, broken the power of his enemies abroad, he passed over into England, in the middle of the year 1174; but, instead of immediately leading his forces to join his royal army under Richard de Lucy, the chief justiciary of the kingdom, the first action he performed was a remarkable departure from the usual steadiness and dignity of his character, and, indeed, the most humiliating and disgraceful circumstance of his reign.

This was his pilgrimage to the tomb of the late Archbishop Becket, with the fame of whose miracles the whole realm was now filled, and whom the Pope by a bull, dated in March the year before, had declared a saint and a martyr, appointing an anniversary festival to be kept on the day of his death, *in order (says the bull) that prayers continually applied to by the faithful he should intercede with God for the clergy and people of England.* Henry therefore, desiring to obtain for himself this intercession, or to make others believe that the wrath of an enemy, to whom it was supposed that such power was given, might be thus averted from him, thought it necessary to visit the shrine of this new-created saint, and as soon as he came within sight of the tower of Canterbury cathedral, at the distance of three miles, descended from his horse, and walked thither barefoot, over a road that was full of rough and sharp stones, which so wounded his feet, that in many places they were stained with his blood. When he got to the tomb, which was then in the crypt of the church, he threw himself prostrate before it, and remained for some time in fervent prayer; during which, by his orders, the Bishop of London in his name declared to the people, "that he had neither commanded, nor advised, nor by any artifice contrived, the death of Becket; for the truth of which he appealed, in the most solemn manner, to the testimony of God: but, as the murderers of that prelate had taken occasion from his words, too inconsiderately spoken, to commit this offence, he voluntarily thus submitted himself to the discipline of the church." After this he was scourged at his own request and command, by all the Monks of the convent assembled for that purpose, from every one of whom, and from several Bishops and Abbots there present, he received three or four stripes. This sharp penance being done, he returned to his prayers before the tomb, which he continued all that day, and all the next night, not even suffering a carpet to be spread beneath him, but kneeling on the hard pavement. Early in the morning he went round all the altars of the church, and paid his devotions to the bodies of the saints there interred; which having performed, he came back to Becket's tomb, where he stayed till the hour when mass was said in the church, at which he assisted.

• During

‘ During all this time he had taken no kind of food; and, except when he gave his naked body to be whipt, was clad in sackcloth. Before his departure (that he might fully complete the expiation of his sin according to the notions of the church of Rome) he assigned a revenue of forty pounds a-year, to keep lights always burning in honour of Becket about his tomb. The next evening he reached London, where he found it necessary to be blooded, and rest some days.

‘ Thus, says Lord Lyttelton, concluded this very extraordinary scene, which requires some reflections. If the report of Becket’s miracles, or the authority of Rome in his canonisation, did really work such a change in Henry’s mind, as to make him now deem that prelate, with whose whole conduct he had been so well acquainted, a saint and a martyr, it is a most wonderful instance of the prevalence of bigotry over human reason. But, if he continued to think of the man and the cause as he had hitherto thought, this pilgrimage to his tomb, these prostrations before it, these acts of worship paid to him, were an impious hypocrisy and mockery of God, which no policy could excuse. And that he did so, may not unreasonably be inferred from his subsequent conduct in many particulars.—Supposing him therefore to have been insincere in his veneration of Becket, it must be considered how far this act was consistent with the rules of true policy; and it seems to me very questionable, even in that light: for, certainly, by exalting the character of that prelate he sunk his own. He took care indeed, by the solemn declaration which the Bishop of London made in his name to the people, that they should not look upon him as the wilful murderer of a man whose sanctity he acknowledged; but this vindication went no further than to clear him of that guilt; it did not extend to any of his other proceedings with Becket; and by encouraging the opinion of the Archbishop’s having been a saint and a martyr, he throw the most odious colours of impiety and of tyranny on all those proceedings, in which the honour of his parliament, as well as his own, was concerned. It implied a condemnation of the constitutions of Clarendon, which he had never yet given up. Nor does it appear that he was under any real necessity of making such a sacrifice to the bigotry of the people.—Perhaps a sense of remorse for the occasion he had given to the murder of Becket may have been aggravated, and more forcibly impress in his mind, by the affliction he felt from the unnatural treason of his wife and sons, which he might consider as a punishment of that offence, and hope to remove it by inflicting on himself these voluntary pains, for which he had a precedent in his own family; Fulk the Third, Earl of Anjou, having caused himself to be whipt through the streets of Jerusalem, and at the holy sepulchre there, as a penance for his sins. But this was the first instance of any *King* who had yielded to so ignominious a method of expiation, which debased the royal majesty in the eye of the public; and Henry suffering it before the tomb of Becket, with such marks of devotion to that pretended saint, was liable to constructions injurious to his honour and the rights of his kingdom. A much sifter atonement for the fault he bewailed had been made the year before, by advancing Becket’s sister to the honourable dignity of Abbess of Berking, a monastery of royal foundation. Such a kindness to his family

family was a worthy fruit of repentance: but this was either an act of the most odious hypocrisy, or most contemptible superstition, which, if it had not some excuse in the genius of that religion which then was established, and the fashion of the times, would deserve the highest blame, instead of those encomiums with which it has been recorded in some of the books of that age.'

[To be concluded in our next.]

ART. VII. *The genuine History of the Britons asserted.* In a full and candid Refutation of Mr. Macpherson's *Introduction to the History of Great Britain and Ireland.* By the Rev. Mr. Whitaker, Author of the *History of Manchester.* 8vo. 4s. 6d. sewed. Doddsley, &c. 1772.

THIS ingenious Writer, having, in his *History of Manchester*, endeavoured to rescue from obscurity and fiction the ancient history of Caledonia and Ireland, thought it incumbent upon him to vindicate the conclusions he had there formed, from the indirect attack made upon them by Mr. Macpherson, in his *Introduction to the History of Great Britain and Ireland*.*

In his first chapter he treats of the existence of the three colonies which Mr. Macpherson brings into Britain. In his second he examines into the position, manners, and transactions, given and ascribed to them in Britain by that Author; and inquires into the arguments and conjectures he has advanced concerning the population of Ireland by the Caledonians. In his third and last, he undertakes to refute what Mr. Macpherson has urged concerning the antiquity of the Scots; and investigates their genuine origin."

On all these topics it appears to us, that he has an evident superiority over the author of the *Introduction*. He detects and exposes his apparent inconsistencies and errors, with a degree of force and conviction, which, according to our most unbiassed judgment, admits of little hesitation or doubt; and what does him the greatest honour, he has not been seduced, in the pride of the victory which he seems to have gained, to indulge in an illiberal triumph, or to renounce those sentiments of respect which are due to a writer of distinguished merit.

Mr. Macpherson's performance is indeed drawn up with so much art, and there appear in it so many combined charms, that it is admirably calculated to mislead, if it *does* mislead, all those who are not accurately versed in the early and dark periods of our history. Perhaps Mr. Whitaker is the only person in the kingdom who could have given it so *essential* a refutation.

As it might prove tedious to the generality of our Readers, should we attempt to accompany our Antiquary through his

* See our account of this work, Rev. vol. xlv. p. 404.

different

different investigations, it may, therefore, be sufficient for us farther to observe, that beside a considerable extent of learning, and much ingenuity, he recommends himself to attention by the uncommon vigour of his style.

Of this last remark, the concluding sentiments of his publication, offer a very striking example; and, though they run to a considerable length, we shall transcribe them for the satisfaction of our Readers:

‘ I have now gone over the whole extent of Mr. Macpherson’s historical arguments with regard to the British history. And I have gone over it with a minuteness of attention and a punctuality of reply, that was scarcely ever bestowed upon a work before. This I owed to the great credit which Mr. Macpherson has obtained by his dissertation with the public, to the high esteem which I entertain for his abilities and genius, and to the great importance and obscurity of the history. Not a single argument in the Introduction, I believe, is omitted in the reply to it. And my answers, I hope, have not turned upon little and circumstantial points, but on the main and essential parts of the question. They have not fluttered merely in idle ostentations of victory over words and syllables. And they have not endeavoured to catch Mr. Macpherson insidiously in the mere eddy of argumentation. I have constantly charged him home, I think, upon the great and leading particulars of the question. And when I have done this, when I have shewn the insufficiency of any argument as to its principal end and design, I have then endeavoured to point out the subordinate mistakes in it. I have endeavoured to break the phalanx that was particularly opposed to me at the time; and, when the rout was begun, I have studied to improve the victory by pursuing the runaways, and by picking up as many of them as I could.

‘ These troops indeed were more formidable in their appearance on the field, than they have been found in the hour of battle. The gaiety of their attire, and the bravery of their aspects, promised a much greater resistance than I have met with from them. And I, who entered upon the contest with a dubious spirit, and a tremulous exertion of courage, soon warmed with my own success, and became assured of the victory.

‘ In this, as in the general event of the contest betwixt Mr. Macpherson and me, I may have been deceived by that kindling ardour of spirit, which often anticipates the conquest it cannot make, or by that delusive selfishness of judgment, which frequently flatters the vanity with visionary triumphs. But, when I coolly look back upon the progress and the conclusion of the debate, I see no reason to think myself deceived by either the one or the other.

‘ The plan which Mr. Macpherson had proposed to himself, was to prove the existence of three distinct and principal colonies in Britain, to deduce them in a historical manner from the continent, and to point out their respective operations in the island. And, as the first and earliest of the three was to be the progenitors of the present Highlanders and Scots, so was it also to become the original and principal possessors of Ireland. This Mr. Macpherson fancied agreeable

able to the suggestions of history, to answer to the great revolutions in Gaul, and to correspond with the interior disposition of Britain. But, to make the real records of both conformable to the demands of this hypothesis, he has stretched out the history where it was too short, he has curtailed it where it was too long, and has given us a narration at last, with scarcely a single member of that which we used to contemplate in the authors of Greece and Rome. And this is executed with such a gross perversion even of his own quotations, and with such plain and manifest corruptions even of his own authorities, such erazings of records, and such interpolations of histories, as pain me greatly for Mr. Macpherson's sensibilities, because they exhibit him in a light, I am sure, the very opposite of his real character. Mr. Macpherson, I am persuaded, is a gentleman of high honour and spirit, and could not voluntarily have been capable of such actions, even in imagination. But what then must be the magic power of that prejudice, which could thus bind up the force of a discerning spirit, and suspend all his faculties of precision and judgment; could thus warp his mind from its natural bias of fairness, and throw the illiberal hue of dishonesty over one of the most ingenuous and candid of men! It is surely a melancholy instance of the weakness of the human intellect, even in its manly exertions of strength. And those only have a right to triumph over Mr. Macpherson, who are placed in some sphere removed at once from the frailties and the virtues of humanity, who live out of the reach of prejudice and the power of passion, who have never felt their minds seduced by the enchantments of a new hypothesis, and have never suffered their imaginations to be fired, and their understandings to be contracted, by the hot calenture of a patriot spirit.

Mr. Macpherson has asserted the existence of three colonies in Britain. But he has proved only one of them to have had any being in it. His Gael, as a distinct colony from his Cimbri and his Belgæ, he has nowhere argumentatively deduced into the island. And that body of the Britons which is peculiarly the object of the author's attention; and made by him the inhabitants of Caledonia and Ireland, has no real existence in his history at all. The existence of his Cimbri, also, is founded wholly on the slight basis of a verbal criticism, the groundwork of the name of Cymri. And, if this would be sufficient authority for such a capital point in his history, then might "the pillars of the world be rottenness, and earth's base be built on stubble*." But, what is still more remarkable, the whole even of this argument is itself established upon a supposition, and upon a supposition which is grossly erroneous, and is not even attempted to be proved, That *Cimber* signified, not a native, but a German, Gaul: as the Indian theology founded the world upon the back of an elephant, and planted the elephant itself—upon the back of a tortoise. And the only one of the three colonies, that is proved to have been in the island, is the Belgic. Two-thirds of the author's historical system are left ungrounded by himself. And the third carries such a strong mixture of falsehood with it, by dividing the Cimbri, or German Celtæ, from the Belgæ, by confounding the original

arrival of the Belgæ with the much later descent of Divitiacus, and by making the Belgæ to press the Cimbri beyond the Humber, and to urge the Gael into Ireland, that even this is in effect unproved by Mr. Macpherson; and the certain truth is dressed up with such an accompaniment of falsehood, that we cannot admit it for real history.

This is a just and fair account of the general state of Mr. Macpherson's work. And, thus defective as he is in the great outline of his Introduction, he has actually filled it up with figures that are all distorted from their true proportion, and with objects that ought never to have met in the same piece. The arguments in general are dark, inaccurate, indirect, and contradictory. No regular and steady light is diffused through the whole, that, like the dawn of day, gradually increases as it continues, and enlarges as it proceeds, till it is carried at last to a meridian brightness. But, instead of this, a mere twilight prevails over the work, that gives us continually an indistinctness of objects, and just "flings half an image on the straining eye;" that, clear in the commencement, is gradually dimmed in the progress, one shade spreading over another, till the objects, that first attracted our attention, successively sink from the sight and are forgotten, and the author at last is nearly losing himself and his reader in the dark.

This is, I believe, as just a representation as can be given, even by the hand of Candour itself, of the conduct of Mr. Macpherson in the general prosecution of his arguments. He has all the marks of genius and sensibility about him, but of a genius not tutored in argumentation, and of a sensibility not reduced under the discipline of thought. He thinks strongly, but not regularly. His mind shoots out in vigorous and spirited sallies of sentiment: but it is not accustomed to keep up its vigour, and to maintain its spirit, in a painful deduction of ideas. Blest by nature with the power, but not borrowing from the schools the habit, of thinking, the turn of his argumentation is continually irregular, and the general force of his reasonings is weak and feeble. He is admirably adapted for the brisk essays of a skirmishing war. But he has unwarily entered into a battle, where heavy armour and practised evolutions are sure to gain the day. Not a steadily distinguishing thinker, not a perseveringly accurate reasoner, he is soon confounded with the multiplicity of his own ideas, and seldom sees the object distinctly at which he levels his argument. Spending himself too much in attentions to the colouring of his style, and throwing himself out in a gay irradiation of language, he has no inclination to examine his arguments severely, and he has no power to exert the rigours of corrective criticism upon them; as the birds under the tropics have their superior gaiety of plumage deducted to them, by the deprivation of almost all the powers of harmony.

From this want of discrimination in his ideas, and from this defect of accuracy in his reasonings, Mr. Macpherson has even fallen into repeated and gross contradictions. And this is the most striking feature in the whole aspect of his work. The inconsistencies of his reasonings are so great, and the oppositions in his quotations, remarks, and incidents are so palpable, that his arguments have been completely

completely destroyed before, by being only set in array against each other. The contrariety of parts to parts is so glaring, and this begins so early in the work, and is continued so regularly through it, that in it, as in man, the seeds of death are incorporated with the first elements of life, that they "grow with its growth, and strengthen with its strength," and, on the first occasion that has invited them forth, have burst out, as we have seen, to the absolute destruction of the whole.

' It is not the unhappiness of Mr. Macpherson, that he is mistaken in some unimportant circumstances, that he has misrepresented some subordinate facts, and that he has failed in some inconsiderable reasonings. It is not his unhappiness, that he is mistaken in several circumstances of consequence, that he has misrepresented several incidents of importance, and that he has failed in several considerable arguments. And it is not his unhappiness, that he has even failed occasionally, or yet frequently, in main circumstances, in essential incidents, and in arguments of the first magnitude. But it is his singular and unparalleled infelicity, that he has almost regularly failed in all; that scarcely a circumstance, a fact, or a reasoning, however slight and insignificant, is just or apposite; that nearly every important circumstance, every consequential incident, and every essential argument, are either frivolous in their nature or useless in their application; and that each capital and leading topic of the work is generally one great chaos of undigested materials, arguments without shape or form, reasonings heterogeneous and repugnant, and darkness brooding over the face of the whole.

' This is such a delineation of a work of learning and genius, that my benevolence is hurt, while justice urges my hand to draw it. The portrait is strongly featured. But it is an exact likeness. It is the immediate transcript of the feelings of my own mind. And it is fully justified by the preceding detail of extracts and examinations. Yet, amid the sternest severity of truth, what sort of spirit must that be, which shall not grieve for the author, while it is obliged to reprobate his work? Who will not particularly sigh with me over the fate of a writer, that, possessed of great brilliancy of parts, and furnished with considerable stores of learning, was chiefly unhappy from the selection of his subject? Mr. Macpherson might certainly have played his part with the highest reputation and success, within the circle of truth and incident. But, in a paroxysm of patriot fondness, resolving to heighten into a demonstration what was unable to receive even the colouring of probability, he has fallen in the attempt, as every man in the same circumstances must have fallen. If the ancient giants had exerted their singular vigour of body in contests with mere mortals, they must have been as fortunate as they were strong; but in a triumphant bravery of spirits exalting their aims, and attempting to accomplish what no force could effect, they necessarily failed in their efforts, and were crushed by the mountains that they vainly wielded, and were buried under the islands that they vainly hurled, in a wild hostility against the skies.'

In concluding this article it is proper for us to observe, that Mr. Macpherson, in an advertisement, which appears before the
second

second edition of his work, has declined the making a reply to Mr. Whitaker.

“ The following sheets, says he, were reprinted before the Rev. Mr. Whitaker's answer appeared ; and had they not, it would have produced no change of sentiment, no alteration of system. I admire his ingenuity. I have a respect for his learning ; but I am neither converted by his authorities, nor convinced by his arguments. On a subject so speculative, the opinions of men must vary ; and every writer has a right to carry his dissent before the tribunal of the public. To them the decision is left. I have closed a proof, which my adversaries may, if they please, oppugn. Tired of polemical writing, I leave my system to its fate ; and even my vanity joins issue with my indolence. I hate to fight without spectators. Should Mr. Whitaker and I retire into antiquity, the obstinate world would not follow us to so sterile a field. The trophies of victory would disappear in darkness, and the combatants remain, with nothing but their toil.”

ART. VIII. CONCLUSION of the PHILOSOPHICAL TRANSACTIONS ;
VOL. LX. for the Year 1770. From the last Month's Review.

ANTIQUITIES.

Article II. *Some Observations upon an inedited Greek Coin, &c.*
By the Rev. John Swinton, B. D. F. R. S. &c.

THE learned Author, whose success, in rescuing the name of a Samnite General from utter oblivion, we recorded in our Review of the preceding volume of the Transactions*, here gallantly steps forth to perform a similar but still more essential service to a forgotten and neglected Princess ; Philistis, Queen, as he supposes, of Syracuse, Malta and Gozo. On the medal which is the subject of the present article, the two single words, *Βασιλισσας Φιλιστιδος*, appear. The same name and attribute, but without any addition, have been likewise found, cut in the steps of the ancient theatre at Syracuse ; and are inserted in a volume of inscriptions found in Sicily, published two years ago by the Prince di Torremuzza. Concerning this royal personage, ancient history has been most profoundly silent ; and accordingly the two words of this coin constitute almost the only data on which the Author proceeds, with his usual solemnity, to lay out her dominions.

We refer the inquisitive Antiquarian to the article itself, for the particular reasons which have finally determined Mr. Swinton to ‘ place Queen Philistis on the throne of Syracuse.’ Our other Readers will be contented with being informed of the result of ‘ this dark and intricate affair,’ as the Author justly terms it ;

* Monthly Review, April 1771, p. 317.

in the course of which Mr. S. after the most mature consideration, 'presumes' that we may '*safely*' suppose this Princess to have begun her reign above 40 years before Dionysius the Elder ascended the throne.—As we see no *danger* in adopting this supposition, and foresee much trouble in questioning the justice of it, we most willingly acquiesce in it.

PAPERS relating to MEDICINE.

Article 4. *Experiments in Support of the Uses ascribed to Ganglions of the Nerves*, in Philosophical Transactions, Vol. LIV. and LVII. By James Johnstone, M. D.

In some of our former volumes * the Reader will find a general account of Dr. Johnstone's doctrine, with regard to the uses of the ganglions of the nerves. He considers them as the immediate sources, or rather as reservoirs of nervous power, which produce the involuntary motions of animals, and by which the volitions of the mind are intercepted, and prevented from influencing the motions of certain organs, and particularly those called the Vital. He here defends this system against an objection of some weight, respecting the ganglions that arise from the spinal marrow; and relates some experiments made, as usual, on living animals; but which we shall not repeat.

Article 12. *On the Case of a Boy, who died of a Gunshot Wound: in a Letter from Thomas Woolcomb, Surgeon, to the late Dr. Huxham, F. R. S. &c.*

The singularity of this case consists in these circumstances: that though, as afterwards appeared upon dissection, a perforation, of the bigness of a small pea, had been made by a shot, through the coats of one side of the humeral artery, and accordingly no pulsation was ever felt in the wrist after the accident; yet no hæmorrhage attended the opening of so considerable a vessel: although no eschar seems to have been formed, nor did there appear any constriction or compression. Afterwards, without any degree of tension in the part, with scarce any symptomatic fever, without any convulsive disorder, large discharge, or the least appearance of mortification, (which last symptom was most to be apprehended,) the patient, on the fifteenth day about noon, complained greatly of cold, which increased gradually till about midnight; at which time, without any evident cause, he expired.

Article 32. *Experiments on the Blood, with some Remarks on its morbid Appearances.* By William Hewson, F. R. S.

As a variety of medical indications are frequently derived from the different appearances of the blood, when drawn from a vein; a knowledge of the true causes of these appearances, and a just

* See Monthly Review, vol. xxxix. November 1768, p. 355, and vol. xlv. June 1771, p. 496.

deduction from them, are matters of very considerable importance in the practice of physic. The experiments and reasonings contained in this and the two succeeding papers deserve, on these accounts, the attention of the physiologist and physician. We shall accordingly give the substance of the more material observations.

It is now very well known, that the blood consists not only of two parts, called the *serum* and *crassamentum*, but that the latter is likewise compounded of two very different substances; one, which gives it its red colour, and the other, which is now called the *coagulable lymph*. This lymph, to which the *crassamentum* evidently owes its solidity, may be separated from it by washing the *crassamentum* in water. It may likewise be readily separated from the red or globular part, on agitating the blood, while it is fluid, with a stick; to which this lymph will spontaneously adhere. This principle forms the inflammatory crust, or *buff*, as it is called, which often appears on the surface of the blood. It likewise constitutes the substance of *polypi* of the heart, &c. and sometimes fills up the cavities of aneurisms, or plugs up the extremities of divided arteries. In short, so many diseases are supposed to derive their origin from its coagulation within the body, that it appears a *desideratum* of some importance, to ascertain the cause of that coagulation which it always, and generally very soon, undergoes, when it is out of the body.

The Author, with this view, very properly considers the particular circumstances in which blood, received into a basin and there coagulating, differs from that flowing in the vessels of a living animal. The most evident and material differences are, that, in the first case, it is exposed to the action of the air, and to that of cold, and that it is at rest. In the last case, all these circumstances are wanting. In the Author's series of experiments, the blood was generally exposed to one only of these suspected causes at a time.

From the whole of Mr. Hewson's experiments, some of which give results directly opposite to those of his predecessors in this inquiry, it appears that the blood, when out of the body, coagulates as soon, when agitated, and kept warm, as it does when suffered to rest, and to cool: and from a comparison of the whole set, there is reason to conclude, that the air is a strong coagulant of the blood; and that the change which this fluid soon undergoes in its consistency, when taken from the veins, is chiefly owing to the action of that element, and not to cold, or want of motion. Some restriction should, however, be made to this conclusion; as it appears from some of these experiments, that a small part of the blood, though confined within the vessels, at length apparently congeals, in conse-

quence only of its being at rest; though the progress of this coagulation is very slow.

Article 33. *On the Degree of Heat which coagulates the Lymph, and the Serum of the Blood; with an Enquiry into the Causes of the inflammatory Crust, or Size, as it is called.* By the Same.

From Experiments made on the blood of animals, confined within the vessels by ligatures, the Author concludes, that the human lymph probably coagulates in a heat between 114° and $120\frac{1}{2}^{\circ}$ degrees of Fahrenheit's thermometer; that the serum requires a heat of 160° degrees to fix it; and that consequently the blood cannot be coagulated even by the most morbid degree of animal heat, which never rises above 112° in the most ardent fever. He next enquires into the origin and nature of the *size* that frequently appears on the blood, though it is not always observed, in inflammatory disorders; and which is sometimes observed, when no such disorders exist. His experiments tend to prove, that it is not formed from the serum of the blood, but from the fixation of the coagulable lymph; from which the red particles have spontaneously separated, and subsided, in consequence of their greater specific gravity. In treating this subject, he controverts an opinion very generally adopted by medical writers and practitioners; who suppose that this *sizey* kind of blood is thicker and more coagulable than that which does not present this appearance; and that, in general, the blood is thickened in inflammatory disorders. From his experiments and observations it appears that, on the contrary, *sizey* blood coagulates much more slowly than other blood; that inflammation actually lessens the disposition of that fluid to coagulate; and that, in inflammatory disorders, where this whitish crust or size appears, the blood, or at least the coagulable lymph which constitutes this inflammatory size, is really attenuated. For the particular experiments which render these opinions probable, we must refer our medical Readers to the article itself.

Article 34. *Further Remarks on the Properties of the coagulable Lymph; on the stopping of Hæmorrhages; and on the Effects of Cold upon the Blood.* By the Same†.

In this paper the Author confirms the reality, and undertakes to assign the cause, of certain appearances noticed by some who have written on the blood, but never yet satisfactorily accounted for. It has been observed, in the operation of bleeding, that the blood which flows into the first cup shall sometimes be

† These three articles have lately been published, with additions by the Author, in a volume apart. See last month's Review, page 251.

covered with an inflammatory crust; while that received into the subsequent cups exhibits no such appearance. The cause of this diversity has been attributed to the greater or less velocity with which the blood flowed into the vessel, and to other local circumstances: but the Author has noticed this change in cases where no difference of this kind, or in any other circumstance, was to be observed; and where, for instance, the blood in the first cup was covered with an inflammatory size, and was late in coagulating; that, in the second, had a crust only upon a part of its surface; and the third and fourth cups had no appearance of size, and manifestly coagulated before either of the other two.

The Author's solution of these remarkable appearances is, in short, this: he is of opinion that these changes are not produced by any external circumstances; much less that they are owing to a kind of *elective evacuation*, if we may so call it, of the vitiated part of the blood, on the first opening of a vein. He supposes, what will not be universally adopted by physiologists, that, *during the evacuation*, that is, in the short space of five or six minutes, the nature and properties of the entire mass of blood remaining within the body, or at least of the coagulable lymph, are actually changed; and that, in that time, an alteration is produced in that state of the blood-vessels, on which the thinness, and diminished tendency of the lymph to coagulation, depend. This fact, he observes, renders it probable that 'this vitiated blood is not the cause of disease; since the disease remains, though the properties of the blood are changed.'—But this reasoning is not perfectly conclusive: for, granting a total change to be thus suddenly effected in the mass of blood, by the evacuation of a part of it; many of the effects already produced by vitiated blood, and consequently the disease, may still remain, though the vitiated blood no longer exists.

From the evidently increased disposition of the blood to coagulate the more quickly, in proportion as greater quantities have been taken away, the Author draws some consequences relative to practice; particularly with regard to hæmorrhages. But for these, and the experiments which follow, relating to the effects of cold upon the blood, from which it appears that cold retards or absolutely prevents its coagulation, we must again refer to the original.

The 38th or last article of this class contains the history of a case similar in many respects to that of the Cuticular Glove, described in the preceding volume of the Transactions.

CHEMISTRY, ELECTRICITY, and METEORS.
 Article 19. *Experiments and Observations on Charcoal.* By Joseph Priestley, LL. D. F. R. S.

The chemical properties of this substance are not so much the subject of this article, as those variations in the process by which it is made; by an attention to which, the Author imagined, some light might be thrown on the cause of the very great differences observable in the conducting power of different pieces of charcoal, and possibly on the nature of the conducting principle itself. He was formerly induced, by a very plausible analogy, to suspect that it resided in the inflammable principle, or metaphitic air, contained in bodies, united with an earthy or other basis. With respect to this circumstance, metals and charcoal exactly agree. While they retain their *phlogiston*; they both conduct; but when deprived of it, they lose that quality. Water, however, furnishes a strong exception to the universality of this proposition. Among other considerations he was led to this supposition, by the perfect conducting power, which he first discovered in charcoal; a substance which, on other accounts, appeared very unlikely to be possessed of it. Wood, in its different states, exhibits a singular variety in its electrical properties. In its common state, it is a non-electric, or a conductor: being subjected to a moderate degree of heat, or baked, it becomes an electric, or a non-conductor; but, on being exposed, in a particular manner, to an intense heat, or charred, it returns to a non-electric state, and becomes one of the most perfect conductors; in no respect inferior, with regard to this quality, to gold, silver, or the most perfect metals.

From the experiments now before us it is evident, that charcoal owes this remarkable quality to the degree of heat that is applied in the process of making it. It appears likewise, that this quality is improved in proportion to the intenseness of that heat. Pieces of wood, which had been coaled slowly, or in a moderate fire, in which they were kept a long time till they were black quite through, so as not to be distinguished from the most perfect charcoal, were repeatedly found, not merely, as might be expected, to conduct less than other charcoal; but not to conduct in the least degree. With regard to the manner in which heat effects this change, a variety of circumstances lead the Author to conclude, that 'the cause of blackness, and of the conducting power in charcoal, is the oil of the plant rendered empyreumatic, and burnt to a certain degree;' and that these properties are some way connected with that part of the *phlogiston* or the inflammable principle, the escape of which is prevented in the process of charring, and the fixation, and union of which with its basis, the earth of the plant,

is strengthened by an intense heat. This opinion is in part confirmed from hence; that the very sand or pipe-clay, with which the Author covered the substances that were to be converted into coals, contracted, from the *phlogiston* expelled from these substances, a blackness like that of charcoal, and acquired a conducting power; which might afterwards be improved, by exposing them in a close vessel to a still greater degree of heat.

Article 18. *An Investigation of the lateral Explosion, and of the Electricity communicated to the electric Circuit, in a Discharge.*
By the Same.

The singular results of the experiments related in this article may furnish the experimental philosopher with a very useful lesson; not to be too hasty in establishing general laws. Hitherto all electricians, we believe, would have concurred in affirming, that whenever an electric spark appears between two bodies, each of them singly is either receiving, or parting with, a certain portion of electric matter. But it is evident from these experiments, that a full, strong, and bright spark, sometimes more than an inch in length, may be produced between two bodies, which does not communicate any electricity to, or take any from, the body which appears to receive or part from it. We shall content ourselves with giving a short description of the best manner of performing this remarkable experiment; so that the spark may be observed to the most advantage, and its *incommunicative* property may, at the same time, be completely ascertained.

Let a charged jar stand upon a table, and one end of an insulated thick brass rod be placed contiguous to its outward coating. Near the other extremity of this rod the body is to be placed that is to receive the spark; and which, we scarce need to add, should be insulated likewise, in order to ascertain the consequences of the experiment. This body should be six or seven feet in length, and perhaps some inches in thickness, or be connected with a body of these dimensions. The jar is to be discharged with a rod resting upon the table, close to a chain, the extremity of which ought not to touch the coating of the jar, but should reach within about an inch and a half of it. We pass over the reasons which require this disposition of the *apparatus*, and proceed to add, that, at the instant of discharging the jar through this *interrupted* circuit, the operator will hardly fail of getting a spark or lateral explosion, an inch in length; which will appear between the first mentioned rod and the insulated body. At the same time, the latter will shew no signs of having either received or lost the most minute portion of electrical matter by this strong spark; as, even at the time of the explosion, there is not the least motion given to the lightest pithballs, or the finest-threads suspended from it. We

refer the Reader to the article itself for an account of the manner in which the Author was led to discover, that, in this case, the electric fluid suddenly enters, and, as to sense, instantaneously leaves the insulated body, without making any sensible alteration in the electricity natural to it.

Article 25. *De Atmosphæra electrica*, Joannis Baptistæ Beccariæ, R. S. S. *ex Scholis piis, ad Regiam Londinensem Societatem Libellus.*

By the series of experiments contained in this paper, one of the most singular and important properties of the electric fluid, successively observed and explained by Mr. Canton, Dr. Franklin, and Messrs. Wilke and Æpinus, is completely and satisfactorily demonstrated. This law, which throws such light on the properties of the electrical fluid, and on the phenomena of the Leyden Vial in particular, is, that the electric matter being accumulated in any body, repels that naturally existing in other bodies in its neighbourhood, and thereby renders them negatively electrical: and this effect it produces, although substances intervene through which the electric fluid itself does not pass. Indeed, all our experiments concur in ascertaining this singular fact; that though glass, air, and other non-conducting substances, are impermeable to the electric matter itself, yet they are pervious to the action of that fluid; either by means of some vibration, or other peculiar modification of their own particles, or by the intervention and agency of some subtle and unknown medium. When we say that the electric fluid, condensed on one side of a plate of glass, repels that which naturally belongs to the opposite surface, though itself is incapable of passing through the substance of the glass; we do not mean that the electric, or any other matter, can immediately act on other matter *in distans*, or *where it is not*: for that would be absurd. The impermeability of the glass, and the repellent power of the electric fluid through it appear to be matters of fact, satisfactorily established by experiment; and it is the business of philosophers to discover the particular means or *media*, by which its action is communicated through bodies, which resist its actual passage through them.

The greater part of the experiments, contained in this dissertation, prove this property of the electric fluid, as exerted through air; and particularly, that one surface of a plate of air cannot receive an additional quantity of electric matter, unless a passage is given for the escape of the natural electricity of the contiguous *strata* into the earth. We shall briefly describe one of these experiments. The Author electrifies, positively, for example, a hollow metal cylinder, which he terms the *electrical well*. Into this he lets down another smaller cylinder, completely insulated, which he calls the *bucket*. We should observe, that it

is a matter of indifference, whether the bucket comes in contact with the bottom or sides of the electrified well or not. On drawing it out from thence, it is found not to have contracted any sensible degree of electricity *: though had it touched any part of the outside, it would undoubtedly have acquired positive electricity. He now repeats the experiment; but takes care that the bucket shall not touch the bottom or sides of the well; and, while it continues there, he brings the knob of a brass rod near the bucket. A spark is now seen to pass between them. This spark does not proceed from any electricity communicated by the electric well to the bucket; but is evidently the native fire belonging to the latter, driven out of it, through the rod, into the earth, by the electric matter in the *stratum* of air contiguous to the inner surface of the well, acting through the cylindrical plate of air interposed between it and the bucket: for though the well is charged with *positive* electricity, the bucket, on being drawn out, is found to be *negatively* electrified. We need not make any comment on this experiment; which the Author afterwards diversifies.

Several corollaries follow, which are deduced from these experiments. We shall mention only one, drawn from that which we have now related, and which is, at least, fanciful and ingenious. Considering the minute and evanescent pores of natural bodies as so many *electric wells*, a plausible reason may be hence assigned, why the quantity of electrical fluid thrown upon bodies, in our experiments, is found to be proportionable to their surfaces only, and not to their bulks or masses. The pores of bodies, like the cavity of the well, appear to be devoid of electric matter; while the surface of the intire body is analogous to the outside of the well; and, like it, for the reasons above suggested, can receive and communicate electricity.

In the 17th article Capt. J. L. Winn gives Dr. Franklin an account of the appearance of lightning, during a storm in the night, on a conductor (formed of a chain of copper wire extended from the top of the mainmast of his ship down to the water) one of the links of which had been broke; as he accidentally discovered by means of the stream and sparks of electric fire, which appeared in the place of the interruption. He publishes this observation, in expectation that it may have greater weight with some seamen, whose neglect of this easy preservative he justly condemns, than all the reasonings of the electricians.

* Dr. Franklin first discovered this singular property in an electrified cup. Dr. Priestley's experiments and observations upon it may be seen in the *History of Electricity*, page 731, 1st edition.

In the 46th article Mr. Swinton describes the phenomena attending a very remarkable meteor, of the Aurora borealis kind, seen at Oxford on October 24, 1769; and which, we shall add, was observed by us, with nearly the same appearances, in a distant part of the island. Article 14 contains observations on the state of the air, winds, and weather, in Hudson's Bay, in the years 1768 and 1769, by Messrs. Dymond and Wales: and in articles 20 and 21 are contained meteorological observations made in 1769 at Bridgewater and Ludgvan, by Dr. Jeremiah Milles, and Dr. Borlase.

MISCELLANEOUS ARTICLES.

Difficulties in the Newtonian Theory of Light, considered and removed. By the Rev. S. Horsley, LL. B. F. R. S.

The difficulties here referred to are those proposed by Dr. Franklin, in one of the letters contained in his collection of *Papers on Philosophical Subjects*, published in 1768. On a supposition that our sensations of the solar light are not caused by the pressure or undulations of a fluid diffused throughout the universe, but are excited by a matter continually emitted from the surface of the sun, with a prodigious velocity, and in all directions; the Doctor asks, whether the smallest conceivable particle of light must not, with so rapid a motion, acquire a *momentum* or force exceeding that of a twenty-four pounder discharged from a cannon? Must not the sun, he adds; diminish exceedingly by such a waste of matter, and the planets recede to greater distances, in consequence of the lessened attraction? And yet these particles, supposed to move with this immense velocity, are found incapable, as he observes, of driving before them, or even of giving the least sensible motion to, the lightest dust: the sun too, there is reason to believe, continues of his original dimensions, and his attendants move in their ancient orbits.

Mr. Horsley, in a former publication, had occasion to inquire what the force of motion in the particles of light, supposing them to be actually emitted from the sun, could possibly amount to, if calculated at the utmost. Supposing, for reasons which we omit, that the particles of light are of so small a size, that the diameter of each spherule does not exceed one millionth of one millionth of an inch; and allowing the density or specific gravity of each particle to be even three times greater than that of iron, and its velocity to be such as has been generally supposed, he arrives at this general conclusion, that 'the force of motion in each single particle emitted from the sun, is less than that in an iron ball of a quarter of an inch diameter, moving at the rate of less than an inch in 12,000 millions of millions of Egyptian years;—in short, that it is a force much inferior

inferior to any that art can create. He afterwards shews that the stroke which the retina of the eye sustains, by the direct impulse of a cylinder of the sun's rays transmitted through the pupil, (supposing its diameter to be $\frac{1}{16}$ of an inch, and the emission to be at its *maximum*) does not exceed that, which would be given by an iron shot of the same dimensions, moving at the rate of little more than 16 inches in a year.

This question has been agitated formerly, but no where, we believe, in so complete and accurate a manner. Musschenbroek, in particular, has cursorily discussed this subject [in his *Introductio ad Philosophiam Naturalem*] on data different from those of this Author. From the result of his calculations he is led to question whether all the globules constituting a ray of light, extending from the sun to the earth, that is, a string of spherules 24,000 semi-diameters of the earth in length, would weigh a single grain.

The Author next proceeds to consider the loss of substance which the sun may be supposed to have sustained, in consequence of the continued or rather successive emanation of such particles. He shews that, supposing 951,100 emissions were to be made every second, of all the luminous particles, of the magnitude above assumed, that would have room to lye upon his surface at once; this emanation would not be attended with any such waste of his substance, as would visibly contract his diameter, or sensibly enlarge the orbits of the planets, in many millions of years. According to his calculations, the space of 385,130,000 Egyptian years would be required to produce, in consequence of such waste, a diminution of the sun's apparent diameter, equal to the 1900th part of a second. These are some of the principal results of the Author's suppositions and calculations, which are equally ingenious and elaborate, and appear more than sufficient to obviate the objections that have been made to the actual emission of light, founded on an apprehension of the enormous loss of substance supposed to attend it in the luminous body.

Of the three remaining articles of this volume, though deserving of a more particular notice, our limits at present oblige us to give only a very cursory account. The 8th contains a well authenticated and pleasing relation, by the honourable Mr. Barrington, of the early and uncommon display of talents, in the case of young Mozart; who, when he was little more than four years old, was not only capable of executing lessons on the harpsichord, but likewise 'composed some in an easy style and taste, which were much approved of.' At the age of eight, he was heard with astonishment in this kingdom; and, as we are informed by a late traveller, in a work published after this paper

per was written *, his premature performances have since excited the admiration even of Italy; where they have procured him the honour of the order of the *Golden Spur*, conferred upon him by the present Pope.

The 10th Article contains an account of some improvements made by Mr. Fitzgerald, in the new wheel barometer invented by him, and described in the 52d volume of the *Transactions*. This instrument not only distinctly shews a rise or fall of the mercury equal to the 600th part of an inch; but likewise, by means of registers placed close to the index, marks the greatest variations in the motion of the quicksilver, which happen during the absence of the observer, or in the night. In the 28th, or remaining article, Dr. Watson, late Chemical Professor at Cambridge, relates several curious experiments made by him, on the various *phenomena* attending the solution of salts in water; particularly with a view to inquire into the truth of the commonly received opinion that, in the process of dissolution, saline substances are absorbed or received into the pores of the solvent, without augmenting its bulk. The Author's experiments however seem fully to justify a contrary conclusion.

ART. IX. *The History of the famous Preacher Friar Gerund, &c.* concluded.

IN the close of the first volume, of which we gave an account in our last Review, Friar Gerund commences what is called *Sabatine* Preacher, and is engaged to pronounce a *disciplinant* exhortation on account of a procession for rain, in the town where the convent stood. Notwithstanding the friendly and judicious admonitions he had received, he determined to pursue his own views, aided by the profound and learned counsels of the *Predicador Mayor*. We have a humorous account of the composition of this discourse, with a copy of the discourse itself; concerning which, we shall only observe, that it produced some warm, animated, and honest reproofs from the Father Master Prudentio.

The second volume begins with informing us, that Anthony Zotes, the father of our hero, who was now constituted *major-domo* of the sacrament (after having heard the exhortation above-mentioned) appointed his son to preach the sermon on this occasion at Campazas; to which request the superior of the convent unwillingly yielded assent. This was the young Friar's first *sermon*, as the disciplinant-exhortation was not to be dignified with that name. He had some debates with himself about the forming of this discourse; for he had not forgotten

* Dr. Burney's *Present State of Music*, page 228.

the judicious reflections he had so lately heard from Father Prudentio; and at the same time the reasonings of Friar Blas were deeply imprinted on his mind: among other things he is said to have paid particular attention to an apophthegm selected from Machiavel, and imparted to Gerund by the said Friar, *Sentire cum paucis, vivere cum multis*; 'Think with the few, act with the many;' and also to a saying attributed to the poet Lopez de Vega, who having been taxed with the defects of his comedies, is reported to have excused himself by answering, *That he knew and confessed their defects; but that, notwithstanding, he composed them thus, because good plays are hissed, and bad ones celebrated.* Our Sabatine preacher therefore concluded in favour of his former method, and proposed minutely to regard, as he had before done, all the *circumstances* (so they are called) attending the discourse. By these *circumstances* are to be understood, the person by whom he was asked to preach, the place in which the sermon was to be delivered, the music, the bull-feast, or other entertainments sometimes accompanying their religious festivals in Spain; together with a variety of such particulars, against the noticing of which Father Prudentio had inveighed.

After this determination, Gerund had yet a farther doubt, viz. whether he should fly for succour to mythology, or to some texts and passages of holy scripture: he was rather inclined to the former; but the late exhortation of the Father Master had at present so much weight with him, that, for this time, without prejudice to another, he agreed 'to seek in scripture only, a decent accommodation for all the circumstances.' After this deliberation, he proceeds to lay the plan of his discourse. But while he was engaged in these profound meditations, he was interrupted by a visit from the superior of the convent, who came into his cell with some papers and sermons of a deceased father, which, in a very friendly manner, he delivered to our friar, and strongly recommended them to his perusal and imitation. Among these papers, the first which struck his eye was a manuscript with this title, *Remarks upon the Faults of Style*; the whole of which is here laid before the reader, and it contains many learned and judicious observations. This paper Gerund read with care; and scarce had he finished it, says the Author, when, suspended in his mind, he shut his eyes, fixed his right elbow on the arm of the chair, and leaned his head upon his hand, holding in his left the paper he had read. He remained a good while in this posture very thoughtful; but at last, jumping impetuously from his seat, he takes the paper between his hands, tears it, gnashing his teeth the while, into a thousand pieces, throws it with indignation out of the window, and taking two turns across the room, accompanied with six stamps on the floor, exclaimed, 'The devil take thee for a rascally

rafcally paper, and the impertinent coxcomb too who wrote thee, for thou haft turned my brain ! It is impoffible but that he muft have been one of the moft tirefome, vexatious, ill-humoured wretches ever born of a woman. What ! for a man to fpeak as God fhall help him, is there need of fo many ceremonies ! And if all the ftyles here mentioned are faulty—as this be-vinegared mortal of an author has taken it into his head,—in what ftyle, then, are we to fpeak and write ! Let him go ! —Let him go !—I will write, and I will fpeak in what ftyle I please ; and fince that which I have ufed hitherto has gained me fo great applaufe, I will adhere to that, and not to what this difcontented, evil-spoken, brute of a remarker fays.’

In this manner reasoned our couragious Friar ; and upon thefe principles he proceeded to finifh his fermon for the fagramental aét at Campazas. The author has not failed to prefent his readers with a particular account of the preparations which were made for the celebration of this feftival, the company from different parts of the country who came to attend it, the manner in which it was conducted, together with a variety of circumftances relating to the preacher, his difcourfe, his family, &c. which, with much drollery, are here related and defcanted upon.

Gerund’s bombaft and ridiculous fermon was received with an ignorant but loud applaufe, by a filthy, gaping, aftonifhed croud ; yet there were not wanting fome who formed a different judgment : among the latter, we are told, was a perfon of fome eminence, ‘ Magiftral of the holy church of Leon, a wife, acute, difcreet, and much-read man, a great theologift, and celebrated preacher.’ This reverend father took an opportunity, foon after the entertainment and the *fefta* (or the fleeping time after dinner) were finifhed, to adminifter to Gerund, who was his relation, fome animadverfions upon his performance.

Among other infipid and futile reflections in the Friar’s difcourfe, one was, ‘ Either the fagrament is at Campazas, or there is no faith in the church.’ This we juft mentioned as neceffary for underftanding the remarks of the Magiftral, a few of which we fhall here felect. After condemning the foolifh practice of dwelling upon circumftances in the falutation, this father tells him, ‘ that *he* defcended even to the moft minute and ridiculous, that he might carry his extravagance to the utmoft extent, bringing in his father, his mother, and his godfather, and the rockets, and the bonfire, and the fagramental aét, and the fteers, and the dancers, and their heads of hair ; and to leave no impertinence untouched, even the Gallician bagpipe.—With refpect to what Friar Gerund had faid, of Campazas being the original foil and manfion of the fagrament, and, that either the fagrament was in Campazas, or there was no faith in the church, he could not, he obferved, find words to exprefs what

what he thought of it; and that he believed such an absurdity could have entered into no head but his.—With regard to the first clause, he remarked, that all countries producing corn and wine, must be as much the original soil and mansion of the sacrament as Campazas; and that, by the same rule, those producing oil must be that of extreme unction; those in which there is water, that of baptism; and the whole world, that of penitence, since every where in the world there is abundance of sin, which is the remote matter of it. With regard to the second, he supposed he meant, as a great thing, that if it was not a truth that the sacrament was in Campazas, the proper elements being there placed, and formally consecrated by a competent minister, and with a due intention; neither was it a truth that it was at Rome, or any other place of the church of God. But this, he tells his kinsman, was a most insipid *Perogrullada**, and that the same might be asserted of any little dirty inn into which the divine sacrament was carried to a sick man; unless, indeed, he was as great a booby as the rustic, who, upon being shewn the famous monuments at Seville, said, with great satisfaction, ‘To be sure these are deadly fine monuments, but in all the world there is not such a place as my town for sacraments.’ He then asks him if he knows whence it proceeds that he exposes himself by such shocking absurdities? and taking it for granted that he does not know, kindly informs him that it is owing to his infamous and unpardonable neglect of logic, philosophy and theology, crazily persuaded that there was no occasion for them in a preacher.—In the first point he is particularly diffuse in explaining what he means, lest he might be thought to recommend, at large, what has been called logic, (and is condemned by Quintilian and every man of common sense) instead of what logic really is, or should be, viz. the art of using reason well in our enquiries after truth, and the communication of it to others. From the necessity of an acquaintance with theology, he tells him how miserably such stupid wretches as himself err, when, to excuse their rash hyperboles, despicable and disgusting conceits, absurd and blasphemous propositions, &c. &c. they say with great satisfaction, that they speak, *more concionatorio et non scholastico*—as preachers and not as theologists—with the witty addition, as they think

* Pero Grullo’s truths are, self-evident things formally asserted; called so from some simpleton of that name, who thought himself mighty wise in making discoveries of things known to all the world. One of these truths is said to be, that it is customary for men, *Camer per la boca y cagar por el culo*, to eat with their mouths. From the proper name is formed the substantive *Perogrullada*, which signifies one of these truths.

it, that the pulpit has no *posse**. He wants to know, who has told them that the chair of the Holy Ghost requires less solidity and circumspection in what is delivered in it than that of the university; and whether propositions which would be ridiculous in the schools can be ever tolerable in the pulpit? The pulpit, he grants, has no *posse*; but it is because nothing ought to be said in the pulpit that will admit of reply, dispute, or argument. When he insists so much on the necessity of a preacher's being a theologist, he does not mean that he should go up into the pulpit to make a vain ostentation of it, with his '*The theologist says*' '*As is known, to the theologist*;' '*Here the theologist will understand me*;' (phrases that Gerund used) which he calls puerile and contemptible, and says that he is not to treat in the pulpit of what the theologist knows, but what every body knows; and that whenever he says any thing that may not equally be comprehended by the most simple old woman, as the most perspicacious theologist, from anxiously wishing to be thought a theologist, he ceases to be a preacher.

The Magistral proceeded to apply his exhortation yet more closely, and the preacher received a very hearty drubbing, which, for a time, greatly disconcerted him, especially as he had formed warm hopes of preferment from his connection with the Magistral of Leon. However, he was speedily revived, and reconfirmed in his former resolutions, by a long conversation which he held with his friend the Father Predicador, and farther by a proposal which was made on the same day by the chaplain of Pero Rubio, that he would preach a funeral sermon for a scrivener of that town, who, by his will, had bequeathed two hundred reals to the preacher for this purpose. Our Friar having obtained the consent of his superior, applied himself, in concert with the Predicador Mayor, to compose this discourse; but though Gerund and his friend had the advantage of many very sensible and learned remarks upon subjects of this kind from a young gentleman, a collegian of Salamanca, whom they unexpectedly met with, this sermon was nevertheless equal to, or rather excelled, his former compositions in bombast absurdities and follies.

In his way to Pero Rubio, our hero and his father were to spend one night at the house of a relation, a familiar of the holy office. He was a farmer, an illiterate man, who, though he expressed himself in a vulgar and rustic dialect, had good

* *Affir al posse*, is to stand to be interrogated. A custom observed in the universities by every professor; who, when he leaves the chair, waits for a certain time for the hearers to propose any doubts or difficulties that may have occurred to them upon what he has said, in order to have them cleared up to them.

natural sense, and could discourse judiciously on matters proportioned to his knowledge and capacity. A short specimen of his conversation with his kinsman is the only addition we shall make to the extracts already taken from this work.

‘ While supper was getting ready, says the author, which was not delicate or ostentatious, but substantial and abundant, the Familiar said to his cousin, with a good-natured plainness, “ Hearkee, young Friar, what, hast thou bottled up as many flourishes to carry to Pero Rubio, as thou spirtedst out of that mouth of thine at Campazas ? ” “ Pray, uncle, what would you mean to say by those flourishes ? ” asked Friar Gerund. “ God presarve us ! man, and what did I not expless myself clear enough ? Flourishes are those intrickies, and tanglements, and wildfires, and devilttries, with which thou overwhelmedst us all that were hearing thee like a pack of poor ignorant lay brothers. ” “ I understand you now, Sir, less than before. ” “ Then let God understand us, who made us, and forgive us our sins. It seems to me that thou mak’st believe to be dull for the nonce, or else ’teant possibul but that thou must understand me :—as to the terms, I know well enough, they ben’t sounding and trim ones, such as they use in cities ; but to tell me that they ben’t untelligibil,—doant let us talk of that, for it is breaking our heads to no purpoase, and thou understandst them too as well as the son of my mother. ” “ If, Sir, you mean by flourishes, erudition, subtle thoughts, *equivoques*, acuteness, wit, and elevated and harmonious style, there is a sufficient stock of this in the sermon I have prepared, and always will be, as long as God does not take away my senses, in every sermon I shall preach. ” “ Now, doast see ? If I was as thee, I should beg God to take away my senses directly, that thou mightest never preach in the like way again. ” “ Sir, you are not obliged to understand these things. ” “ But preachers are obliged in consunce and reasun to preach soa as we all may understand um. ” “ It is sufficient that the discreet and cultivated understand them. ” “ Then let the secreet and cultitated only go to hear um. But tell me cozzun, do’st think that there are many of these secreet or what’s its-name men at Pero-Rubio. ” “ There are always some at every place :—and I heard a grave father of my sacred community say, that every preacher of distinction ought to prepare himself to preach, even at such a place as Caramanchel, as if he had to preach at Madrid. ” “ I doant half relish this doctrun, if so be that the rev’runt father doant mean that a preacher ought for to be as arnest in converting the souls at Caramanchel, as at Madrid ; and that so he ought to expless himself in such a way that they may both understand him, one as well as tother. For as to any thing else, for a preacher to go to Caramanchel,

—with his trinkums and trickfies, because some folks from the city might come to hear him, 'tis nothing but smock and nonsense and laus^t de * Christi."

In this manner did the Familiar converse for some time with his kinsman; and notwithstanding his rusticity and want of learning, he was able to perplex and confound Friar Gerund.

There are some epistolical parts of this performance, which, though sometimes distinct from its immediate design, are well introduced, and are also amusing and agreeable. Upon the whole, we must consider this as a humorous and entertaining work, properly adapted to promote the purpose for which it was intended. It is very different, indeed, from the turn of romances in general; and some passages in it may, perhaps, sink too much into the low and vulgar strain; but this is commonly the case with this class of satirical writings.

Though the author professes that his only aim is to extirpate that extravagant kind of preaching which he condemns, we cannot but think that he has also some view to expose and censure those idle and ridiculous customs with which religious festivals (as they are called) and public worship, are often celebrated in Spain, and in other popish countries †.

ART. X. Letters concerning the present State of England. Particularly respecting the Politics, Arts, Manners, and Literature of the Times. 8vo. 5s. Almon. 1772.

THIS Author possesses that mediocrity of parts, which is characteristic of, perhaps, one half of mankind; nor does his performance indicate that force of penetration and genius, which distinguishes those who are destined to extend the limits of knowledge. We do not even find in it that proportion of judgment, which was necessary to enable him to profit by the perusal of former productions. The information he communicates is either obvious and known, or imperfect and superficial; and he has delivered it with a tone of self-sufficiency, which must necessarily displease the more intelligent of his readers.

In the topics, which bear relation to taste, manners, and literature, he is not so able, or so well informed, as in those of politics and government. But, perhaps, to know the latter with tolerable precision, nothing more is necessary than to have lived in England; the only country where affairs of state are the objects of general concern and speculation.

* For, *laus tibi Christe*: the last words of a response at a mass; meant here Yor, there's an end of the matter.

† We remember to have seen some specimens of sermons, preached at Venice, equally censurable with those which are here so justly condemned.

What he has remarked concerning the tendency of our constitution to fall into an absolute monarchy, carries conviction along with it.

‘ The soul, says he, of our government at present, I will not say of the constitution, is *influence*; the Crown visibly absorbs the power of the whole legislature by influence; she possesses the executive, in right; and every man who attends parliamentary business must be sensible, that the votes of both Houses are ever at command: is this owing to chance, to disinterestedness, to opinion, or to influence? The *real* government of this country is therefore different from the *apparent*. The king’s ministers are sure of carrying every point they desire, the king’s will is the law: this is a fact, and thousands of proofs might be brought of it, were they not certain of striking your recollection in particular, on the general mention of the subject.

‘ Foreigners ask, where is the difference of your constitution and ours? Your king does what he likes through the parliament; ours does the same without the parliament; where is the difference? The reply is, true; but you know not how many points the king wants to carry, but his friends will not support him in them, and consequently they never come before parliament.

‘ This idea gives one no bad account of our constitution; the king’s power is absolute in all matters, which will not shock too greatly the prejudices and inclinations of the people—as to the power of the purse, which so many writers tell us includes all other power, he is as absolute as the king of France; and that, because the people of England are constitutionally accustomed to see all the demands of the Crown granted in parliament.

‘ In general acts the regal power seems uncontrouled; in particular ones, it is as limited as in any country in Europe. What I mean is, the laws that bind the whole people on an equality, are ever in the power of the Crown; if but the king departs from the general idea, by ordering, injuring, or killing an individual, he immediately finds his power circumscribed; thus it would be easier to him to demolish the liberty of the press at one stroke, or to oppress the whole kingdom by an enormous tax, than to wrest a cottage from its just owner. The king can raise twenty millions of money; but he cannot cut off the head of John Wilkes: this distinction should ever be made in discourses on our government; because in reality it is now become the essence of our constitution; all *general laws* are at the power of the Crown; *particular actions* must carry the stamp of freedom.

‘ The freedom of the press has justly been called the bulwark of freedom ; does any one doubt, but a minister could carry a vote to subject it to a licencer to-morrow ?

‘ Those who hesitate to subscribe to the opinion, that the Crown is in reality all powerful in *general laws*, should consider the present state of *influence*. We have been told, that the public is poor, but individuals rich ; which seems to be the strangest mistake that could possibly have been made ; for the fact is directly contrary ; nothing can exceed the poverty of individuals ; even those who possess the largest and noblest estates : from whence the universal influence of the Crown ; if not from the poverty of the people ? It is a luxurious age ; every man longing earnestly for the means of rivalling his neighbours ; straining every nerve to rise in shew, elegance, &c. fine houses, superb furniture, rich equipages ; expensive dress ; luxurious feasting ; unbounded gaming ; and all the methods of lavishing money, which were ever practised in the most luxurious ages and countries, now are found among persons of large fortunes ; they are closely imitated by their inferiors, until some parts of their profusion descend even to the lowest classes ; in such a state of things, how shall any body be rich ! Wants on every hand exceed the power of gratification. All live beyond their fortunes ; all are, and in such a train must be, poor. To whom should they look for money, which their own industry could never gain, nor their œconomy save ? To him who has three millions annually at his disposal.

‘ While such is the great outline of the nation, how can any one doubt the power of influence ?

‘ This universal expence, which so infallibly brings on universal poverty, enriches the publick, that is, the king. The alienation so rapid in profusion, is in every stage taxed pretty heavily, from whence a revenue is raised great in itself, but greater in its consequences ; for on the credit of what is, and what may be, unbounded wealth is raised at will, and a little kingdom spends more in a single year, than supported the greatest empires during many. Nor has this been the unnatural exertion of imprudent enterprize ; the efforts of folly, sinking to debility ; it has been genuine strength often repeated, and yet unexhausted. In a word, it is publick wealth founded on private profusion.

‘ When I mention the poverty of individuals, I do not mean, that they are unpossessed of estates and money : no ; they live in unbounded plenty of both ; but the luxurious profusion of the age is so great, that the master of forty thousand a year is almost a beggar. Relative to the constitution, he is poor ; but as an object by whom the public grows wealthy, he is rich.

rich. The wants, and dependence, which surely may in that sense be called poverty, are in exact proportion to the quantity of money, and consequent degree of luxury in the nation.

‘ This general poverty and dependence gives the decisive turn to the constitution, and produces the effect, noticed above, the king’s power in all matters enacted by *general laws* : I speak of the real essence of the government ; not the letter of law laid down in books now grown musty on the shelf. Those who will yet draw their reasonings from books, should attend the debates in parliament ; St. Stephen’s chapel is the book he should consult.’

These remarks do not lead to agreeable reflections ; and those, which our author has made concerning modern patriotism, will not excite less melancholy thoughts in the bosom of the good citizen.

‘ What,’ he demands, ‘ is the spirit of modern patriotism ? I can form no idea of such a virtue exerting itself in the British constitution ; all the explanations, harangues, and flights of imagination, which have been jumbled together to form that imaginary monster of perfection called a Patriot, are but an unintelligible jargon. They are Grecian and Roman ideas in an English dress : patriots rise up like mushrooms ; we have always the patriot of the day, like the favourite player ; first to clap for a fool, and then to hiss for a knave. It is the nature of our government to produce these heroes of politics ; the occasion produces the character ; a pretence to the famed virtue is the road to corruption ; and marks a man, as one who wants only a bidder that will rise to his price.

‘ If we reflect on the history of men, who in this country have made a figure in the character of Patriots, we shall be convinced, that they made the pretence of the virtue a mere ladder to mount high in office and wealth ; a mere mask to their ambition.

‘ The patriotism of the ancients had even a military, a savage fierceness in it ; which seemed essential to its being. Indeed it is a virtue which required a wild and daring cast of thought, generally measuring the welfare of the state, not against a cold, temperate, resistance of temptation ; a moderation of sentiment ; or the dictates of philosophic reflections ; but against life itself ; friends, kindred, family all were to be sacrificed at the shrine of their country : patriotism and death were ever hand in hand ; it was a ferocity in the mind near allied to a degree of fury ; nothing calm, or temperate. The man was hurried away by the impulse of a violent passion, rather than urged by the calls of reason ; hence arose an enthusiasm, which sometimes broke into the noblest actions, and the most exalted sentiments ; but as to modern times, and our

own country in particular, the constitution of the government destroys the very idea of a patriot. The regularity of all the movements of the state, the nature of the modern art of war, and the universal power of *law*, has brought every thing to such a standard, that we can have no idea of patriotism: What are to be the rules to judge it? What are the signs by which to know it? The mob will ever have their patriot; but sure the better part of mankind should understand their constitution better, than to suppose every man who opposes the court a patriot! The true patriot, if the term is allowed to express an uncertain idea, must in such a government as ours often be in power—sometimes with the court—sometimes against it—but our patriots always lose their characters when in office, whatever the motive, and can never regain it but by violent opposition.

‘ In short, there is so much nonsense and contradiction in the character of patriots in this kingdom, that the moment any one makes pretences to the virtue, he should on all hands be treated either as a visionary fool, or a designing knave.

‘ The men amongst us who have at different times flourished in this harlequin’s frock, have ever been railers at men rather than measures. If you would fix an idea to the word patriot, and adapt it to this country, you ought to describe a man in parliament who looks at measures alone, totally forgetting who are the conductors; and who in all his conduct, both in and out of place, adheres steadily to certain plans, which he thinks favourable to the happiness and liberty of the people. In an age wherein the influence of the Crown is too great, and threatens to overturn the constitution, he will not enter into any measures that can add to that influence by the same means that created it. Debts and taxes laid the foundation; throwing into the scale of the Crown a weight unthought of at the Revolution; adding to the debt is increasing taxes, and all the train of their consequences, which are already grown too formidable to liberty. If such a man therefore could exist as a modern patriot in cold blood, he would see the necessity of adhering to a plan of preventing a further acquisition of riches in the Crown, by raising fresh taxes to pay the interest of new debts.

‘ A patriot must surely think liberty of much more consequence than military success—great trade—naval power—or any such possession, and would consequently never agree to measures, which, in order to gain the latter, could in any degree endanger the former.

‘ Now we have never found that any of our patriots have conducted themselves on these ideas; they have railed at small expences when out of power, and run into large ones the moment they are in place.

‘But what encouragement real in the goods of fortune, or imaginary in the opinions of the world, can any man have for turning patriot? If he really means well, he will possess neither: certainly not the first; and he will lose the latter, the moment he acts beyond the ideas of the mob. What glimpse of hope can he have of success? In parliament the Crown is so strong, that an orator may waste a dozen pair of very well toned lungs, before he out-talks the power of ministerial gold: he has not an Athenian or a Roman mob to harangue, but men whose education just gives them the plea of a systematic defence, and apology for the most glaring venality: how is he to make an impression on the needy sons of extravagance, who have learning enough to be sophists? Can he expect, that the flowers of rhetoric and flights of fancy shall be weightier than posts and pensions? A place at the board of Customs or Excise; paymaster-ship; or a contract; are not these powers beyond the eloquence of a Tully or Demosthenes?’

The foregoing extracts have been selected as the most favourable for our Author which we could meet with in his performance. In what he has remarked concerning the national debt of England, and concerning population, there are assertions so singular and fallacious, that we do not know whether to ascribe them to his having altogether neglected to inform himself with regard to these subjects, or to an affectation of paradox.

In what he has said of the most celebrated writers of the present age, it is easy to perceive, that he had not always their productions before him; and that frequently he was unable to distinguish between their imperfections and their merits.

What he has advanced concerning Agriculture, Manufactures and Commerce, we shall take another opportunity to examine.

MONTHLY CATALOGUE, For A P R I L, 1772.

M E D I C A L.

Art. 11. *An Enquiry into the Influence of the Electric Fluid, in the Structure and Formation of animated Beings.* By Marmaduke Berdoo, Doctor in Physic, of the Faculty of Montpellier, &c. 8vo. 4s. Boards. Bath. 1771. Sold by Doddsley, &c. in London.

IT is a fundamental article in the creed of a Reviewer, that no trust is to be put in title-pages. The wary critic, therefore, hastily turns over the first treacherous page of the work before him, and begins his critical labours at the preface, where he scrapes an acquaintance with his author, and expects to receive from him some more satisfactory intimations of his designs. In pursuance of this long

established and seemingly sagacious plan of critical operations, we carefully perused, with much satisfaction, the prefatory address at the head of this Enquiry; and we afterward entered upon the work itself, under a firm persuasion, grounded on the contents of the said preface, that we should find it totally free from vague and fanciful theories, and replete with sound practical knowledge, deduced from clinical observations made on the sick, and on the operations of remedies.—But verily there is no trust to be put now-a-days even in prefaces.

The Author there informs us that, in consequence 'of an invincible desire,' or call, he had been led 'through many disadvantages to the study of physic;' where he had been obliged to trace out the way for himself, through the intricate paths of the medical art: that he was surprized to find so little uniformity in the practice and theory of physicians, and was strongly incited to discover the cause of these variations. He at last began to suspect that 'the doctrine of the once celebrated Boerhaave was the source of all that evil which he so much wished to avoid.' In this piteous and 'undetermined state,' poor Gentleman! he 'left Leyden, the German, and Flemish schools,' and visited Paris. In this last place an end was happily put to his disquietudes: for here he found a set of medical sages, 'who had shook off the errors of Boerhaave's doctrine, and had resolved to take nature only for their guide, and to confirm their theory by *clinical observations*.' He was now persuaded 'that the excellence of a physician does not consist in a knowledge of the imaginary laws of circulation, or in vain conjectures on the force of muscles.' In short, he resolved to put himself under the guidance of Messrs. De Borden, La Caze, Fouquet, Robert, Michel, Barthes, and the celebrated M. Vennel; to be directed by these new luminaries, and to hold forth their shining lights to the world; trimmed and improved by himself in the present publication.

Impatient to be introduced to this groupe of worthies, and to be initiated into doctrines which lead to such a desirable and unexpected desideratum, as *medical uniformity*, we attend the Author in his introduction; where, instead of leading us, as we hoped, to the very bed-sides of the sick, we find him, to our great astonishment, treating only of the most high and recondite matters; mounting up to the Syncellian Chronicle, and descanting, *ab ovis usque*, on the formation and primitive state of the terraqueous globe, before the creation of the sun, and other sublime concerns, as distant from the purport of the preface, as the titles of some of Montaigne's chapters are from the subjects treated in them.

With regard to the body of this work, we scarce know how to characterize or give any account of its contents. Not a page immediately applicable to medical practice is to be found in it. It is replete with theory and fanciful conjectures, well or ill founded, from one end of it to the other; on such subjects as, the nature of man; the generation and expansion of the embryo; proofs of a propulsive force exerted in the animal molecule, &c. This last doctrine is attempted to be proved, and the *quomodo* explained, by some microscopical observations made by the Author, on the successive expansion

passion of the parts in tadpoles; which is supposed to be effected by means of an *etherial principle* that animates the *mucus*, from which, these new philosophers inform us, every animated part of nature is formed. And though, with regard to 'the errors of Boerhaave's doctrine,' and those of the mechanical and chemical physicians; Messrs. De Borden, De Caze, &c. with their pupil and expositor Dr. Berdoe, may authoritatively say, with the Doctor in Moliere, *Nous avons changé tout cela*, we cannot discover from this account of the doctrines substituted in their stead, that the change is made for the better.—Error for error, we think the old ones full as specious as, and somewhat more comprehensible than, the new.

As to the *influence of the electric fluid*, so speciously set forth in the title-page, as a prime agent in the generation and formation of animals, we cannot contradict the assertion; but we find nothing in this treatise that clears up this grand physical *arcanum*, or any other, by any new experiments or discoveries relating to that fluid; the name of which indeed, as well as *ether*, *etherial principle*, *electric impulse*, &c. very commodiously occur almost in every page; but for which any others might have been substituted, with almost equal satisfaction to the philosophical reader. On the whole, the utmost we can say in favour of this work is, that it exhibits proofs of the Author's multifarious reading, and of his endeavours to improve himself in the knowledge of certain matters more or less relative to his new *vocation*; which he avowedly commenced and prosecuted under many difficulties and disadvantages. Indeed several marks of these disadvantages appear, in the midst of all our Author's ostentation of erudition in this performance, that seem not fairly chargeable upon the press. But whatever may be his personal merits in this respect, we cannot much commend his discretion, in selecting one of the obscurest parts of a very abstruse art, for the subject of his first attempt: nor can we conceive a very favourable opinion of his humility, in proposing to enlighten the medical and philosophical world by his present labours, and in setting off in the high style of a subverter of all the mechanical and chemical schools, on the strength of some heterogeneous reading, and a little flimsy philosophy. It would have become him too to have treated even the *errors* of a Boerhaave with a little more respect.

Art. 12. *An Essay on the Pudendagra.* By Mermaduke Berdoe, M.D. 8vo. 1s. Bath. 1771. Sold by Robinson, &c. in London.

This Essay is of a more practical nature than the Author's foregoing publication. It contains an account of what the ancients and moderns have said on this disease, and of the circumstances in which it differs from the *lues venerea*. But if the Author is determined to write on, we would advise him to be more solid, and less florid, pathetic, and declamatory in his future medical productions. This French frippery and tinsel, which he has visibly imported with him from the continent, is neither adapted to the taste of his English readers, nor to the subject.

Art. 13. *Essays on several important Subjects in Surgery, &c.* The Whole illustrated with Copper plates. By John Aitken, Surgeon, of the College and Incorporation of Surgeons in Edinburgh. 8vo. 4s. sewed. Dilly. 1771.

In the first of these Essays, which forms the most considerable and useful part of this work, the Author treats of the nature and cure of fractures of the bones of the extremities. After exhibiting an elementary, but clear and methodical view of the physiological and pathological doctrines on this subject, on the different articles of extension, coaptation, retention, &c. in general, the Author proceeds to treat of the fractures of the thigh and leg-bones in particular. We not long since endeavoured to explain the very great improvements, communicated to the public by Mr. Pott, on this particular branch of surgery †, and which were founded on an attention to a simple and seemingly obvious, but hitherto neglected, circumstance; the keeping of the muscles surrounding the fractured bone in a state of relaxation, with a view both to facilitate the reduction, and to promote the retention, of the fractured parts. Though the Author approves in general the principles of that excellent writer on this subject, he is nevertheless of opinion that the due retention of a fractured *Ossis femoris* is not, in many cases, to be effected merely by posture or relaxation; but that *mechanical means* are likewise requisite to counteract the strong contractile power of the muscles belonging to that limb. After examining the several contrivances which have been offered for this purpose, and particularly describing and delineating the machines invented by Hildanus and Mr. Gooch, to which he offers some objections, he proposes his own; which appears to be commodious in the application, and well adapted to fulfil the purpose expected from it, and seems, from a short passage in the preface, to have been successfully employed in practice. Experience alone can finally decide in matters of this nature; and, for that reason, we wish that the inventor had been more satisfactorily explicit on this head. In those cases, in which a continued extension of the limb is undoubtedly necessary (as where there is a considerable loss of substance of the bone, &c.) the apparatus here recommended must be particularly serviceable.

In the succeeding Essay, the Author applies the principles on which his method of accomplishing the retention of the fragments of the thigh and leg-bones is founded, to the cure of the fractured *Tendo Achillis*. In the next, he proposes to adapt part of the same machinery to the purpose of preventing the retraction of the skin and muscular parts, and the consequent protrusion of the bone, after an amputation of the thigh. The Author's proposed method, which is liable to some objections, might be rendered still more effectual by operating in the manner described by M. Louis, in the 2d and 4th volumes of the *Memoirs* of the R. Academy of Surgery. The *rationale*, and a short description of this method, the Reader will find in the *Appendix* to our 3:th volume, page 592.

† See M. Review, vol. xl. June 1769, page 466.

In the first of the two following Essays, a part of the apparatus above-mentioned is recommended, for the purpose of producing a proper degree of compression on the stump, after amputation of the lower extremities, and for the retention of sponge or other substances on the part: and, in the second, the Author adapts his machinery with a view to accomplish the very difficult retention of the fragments of the *patella*, when fractured transversely. In the last, the Author considers the defects of the *key-instrument* at present used in the drawing of teeth, and endeavours to obviate them in the construction of a new instrument here described.—On the whole, this work is evidently the production of a man of science and ingenuity, and contains many hints which are worthy of the attention of practitioners.

Art. 14. *An Account of the Method of obtaining a perfect or radical Cure of the Hydrocele, or watery Rupture, by Means of a Seton.* By Percival Pott, F. R. S. and Surgeon to St. Bartholomew's Hospital. 8vo. 1s. Hawes. 1771.

We owe the present rational and successful methods of treating the disorder which is the subject of this essay, to a more perfect knowledge of its nature, and of the anatomical structure and functions of the parts interested in it, than was possessed by our predecessors: whose erroneous notions concerning it were naturally productive of an absurd and inefficacious treatment. This disease, as we have formerly observed, is now known to be only a partial or local dropsy, caused by an accumulation of water or lymph; the seat of which is the cavity formed between the *tunica albuginea* or proper coat of the *testis*, and the *tunica vaginalis*, separated from each other by the contained fluid. The total abolition of this cavity must necessarily prevent any future collection and tumor, and consequently produce a radical cure of the disorder.

Of one successful method of effecting this purpose, recommended by Mr. Else, we lately gave a particular account. [M. Review, August 1770, page 138.] In that process the intire peccant part, or the whole *tunica vaginalis*, is destroyed by means of a small caustic, applied to a part of the *scrotum*. In that here proposed, a radical cure is effected by exciting an artificial inflammation in the same membrane, by means of a seton. The membrane itself, however, is not destroyed, as in the former method; but, in consequence of the inflammation, is made to adhere to the *tunica albuginea*, throughout its whole extent, so as to produce an obliteration of the cavity. The ingenious Author, pursuing a hint of the late Professor Monro, proposed this method in a former publication. He here speaks with confidence of its success, as now improved by him; and describes it with that plainness and accuracy which distinguish his judicious and useful publications.

MATHEMATICS and PHILOSOPHY.

Art. 15. *Fire Analysed; or the several Parts of which it is compounded clearly demonstrated by Experiments, &c. and the Manner and Method of making Electricity medicinal and healing confirmed by a Variety of Cures.* By Richard Symes, Rector of St. Werburgh's, Bristol. 8vo. 1s. 6d. Robinson, &c. 1771.

In an advertisement prefixed to this pamphlet the reverend Author raises our curiosity, as philosophers and electricians, to the highest pitch,

pitch, by declaring that 'unwilling to let the *discoveries* he had made perish with him; and thinking them of too *interesting* a nature to be buried in oblivion, he has made them public, wishing that the subject may be pursued and improved for the *benefit of future ages*.'—After so promising a declaration, the shock of an electrified jar sent through our heads could not have confounded us so effectually, as the first three lines of the introduction in the very next page; where we read of 'the contrary powers, that are in nature, both within and without man, and of the rich treasures to be found in the writings of Jacob Behmen and Mr. Law.' Our Readers in general may not perhaps be acquainted with Jacob Behmen. We have a great respect indeed for honest Jacob; but really his popping upon us thus unexpectedly and unseasonably, we own, greatly discomposed us.

The reverend Author no where emulates so successfully the great Teutonic Theosopher, as where he attempts to explain Jacob's 'seven properties in nature,' by means of the electric machine; and in his sublime speculations on the number *seven*; which he finds, by many cogent reasons drawn from scripture, to be a number of perfection: for '*seven* priests, with *seven* trumpets, blew *seven* days, for the overthrowing of the walls of Jericho, &c.' The aforesaid seven properties, we shall add for the benefit of the unlearned (making use of Mr. Law's account of them, which the Rector of St. Werburgh's admires for its clearness) are 'the holding fast, the going out, the whirling round, fire, light, life, and spirit.' Hence, according to Mr. Symes, and particularly from the three first, that arch thief Newton filched his system of the world.—An old flyboots!—And yet one would think the volume of nature rather more easy to be decyphered than *The threefold Life* of Jacob Behmen; who, as his panegyrist informs us, on being strictly examined at the Saxon court, by the most learned professors in every science, collected together for that purpose by the Elector, fairly nonplussed the whole learned corps, and 'said many things to them far beyond their comprehension.' We can readily believe this, as we find ourselves under the same predicament with the wise men of Saxony, on this short conference even with the pupil. We fly for shelter therefore, from his victorious incomprehensibility, to the last chapter of this essay, where the Author talks more like a man of this world, and which contains matter more intelligible and interesting.

In this part of the essay Mr. Symes recites the histories of 22 cures, selected from many others, performed by means of the electric machine, in a variety of cases. Some of these are remarkable enough, and are related, in general, with sobriety and precision. But though we are fully disposed to rely on the Author's veracity, we own we are apprehensive that the histories related in this eighth chapter will suffer some diminution of weight and credibility, with those who consider their near relation to the mystic nonsense and credulity displayed in all the seven chapters that precede it.

M U S I C.

Art. 16. *A practical Treatise on Singing and Playing with just Expression and real Elegance.* Being an Essay on, 1. Grammar; 2. Pronunciation, or the Art of just Speaking; 3. Singing—its Graces—their Application.—On Cathedral Compositions. By Anselm

Anselm Bayly, LL. D. Sub-Dean of his Majesty's Chapel Royal. 8vo. 2 s. Ridley. 1771.

Many of the observations contained in this Treatise have been extracted by the Author, for the service of the 'sacred singer,' from Tosi's celebrated *Observations on the florid Song*; to which he has added many of his own, on the different articles expressed in the title-page. To those who are in want of instructions to execute vocal music, particularly the sacred, in a proper, inoffensive manner, these directions will undoubtedly be of service.

POLITICAL and COMMERCIAL.

Art. 17. *An Essay on the Right of every Man in a free State to speak and write freely*, in order to defend the public Rights, and promote the public Welfare; and on the various great Occasions for the present Use of it. 4to. 2 s. Almon. 1772.

This is evidently the production of a lawyer; and he has employed much learned investigation on topics, which, though of the highest importance, are fortunately so clear and obvious, that they strike the mind with an immediate conviction. We venerate that zeal for liberty which his performance discovers and inculcates; and are sorry that, with regard to literary merit, we cannot bestow upon it the highest commendation.

Art. 18. *Considerations on the Act for punishing Mutiny and Desertion*, and the Rules and Articles for the Government of his Majesty's Land Forces. 8vo. 1 s. 6 d. Murray. 1772.

It is, doubtless, necessary that discipline and good order should restrain and direct the soldiery: but the rules established for them ought not to be vague and general. This charge, which applies so forcibly to the act for punishing mutiny and desertion, is very fully explained by the Author of these Considerations: and when imperfections are pointed out in the martial law, or with regard to circumstances that have a general and public influence, they should attract the attention of parliament. This little treatise is probably the production of an officer, and it may be particularly useful to gentlemen in the army.

Art. 19. *A Plan for extending the Commerce of this Kingdom, and of the East India Company*. By Alexander Dalrymple, Esq. 8vo. 1 s. 6 d. Nourse, &c. 1769.

Mr. Dalrymple's performance, though printed above two years ago, was not published till very lately; and contains much curious information.

Art. 20. *A Plan for the Government of the Provinces of Bengal*. 4to. 2 s. Wilkie. 1772.

This Plan is addressed to the Directors of the East India Company, and offers, to their consideration, some pertinent remarks in regard to regulations that might be employed with success to remedy those defects which disgrace the present mode of government in Bengal. The Author does not appear to have been in the East; but, though, on this account, he cannot be supposed to be very accurately informed concerning the condition of our provinces there, yet his reflexions and reasonings may suggest the idea of useful and salutary measures.

Art.

Art. 21. *An Inquiry into the Rights of the East India Company of making War and Peace; and of possessing their territorial Acquisitions without the Participation or Inspection of the British Government. In a Letter to the Proprietors of East India Stock. Written in the Year 1769. And now first published. 8vo. 1 s. Bladon. 1772.*

In this Inquiry the royal grants to the Company are employed to prove that it possesses no right of itself to declare war, or to make peace; and the Author contends, that it would be wise and politic to narrow the bounds of the authority which it ventures to exercise.

Art. 22. *Considerations on a Pamphlet, entitled, "Thoughts * on our Acquisitions in the East Indies," particularly respecting Bengal. 8vo. 1 s. Nourse, &c. 1772.*

Here are many sensible remarks, but they are disfigured by others, which are frivolous and idle.

Art. 23. *The Measures to be pursued in India for ensuring the Permanency, and augmenting the Commerce of the Company, farther considered; with the Heads for carrying those Measures into Execution: By the Author of "Observations on the present State of the East India Company &," &c. 8vo. 1 s. Nourse. 1772.*

These remarks may be useful to those who are disposed to inform themselves minutely concerning the Affairs of India, and the Steps that might be pursued for the purposes of not only restoring them to tranquillity, but of advancing them to a state of higher importance than they have ever yet arrived at.

Art. 24. *History of the four last Elections for the County of Suffolk. To which is added a Postscript, relative to Mr. Sawbridge's intended Motion "for shortening the Duration of Parliaments;" shewing the Propriety of instructing our Representatives to support that Motion, and illustrating the Advantages of triennial Parliaments. 8vo. 1 s. Wheble. 1772.*

The public spirit, and the zeal for liberty, which appear in these pages, are not a sufficient apology for the indecent heat with which they are written.

Art. 25. *Thoughts on the constitutional Power and Right of the Crown, in the bestowal of Places and Pensions: Humbly submitted to the Attention of the People of England in general, and Electors of Members of Parliament in particular. To which is added an Appendix; containing the several Speeches in favour of a Place-Bill, delivered in the House of Commons in the Year 1739. Also a List of Placemen and Pensioners in the House of Commons, and of those Members who voted for Mr. Wilkes's Expulsion, Colonel Lutterell's Election, and the Commitment of the late Lord Mayor of London to the Tower. 8vo. 2 s. Kearsly. 1772.*

This Author is of opinion that the liberty of our constitution will inevitably be destroyed if the people do not exert themselves in its defence; and he endeavours to shew, that the corruption of our representatives is so great, that no redress can be expected from them,

* See Rev. for Nov. last, p. 409.

† See Rev. vol. xlv. p. 504.

The struggles which are seen in parliament, and which seem to be founded in patriotism, he ascribes to a sordid contention for places and pensions: and the numerous list he has produced of the members of the House of Commons, who actually enjoy offices, is no mean argument in his favour. The present power of the Crown in conferring posts of honour or trust, and reverſionary grants, he considers as no inherent or original right in it, but as a manifest abuse of the prerogative. He every where expresses his opinions with great freedom; and, in general, we must think that they rest not on a feeble foundation.

Art. 26. *A Scheme for the Coalition of Parties humbly submitted to the Public.* 8vo. 1s. Wilkie, 1772.

When we first read the foregoing title-page, we apprehended that the tract to which it is prefixed would present us with some serious reflections on the present state of our country, with suitable proposals for a removal of its grievances and dissensions: but on perusal we find that the Writer is an arch wag, who laughs at us all; notwithstanding the caution with which he concludes his performance, viz. 'not to imagine that there is any thing in the foregoing pages in the least degree judicious.'

Before this merry political Doctor presumes to prescribe, he has thought it necessary to investigate the cause of the disease; and he tells us, he has diligently enquired whether our present dissensions have arisen from any differences of opinions, or any contradictory articles in our political creeds: 'But, says he, on the strictest examination, I can find no such differences to exist: parties I see many, but cannot discern one principle among them; they are neither Whigs nor Tories, Monarchy-men nor Republicans, High-church nor Low-church, Hanoverians nor Jacobites: they have all acted alternately on all these principles, as they have served a present occasion; but have adhered to none of them, nor even pretended to profess them: they have all been ready to support government, whenever they have enjoyed the administration of it; and almost all as ready to subvert it whenever they were excluded.' He farther informs us, that he has endeavoured to recollect all the schemes which have been hitherto offered for a coalition; 'and, he adds, I cannot remember one that contained any thing more than this short proposal, to dismiss all at that time in administration, and to admit the proposer and his friends into their places, which he always calls a Coalition, and recommends as the only method to restore concord to a nation, which he fails not to represent as much out of humour as himself.'

After other preliminary observations, we come to this Writer's own scheme. 'I shall, says he, strike at once at the great root of all political evils, which every one knows is the ministry itself; and therefore, instead of recommending annual parliaments, I shall propose an annual administration; in which single regulation my whole scheme is comprehended, and which I would have constituted in the following manner:

'On the first day of every session of parliament, before any business should be proceeded on, an urn or box should be placed on the table of each house, in which should be deposited small pieces of paper,

paper, inscribed with the names of all the great offices in the state, household, treasury, and admiralty, and sealed up with the greatest secrecy and care, the names of those offices which are usually appropriated to the members of each house being put into their respective boxes; I would then propose that a committee of thirty from the peers, and one hundred from the commons, of their most considerable members, should be chosen by ballot, or the whole be admitted if that should give more satisfaction, who should draw out these tickets from the boxes, and immediately take possession of whatever post Fortune should thus fling into their hands, and keep it unmolested and irremovable during the next ensuing year, their commissions being made accordingly: as to all inferior places, they should remain in the same hands, to prevent any confusion or interruption in the business of the public, until they became vacant by deaths or promotions, and then they should be filled up by the principals in each department for the time being; by which means they will all have equal opportunities of providing for their friends and adherents, who will not then be very numerous, or much wanted, when offices are attainable only by the foregoing method.'

Such is the scheme of this sarcastic politician; who proceeds to consider how it will affect the King, the administration, the opposition, and the nation: premising that he would be understood hereby to mean all kings, administrations, and oppositions, that do, or shall at any time exist hereafter. As to the King, 'I am sensible, says he, that this scheme will rob him of one of the choicest of his prerogatives, the disposal of all offices of trust and profit:—but however it may affect the rights of the crown, it will certainly relieve the possessor from innumerable trouble; the jewel here taken away is, indeed, one of its richest, yet it is one of the heaviest loads on the head of the wearer, and cannot fail to convert it into a crown of thorns. It is indeed a prodigious power; but it is a perplexing power, which serves only to make the many solicitors who must be refused angry, and the few who are obliged ungrateful.'

Art. 27. Letters on the Subject of Imprisonment for Debt. By James Stephen. To which is prefixed, a Dedication to the Ten out of the Thirty-two Benchers who voted for Mr. Stephen's Expulsion from the Society of the Middle Temple; by the Rev. Mr. Jackson. 8vo. 2s. Evans. 1772.

These Letters were first published in the news-papers; and it is sufficient for us to observe of them, that they have already excited the compassion of good men in regard to the unfortunate condition of imprisoned debtors.

Art. 28. Five Letters on important Subjects. First printed in a public Paper. Now collected and revised. 8vo. 6d. Owen.

These Letters contain hints for easing the burdens of the poor, for the charitable releasement of prisoners for debt, and for the regulation of private mad-houses. The Author appears to have written from motives of pure philanthropy; and he expresses himself with a simplicity of manner which will not fail to recommend his proposals to the heart of the good and benevolent Reader. We are sorry to add, that his language is less praise-worthy than his sentiments.

Art.

Art. 29. *Political Remarks on Dr. Nowell's Sermon*, preached before the Hon. House of Commons, January 30, 1772. In a Letter to Mr. B*****, of the University of Cambridge; in which is considered the great danger and Abuse of making religion an Enquiry of State. 8vo. 1s. Almon. 1772.

There are persons, it seems, not incapable of thinking, and no ill-wishers to the general interests of society, who have represented Dr. Nowell's sermon as entirely irreprehensible, those passages only excepted, which are said to have fallen under the censure of the House of Commons. This is a sentiment at which the Author of the Remarks before us expresses much surprise, as he is persuaded that the whole Discourse is exceptionable. He has attacked, therefore, the principles on which Dr. Nowell's sermon is founded; and with regard to the comparison made betwixt Korah and his adherents, and the opposers of Charles the First, justly observes, that there is nothing more likely to draw a writer into disagreeable and indefensible conclusions than instituting parallels between any species of human government and the theocracy of the Jews, and between any evils or abuses which may have risen in the one and the other. Nor is our Remarker less dissatisfied with the Doctor's positions concerning the influence of religion, and especially of false religion, to retain men in a state of obedience. Religion is inclined to *lend* her aid to human laws, and to those who are chosen to execute them, so long as they are just; but if we will *borrow* it when they are unjust, the succour, as far as it extends, is one of the greatest evils any society can experience. Let us forbear then, says our Author, to force religion and politicks into any unnecessary or abhorrent union: when the objects of both coincide, they will naturally co-operate. When they do not, that is, whenever the latter degenerate into principles of tyranny and oppression, God forbid that any perverted power, to be derived by the craft of politicians from the holy institutions of Heaven, should be rendered subservient to their support.

There are several observations in this performance that are worthy of notice. The Writer has not completed his design in the present letter, but reserves the rest of his animadversions for another. Perhaps the whole of them might have been comprized in a shilling pamphlet, without any material injury to the publisher.

Art. 30. *The Works of Algernon Sydney*; a new Edition. 4to. Royal Paper. 11. 7s. bound. Becket, &c. 1772.

Great pains have been taken to render the present edition of this truly noble and valuable book exceeding correct and accurate. It is elegantly printed, under the same respectable patronage to which the public was obliged for a prior edition of Sydney on Government in the year 1763; and of which we gave a very ample and particular account in the 29th vol. of our Review. As we then so liberally delivered our sentiments of this excellent work, we now refer our Readers to that article; and shall only here add, that in the present edition the following *additions* appear, viz. I. Letters of Algernon Sydney, taken from Thurloe's State Papers. II. The Protector's Advice to Sydney, when he went to the King of Sweden in Poland. III. A general View of Government in Europe. IV. Notes. The *general View* was printed in 1744, in a work intitled, *The Use and Abuse*

Abuse of Parliaments, said to have been written by the late Mr. Ralph, the historian; who prefixed to it the following advertisement: "As an act of justice to the memory of a great man, it is necessary to acquaint the reader, that he stands indebted for this discourse to the celebrated Algernon Sydney."

Upon the authority of this advertisement, and at the request of a friend, the Editor tells us, he has annexed this treatise to A. Sydney's Works; though by the style in which it is written, the author's manner of reasoning, and the books which are cited in it, he is convinced that it is the production of a different hand.

P O E T I C A L.

Art. 31. *Indolence*; a Poem. By the Author of *Almida*. 4to. 1s. Becket. 1772.

The *Indolence* which is the subject of the present panegyric, is not 'sordid sloth,' nor the 'lazy apathy of the stoics,' but, in the words of the poem itself,

————— Philosophic rest,
The inward sunshine of th' unruffled breast;
Passions just fann'd, not roughen'd by desire,
These are my theme, for these I touch the lyre.

The public owes this pleasing poem, in praise of *still Life*, to the ingenious Mrs. Celestia, author of *Almida*, a tragedy; of which we gave a pretty full account in our Review for February 1771, and to which article we now refer for a critical investigation of this Lady's poetical powers.

Art. 32. *Two Lyric Essays*. I. An Ode to Genius. II. An Ode to Independence. 4to. 1s. Becket. 1772.

There are passages in these odes which would lead us to expect, that he who could produce such lines at *seventeen*, would not be an unsuccessful wooer of the Muses at *seven-and-twenty*.

Where we see promising indications of genius, it were cruel to damp the ardour of a young candidate for the bays, by being too severe on his defects. It would be equally cruel, however, not to hint at such marks of inattention as he may easily avoid in his future compositions.

For instance, where he praises

'————— that blest, that equal state
That scorns the smiles and frowns of Fate,'

It seems to be *saying nothing* when he adds, that a person thus happily situated,

'Unenvying sees the wretch that goes
O'er sad Siberia's waste of snows.'

It is, surely, needless to remark, that *wretchedness*, of any kind, is not the object of envy! Our youthful Bard meant to say, that an independent man needs not envy the dreary adventurer who exposes himself to toils and dangers in search of wealth; but his endeavour to show the superiority of the condition he would prefer, loses its proper effect, by only describing it as being a *better* situation than one that is *worse*.

There

There are some other little slips, which will occur to the critical reader; but we shall only take notice of the pitiful expletive, p. 7.

'Each Muse around *did* fill the sky,
With strains of various minstrelsy.'

We need not expatiate on so obvious a blemish: it is a fault which, we dare say, the Author's better taste will never suffer him to repeat.

Art. 33. *The Epocha; or the Review.* M DCC LXXII. 4to.
1 s. 6 d. Bladon.

A satirical view of the times; in which the Author has shewn more spirit than judgment, or elegance of taste in poetical composition.

Art. 34. *Political Poems: a Compilation.* By Junius. 8vo.
1 s. Crowder. 1772.

The name, JUNIUS, is a good hit. It will catch the eye of the passenger as he glances at the quarto and octavo ranks and files, in the bookseller's windows.

Some of Churchill's poems, Goldsmith's Deserted Village, Addison's Address to Liberty, and a few other pieces, have afforded Junius the Compiler, a collection of extracts and scraps, to fill up the present catch-penny touch; but as it is a patriotic catch-penny, we wish it all possible success: especially as the *disinterested* Editor has declared that his 'designs will be answered if the people of England are, by this collection, incited to love their country more;' and that he shall not think his 'labour fruitless, should the pieces serve to fan the dying embers of patriotism, and keep alive its flames in the hearts of all our fellow-subjects.'—To all which, no good Englishman can have any objection.

Art. 35. *The Pantheon Rupture; or, a Dispute between Elegance and Reason, with their final Separation.* To which are added, *Pantheon Epistles; or, the modern Art of polite Letter writing.* 4to. 1 s. 6 d. Rofon. 1772.

Intended, we suppose, as a satire on the new temple of Taste in Oxford-street, called the PANTHEON.

Bishop Hall has divided his *Virgidemiarum* into two classes of satirical writing*, *viz.* the biting satire, and the toothless. The present harmless performance may be ranked under the latter denomination; as it seems unlikely to bite any one, except the bookseller.

Art. 36. *Songs, comic and satirical.* By George Alexander Stevens. 12mo. 3 s. sewed. Waller, &c. 1772.

Stevens is the D'Urfey of the age; but he has outdone D'Urfey as much in the number of his songs, as he has excelled him in the article of humour. Here is a large volume of these merry compositions, all written by the comic pen of the celebrated Lecturer on Heads, &c. The occasion of their present appearance, in a *collective body*, is thus related by their Author:

* See an account of these satires, and of the author, in the 7th volume of our Review, p. 351.

A paucity collection of songs † having lately made its appearance; to which the publisher has, with uncommon effrontery, prefixed my name as the editor, and upon my disclaiming the imposition, has even had the assurance, in a public advertisement, to assert that he had my authority for so doing;—although I have more veneration for the public, than either to trouble them, or load the daily papers with an altercation between a little country shopkeeper and a ballad-maker, yet I once for all beg leave to state the real fact.

About four years ago I exhibited my LECTURE at Whitehaven, and having occasion to use this man's shop, he took the opportunity of soliciting me to give him a few comic songs, "because he had a mind to publish a volume to please his customers in the part of the country where he lived;" and at the same time opening a song book, shewed me several under my name, which he told me he purposed to print in his collection:—my reply was;—"Sir, there is not one of those printed as I wrote them; and some to which my name is affixed are really not mine."—"But, Sir, replied my chapman, will you please to give yourself the trouble to mark such of them as are yours?"—"Why really, Sir, I am ashamed of them."—"Lord, Sir, they'll do very well here; pray, Sir, take the book home, and be so obliging as to mark them for me.—And, if it would not give Mr. Stevens too much trouble, I should be greatly obliged if he would just put a mark upon any other songs in the book that he thinks worth printing."—This was done, and the volume returned the next day.

From hence I could not imagine he would do more than insert my name to the songs I had owned; and I solemnly declare he had no authority from me to use it otherwise.—What I did was a meer act of common civility;—I had not then, nor have I since had any connections with the man; and upon this ground alone he has had the modesty to charge me with a breach of promise by my disavowal.—This, among other reasons, has induced me to publish my own songs, which I now claim as property, and have entered in the hall books of the Stationers Company.

This anecdote of the Whitehaven bookseller, reminds us of a similar story, of a scheme laid by the famous Edmund Curl, for obtaining the Bishop of London's *Imprimatur* to a new edition of Rochester's poems.—The particulars are well known.

N O V E L S.

Art. 37. *The Involuntary Inconstant; or, the History of Miss Frankfort.* By the Editor of the Fatal Compliance. 12mo. 2 Vols. 5 s. sewed. Jones. 1772.

There are scenes of distress in these volumes, but they fail to affect the heart: we cannot sympathize with what is extravagant, and out of the order of nature.

Art. 38. *The Precipitate Choice; or, the History of Lord Ossory and Miss Rivers.* By a Lady. 12mo. 2 Vols. 5 s. sewed. Jones. 1772.

A variety of incidents, fancied without propriety, and expressed without elegance, cannot furnish entertainment to a mind, in the

† Entitled *The Choice Spirit's Chaplet.* 12mo. 3 s. Hawes, &c. smaller

smallest degree cultivated by study or reflection. We should pity those readers to whom this production presents any thing interesting.

Art. 39. *The Triumph of Benevolence; or, the History of Francis Wills.* 12mo. 2 Vols. 5 s. sewed. Vernor, &c. 1772.

In these volumes there is some knowledge of life, with a considerable portion of humour, tenderness, and sentiment.

Art. 40. *The Fine Lady; a Novel.* By the Author of *Miss Melmoth.* 12mo. 2 Vols. 5 s. sewed. Lowndes. 1772.

The vivacity of this novel gives it a degree of interest with the reader, which the Author has agreeably heightened by the art with which the story unfolds itself.

Art. 41. *The Memoirs of Miss Williams: A History founded on Facts.* 12mo. 2 Vols. 5 s. sewed. Johnson. 1772.

We have here the reveries of a pious and well disposed, but weak religionist.

Art. 42. *Memoirs of Francis Diller, Esq.* In a Series of Letters written by himself. 12mo. 2 Vols. 6 s. Hookham, &c. 1772.

The details in this performance are most insufferably tedious, and are mixed with a vulgarity which is disgusting in the highest degree.

L A W.

Art. 43. *A New Law Dictionary; containing the Interpretation and Definition of Words and Terms used in the Law; also the Law and Practice, under the proper Heads and Titles. Together with such Learning as explains the History and Antiquity of the Law; our Manners, Customs, and original Government. The ninth Edition. With great Additions and Improvements, from the latest Reports and Statutes, to this Time. Also many new Titles, not in any other Work of the Kind. Originally compiled by Giles Jacob. Now corrected and greatly enlarged by Owen Ruffhead and J. Morgan, Esquires. Folio. 2l. 2 s. Beecroft, &c. 1772.*

The reputation of Jacob's Dictionary precludes the necessity of our saying any thing with regard to its utility; but our law-readers will be glad to learn that a new impression of this work, which has long been wanted, is at length published, with such very considerable additions and improvements, that, as the Editors profess, 'the present book contains 257 pages more than any former edition.'

D R A M A T I C.

Art. 44. *An Hour before Marriage; a Farce of two Acts.* As it was attempted to be acted at the Theatre Royal in Covent Garden. 8vo. 1 s. Johnson. 1772.

A prefixed advertisement informs us that Moliere's *Marriage Forcé* has furnished not only the general design of this piece, but the substance of two or three entire scenes; that as much of the excellent original has been preserved, as the adapting of the subject to English manners would permit; and that little more has been added, than was necessary to the construction of a *fable*, that of the French production being so naked as hardly to deserve the name.

We learn, also, that the Author is a gentleman of Dublin; and that this *petite piece* is a first attempt. We are here, likewise, in-

formed of its ill success on the first night of its appearance on Covent Garden theatre.

This Farce, however, is not ill written; nor destitute of either humour or character. It has afforded us entertainment in the perusal; but as we were not present when, as the title-page expresses it, 'it was attempted to be acted,' we cannot pretend to assign the grounds of dislike on which it was rejected by the audience. Perhaps its misfortune was owing to some deficiency in respect of that artificial *contrivance* which seems necessary to make a play *act well*, as the phrase is. If so, a more intimate acquaintance with the theatre, if the Author chuses to cultivate this pleasing and lucrative branch of writing, will, probably, enable him to guard against any defect of this kind in his future productions.

MISCELLANEOUS.

Art. 45. *Reflections on Celibacy and Marriage.* In four Letters to a Friend; in which the Advantages and Disadvantages of the two States are compared. Svo. 1 s. 6 d. Hawes and Co. 1771.

These four letters recite some serious yet cheerful conversations supposed to have passed at a weekly club, on the subjects mentioned in the title. The rules of this little society are here exhibited, and the reasonings on each side of the subject in question delivered with a degree of spirit, good humour, and good sense. We will particularly recommend this little pamphlet to the perusal of the bachelors, hoping that it may be a means of quickening them to enter into the matrimonial engagement: by which, if conducted with tolerable prudence and good sense, they are so likely to advance their own peace and happiness, as well as contribute to the welfare of society.

In one of the letters the Writer speaks of 'the reiterated accounts of conjugal infidelity in England, with which the papers have been so much taken up for a twelvemonth past; and which, it is said, I here with propriety, mention, as from thence, with much seeming pleasure, libertines take frequent opportunities of inveighing against marriage.—About half a dozen women have, within the year, in all England, been unfaithful to the marriage bed; at least they have been charged with infidelity—every sober mind regrets it—but what are half a dozen to the thousands and ten thousands of good and virtuous women in England, who steadily walk in the paths of virtue?—Shall we, for the supposed crime of a few illustrious offenders, think hardly of the *whole women* in a great and populous nation?—Above three times that number of men are every year hanged in England for theft and robbery—as well may we suppose all the people of England to be thieves and robbers. Illiberal prejudice may think, unjudging calumny may say, that thousands are equally guilty—Who are these who blush not from a few detached facts, to draw such wide, such invincible conclusions?—Even they who secretly rejoice in the prevalence of vice; even they who with the senses of chastity thrown down—Let us give up these unfortunate deserters from virtue and honour to the bitter reproaches of their own heart—let us, with a generous pity, regard those families they have dishonoured—but let us not involve in their guilt thousands who never heard of their crime, and ten thousands who detest it,'

The pamphlet concludes with an account of a present sent by a father to his daughter the day after her marriage, consisting, among other things, of a pocket-book, which enclosed a number of short, sententious directions for conducting herself in a wise, comfortable, and honourable manner in her new relation. They are entitled, *Receipts copied from your Grandmother's Common-place-book*, and are in general a collection of good rules, which young persons may do well to attend to. Take a little specimen as follows:

The way to grow rich,
Neglect not small matters.
To be respected by servants,
Never be familiar with them.
To secure the love of your husband,
Be always cheerful and neat.
To please in conversation,
Learn to hear, and know when to speak.

Art. 46. *A critical Latin Grammar*; containing clear and distinct Rules for Boys just initiated; and Notes explanatory of almost every Antiquity and Obscurity in the Language, for Youth somewhat advanced in Latin Learning. By John Coledridge, Vicar and Schoolmaster at Ottery St. Mary, Devon. 12mo. 3 s. Gardner, &c. 1772.

Though there is a display of pedantry, and learned frivolism in this publication, it appears to be the work of an experienced teacher; and may be employed in schools with advantage.

Art. 47. *The general History of Polybius*; translated from the Greek. By Mr. Hampton. Vol. II. 4to. 1 l. 1 s. in Boards. Davies. 1772.

In our 14th and 15th volumes, we gave an ample review of the first volume of Mr. Hampton's translation of this valuable historian; including an account of the several preceding translations of Polybius; and we also took that opportunity of introducing the celebrated *Commentary* of the Chevalier Folard, to the acquaintance of our Readers in general, but especially the gentlemen of the army; to whom, we have had reason to believe, that article was peculiarly acceptable.

Mr. Hampton's former volume contained the first five books of the General History of Polybius; which are all, of the original *forty*, that have escaped, *entire*, from the ravages of Time and the Goths. — The second volume, now published, contains the *Extracts* supposed, by some writers, to have been made by Marcus Brutus, from the twelve following books, viz. from the 6th to the 17th.

Our learned and ingenious translator is of opinion, however, that Brutus never could have given himself the trouble of transcribing these detached passages from Polybius; and he has offered such very satisfactory reasons for dissenting from the learned Causabon*, in this particular, as have entirely convinced us, that this illustrious Roman never could have so mis-spent his time, especially those im-

* Founded, it is supposed, on some expressions of Plutarch and Suidas.

portant moments which he is said to have thus employed, viz. the evening before the battle of Pharsalia.

As we have, in our former articles, above referred to, fully delivered our sentiments in regard to the merit of Mr. H.'s performance, it were needless to enlarge on the present occasion.—We would just hint, however, that he is still careless of propriety with respect to military phrases; such, for instance, as saying, that the Romans defeated the Carthaginians 'in a set engagement,' instead of a *pitched battle*: Vid. our censure of Mr. H. with regard to this particular, in our review of his first volume.

Many writers, we have observed, have shewn themselves either ignorant or negligent of the distinction in the appropriated terms which signify the conflicts between two fleets, and between two armies; the former is an *engagement* †; the latter a *battle*.

Art. 48. *An Examination of the Arguments contained in a late Introduction to the History of the ancient Irish and Scots.* 4to. 2 s. Johnston. 1772.

The Public, we are informed, is indebted for this performance to Dr. Leland, Fellow of Trinity College, Dublin. The work is full of acuteness, and good sense; and though the ingenious Author professes himself totally unacquainted with the dialects of the Celtic, he has yet given a very important criticism on the publication which has drawn him into this field of controversy. But, while he attempts to overthrow the opinions of Mr. Macpherson, relative to the origin of the Irish and Scots, he has not ventured to advance any system of his own; his present design being, as he himself remarks, 'only to shew how far a national prejudice may carry a learned and ingenious writer into false deductions,' &c. &c.

Art. 49. *Remarks on an Introduction to the History of Great Britain and Ireland.* By James Macpherson, Esq; 8vo. 1 s. 6d. Whiston. 1772.

There are men whose gloomy dispositions lead them to receive pleasure from disfiguring and torturing every work of merit which they examine. Such is, apparently, the author of these remarks. In all his observations, there is a disagreeable mixture of petulance and ill-nature; in few of them does he discover any real knowledge of history; and in none does he seem to pay much regard to good sense and sound reason. Here and there, indeed, we may, perhaps, discern some feeble glimmerings of truth; but he forfeits all pretensions to commendation, by his low sneers and personal abuse of the eminent writer who is the object of his illiberal attacks. His main design is to convict Mr. Macpherson of infidelity, with respect to the Christian religion.—The author's zeal for Christianity may, in itself, be very laudable; but zeal without knowledge, prudence, and candour, never does religion any service.

Art. 50. *Essays and Letters, with other Miscellaneous Pieces.* By the Author of *New-Market*, or an Essay on the Turf. 8vo. 2 s. 6d. sewed. Pearch, &c.

Most of these essays and letters have already appeared in various periodical publications, and some in the News-papers; which are

† Or *fight*.

now become fashionable vehicles: the best wits of the age not disdaining to communicate their thoughts occasionally to the Public, by that ready and extensive mode of circulation. The most considerable of these miscellaneous pieces were originally printed in *The Student*; a work of no mean reputation, supported, for some time, by the contributions of several men of genius, of our two universities.—Of this writer's abilities, we endeavoured to give our Readers a competent idea, in the brief account of his *New Market*: See Review for May 1771, p. 427.

Art. 51. *A Travelling Dictionary*; or alphabetical Tables of the Distance of all the principal Cities, Borough, Market and Sea-port Towns in Great Britain, from each other. Being the *second Part* to the *New Description of the Roads*. By Daniel Pater-son, Assistant to the Quarter-Master-General of his Majesty's Forces, 8vo. 4s. sewed. Carnan.

Mr. Pater-son's *Description of the Roads*, was mentioned in our Review for July last, p. 79. He has here, in the dictionary-form, which we there recommended, supplemented that *Description*, by a set of very useful *tables of distances*, digested in a plain and simple manner; by which the number of miles from any one place (mentioned in the book) to another, may be seen on immediate inspection.—Not a few towns, we observe, are omitted; and some of such considerable note, for instance, as Newport in Shropshire, Congleton in Cheshire, Stockport, Ware, &c. notwithstanding which, it seems there are not less than 46,000 distances here given: so that it can rarely happen that any distance will be sought for which cannot be found in the book. The compiler hath added, in one page, at the end of the volume, a table shewing the distance of several towns, bridges, &c. on the river Thames, from each other by water.—On the whole, we think this will be found a very useful book, as Mr. P. observes, both to the traveller on the road, and the trader at his desk.

Art. 52. *A Letter to a Friend*, occasioned by a French Pamphlet lately published against Doctor Kennicott, and his Collation of the Hebrew MSS. 8vo. 1s. Elmsley. 1772.

The French treatise, to which this is an answer, is written with a good deal of art, and its authors are by no means unacquainted with the Hebrew language, and with Rabbinical disquisitions. Let us confess, however, that the present publication defends Dr. Kennicott, in a great measure, from their attack; though it is written with a degree of spleen which does not serve to recommend it.

Art. 53. *The Rights of Sailors vindicated*. In Answer to a Letter of Junius on the 25th of October, wherein he asserts the Necessity and Legality of pressing Men into the Service of the Navy. 8vo. 1s. 6d. Kearsley. 1772.

This author has revived the consideration of the legality of press-warrants in a season of tranquillity; because, in such a season, government has leisure for the reformation of abuses. But though we respect, very highly, the principles which he means to inculcate, we may venture to assure him, that the legislature will pay very little attention to his arguments and reasonings,

Art.

Art. 54. *Confusion worse confounded; rout on rout: or the Bishop of Gloucester's Commentary upon Rice Evans's Echo from Heaven examined and exposed.* By Indignatio. 8vo. 1s. 6d. Hingeston. 1772.

In the appendix to Jortin's Ecclesiastical History, vol. I. we have the Bishop of Gloucester's account of the visions of a strange fanatical enthusiast called Rice Evans, (or *Arise Evans*,) a prophet of the last century, with his Lordship's comment on those visions; which hath furnished a subject for the present humorous author, who diverts himself and his readers at the expence of the learned Commentator: against whom learning, wit, and argument are, on this occasion, combined. But we must not omit to observe, that their attacks are also occasionally made on various other parts of Dr. W.'s writings; especially his critical performances. The whole is intended to evince the truth of a remark of the great Selden's,—'that no man is the wiser for his learning:—' that learning may administer matter to work-in, or objects to work-upon; but wisdom and wit are born with a man.' *TABER TALK.*

Art. 55. *The Beauties of the Magazines*, and other periodical Works, selected for a Series of Years: consisting of Essays, Moral Tales, Characters, and other fugitive Pieces, by the most eminent Hands. 12mo. 2 Vols. 6s. Richardson and Urquhart. 1772.

There are many papers worth preserving, that are, in some measure, lost in the mob of materials of which our magazines are, in general, composed; and here we have a collection of them, which, in our opinion, forms a very agreeable miscellany.

Art. 56. *Critical Account of the Situation and Destruction, by the first Eruption of Mount Vesuvius, of Herculaneum, Pompeii, and Stabia*; the late Discovery of their Remains,—the Books, Utensils, and other Greek and Roman Antiquities thereby happily recovered.—In a Letter, originally in German, to Count Brühl, from the celebrated Abbé Winkelman, Antiquarian to the Pope. Illustrated with Notes. 8vo. 2s. 6d. sewed. Newbery.

From the stale appearance of the paper and print, we are inclined to suspect that this translation has been a long time delivered from the press, if not actually published earlier than the year 1771, which is the date of the title-page; yet we do not recollect to have seen or heard of it before. The name, however, of the learned and lamented * Abbé Winkelman, will sufficiently recommend it to the curious.

Art. 57. *Ten Minutes Advice* to every Gentleman going to purchase a Horse, out of a Dealer, Jockey, or Groom's Stable. 12mo. 1s. Bell.

Intended to guard the horse-purchaser from falling into 'the snares which are commonly laid by dealers,' &c. This little tract may serve as a proper supplement to Thomson's excellent 'Rules for bad Horsemen.'

* This ingenious and worthy man was wickedly and basely murdered, at an inn, at Trieste, in the year 1768. The fact was perpetrated by a thieving wretch, merely for the sake of robbing the Abbé of some medals which had been given him by the Emperor of Germany.

Art. 58. *Antiquities of Greece.* By Lambert Bos. With the Notes of Frederick Leisner. Intended principally for the Use of Schools. Translated from the original Latin, by Percival Stockdale. 8vo. 6s. Davies. 1772.

We recommended this work to our Readers, in the Appendix to the 41st vol. of the M. Rev. p. 559; where we had occasion to mention the French translation of it.

Mr. Stockdale, the English translator, is of opinion, and, we think, not without reason, that this work will be more useful to young scholars, than Potter's *Antiquities of Greece*. It is, says he, 'more concise, and therefore its information is more easily committed to memory: its plan is more simple and clear; it leads us through a plain and direct path, to a prospect of antiquity. The work of the learned prelate should only be perused by those who are well versed in Greek literature.'

The present translation seems to have been executed with fidelity and care; but is there not some kind of index, or table of contents, wanting to this work, for the convenience of those who may occasionally wish to consult it?

Art. 59. *A new Present for a Servant-Maid:* containing Rules for her moral Conduct, both with respect to herself and her Superiors: the whole Art of Cookery, Pickling, Preserving, &c. With Marketing Tables, and Tables for casting up Expences, &c. By Mrs. Haywood. 12mo. 2s. bound. Pearch, &c. 1771.

The *Present for a Servant-Maid* has been published, as a twelve-penny pamphlet, above 20 years; and was esteemed by your good *housewives* (the race was not quite extinct, in this island, about 20 years ago) as a well-designed and valuable tract. The additions now made, relating to Cookery, and other domestic concerns, must render the work still more extensively useful.

Art. 60. *Memoirs of Edmund Ludlow.* With a Collection of original Papers, and the Case of King Charles the First. 4to. 1l. 1s. Becket. &c. 1771.

Ludlow's name and memory, as the present Editor of his very valuable *Memoirs* has observed, 'will ever be dear and precious to all lovers of Liberty.'—What the worthy and truly patriotic writer did and suffered for the freedom of his country, his own pen has told us; and the grateful acknowledgments of succeeding generations have done ample justice to his merit and fame; thereby, in some degree, compensating for the hard measure which he personally endured in his life-time.

This edition is handsomely printed, and is prefaced by a short account of General Ludlow's *Life*. To the *Memoirs* and *original Papers* is added, by way of Appendix, the tract mentioned in the title-page; which was drawn up by Cook, the solicitor for the high-court of justice, and was intended to have been delivered at the bar, 'if the king had pleaded to the charge, and put himself upon a fair trial.' In this tract, says the editor, 'the reader may see on what principles those men acted, who passed sentence on King Charles I. at being then published as a justification of their conduct in that particular,

The editor concludes his preface with wishing, as *we* also most sincerely do, that 'men of all ranks and orders would endeavour to understand the principles of true liberty, and the just rights of mankind; this being the best, and, indeed, the only means to dissolve all parties, to heal all divisions, and to unite us all in one common cause, *viz.* in the promoting the prosperity and happiness of Great Britain, and transmitting down to future ages the blessings we now enjoy.'

RELIGIOUS and CONTROVERSIAL.

Art. 61. *Three Dissertations on Life and Death; viz. I. A Survey of the Brevity and Vanity of human Life; with the Consolation administered by the Christian System against both. II. Considerations on St. Paul's Wish, to depart and be with Christ. With an Appendix on the intermediate State. And, III. A Commentary on Rev. xiv. 13. in which the Nature of Death is farther considered.* By William Jones, Rector of Pluckley in Kent. 8vo. 1s. 6d. Robinsfon. 1771.

These Dissertations present us with some plain, pious, and practical reflections on the subjects specified in the title, attended with a few remarks which point out the peculiar cast and complexion of the Author; who, whatever may be his particular notions in some respects, appears to be sincerely desirous of serving the cause of virtue and religion. He considers two beautiful similes, which are used in a well-known text of sacred writ, as a just representation of human life; *viz.* a Flower, and, a Shadow, which, in a striking manner, express the frail and transitory nature of our present existence. These reflections naturally lead the Writer to direct our thoughts to those hopes and prospects with which we are favoured by the Christian revelation. 'There is no comfort, says he, to be found but from the Gospel of Christ, and a life directed by its precepts. Our days being few and evil, he is the only wise and happy man who hath the grace *so to number them as to apply his heart unto wisdom*; such wisdom, as will guide him in safety through this world of *shadows*, to the great *realities* of the world to come.'

In speaking of the *intermediate state*, Mr. Jones declares himself totally against the opinion of the *sleep of the soul*; and certainly he has an equal right with *every* other man to form his judgment for himself. He apprehends that the spirit and tenour of scripture are against the supposition: but he is very uncandid, and has exposed himself to just reproof, when he adds, 'A modern writer now living hath taken as much pains to uphold and recommend it, as if it were the chief object of a Christian's hope; and the author of the *Confessional*, who thinks with every man that thinks against the Christian church, cries up his doctrine as a most ingenious discovery.'

We shall close this short article with an account of a criticism upon the difficult text 1 Cor. xv. 29. *Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?* We do not propose it as quite a new remark, but it may be acceptable to some of our Readers, among the many explanations that have been given, to be acquainted with, or reminded of, that which is here offered. We shall transcribe it in the Author's

own words, though Mr. Jones has not expressed himself with all the perspicuity that, perhaps, he might have done.

'I think (says he, speaking of St. Paul) he also affirms of the Christians of those days, that they were introduced to a sort of death by the conditions of their baptism: they were baptized, not for *the* dead (as the English gives it us) but *for* dead themselves; that is, as men thenceforward alive unto God, but dead to the works of the flesh; to whom riches, and honour, and pleasure were lost and gone; to whom the world was crucified and they unto the world. And of himself in particular he speaks under the same figure—I *protest* by *your rejoicing which I have in Christ Jesus our Lord, I die daily*. All the primitive saints had the same opinion of themselves; and Ignatius had a way of expressing it with an ambiguity in which there is a singular elegance—Εμὸς Ἐγὼς σταυρώμαι—*My Love is crucified*."

The Author endeavours to support this interpretation by the following note: 'The Greek preposition *υπερ* is not usually taken in this sense; but it doth not appear why it may not be so taken, as the Latin *pro* in these expressions—*pro ciue se gerit*—he behaves *as if* he were a citizen—*pro sano loqueris*—you speak *as a* man of sense.'

Art. 62. *Two Sermons*. By the Rev. John Wheldon, A. M. of St. Ive's, Huntingdonshire. 8vo. 6d. Beecroft, &c. 1772.

From the text, 'If I will that he tarry till I come, what is that to thee, &c.' Mr. Wheeldon, in the 1st of these sermons, endeavours to shew the criminality of indulging an improper curiosity in matters of religion; and, in the second discourse, he endeavours to give a satisfactory exposition of John xxi. 25. 'And many other things there are which Jesus did, which, if they were written in a book, I suppose the whole world would not contain the things which should be written.' There is nothing new in Mr. W.'s explanation of this bold hyperbole. In general, he agrees with Doddridge, that the meaning is, that the books would be too bulky for the world, i. e. the *men* of the world, to *receive*, or *take in*. This has, to say the least, so much of the appearance of the truth, that, as our Author observes, we may well rest satisfied with it, till a more convincing interpretation is given us.—For as printing was not then invented, it must, no doubt, have appeared highly expedient to the evangelists to comprize their history in a very small compass, not only for the conveniency of transcribing and circulating the important truths which they had to communicate to the world, but that their narratives might have a more immediate and deeper effect on the minds of the people, than would *naturally* have been produced by a greater multiplicity of facts, and a more voluminous detail.

Art. 63. *A Letter to Dr. Hallifax*, on the Subjects of his Three Discourses preached before the University of Cambridge, occasioned by an Attempt to abolish Subscription to the 39 Articles. 4to. 1s. Kearsly. 1772.

It was not to be expected that Dr. Hallifax's three declamatory and intemperate sermons would be suffered to pass unnoticed or un-reproved. Accordingly, he has met with a sharp and spirited antagonist in the present author, who hath obtained an entire victory over the Doctor. He does not extend his remarks to the whole of Dr. H.'s discourses, but confines himself to the general positions of the

the first sermon, and to what is advanced concerning the doctrine of the Trinity. If we have discerned any fault in this performance, it is, the asperity with which it is written. Dr. Hallifax deserved a severe correction, but we think that our Author is too acrimonious. It is usually desirable that those who plead for religious alterations and improvements should preserve the utmost temper amidst the greatest provocations; as this will, perhaps, on the whole, be the best way of obtaining the end proposed.

Art. 64. *The Scripture the only Test, as well as the only Rule, of Christian Faith*, maintained in a Letter to the Rev. Dr. Tucker, Dean of Gloucester. 8vo. 1s. White. 1772.

Without entering into a very nice and critical discussion of Dr. Tucker's Apology for the Church of England, this Author supports his general proposition of the Sufficiency of Scripture as a Test, as well as a Rule, of Faith, with good sense and moderation. He thinks it somewhat strange that it should be apprehended, that the requiring no subscription to human doctrines should destroy, or at all hurt, the Church of England. Is reformation, says he, and destruction the same thing? or can reformation do any harm? With regard to the disturbance which some seem to be afraid of, if the 39 articles are entirely removed, the alteration requested is so reasonable and so small, that he is persuaded all would soon acquiesce in it; and we are much disposed to concur with him in the same opinion.

Art. 65. *An Examination of the late Rev. Mr. Le Moine's Treatise on Miracles*. By Hugh Farmer. 8vo. 1s Cadell, &c. 1772.

Soon after the publication of Mr. Farmer's Dissertation on Miracles, a notion prevailed that he had made considerable use of Le Moine's Treatise, without acknowledging it; and it was asserted, that his book had the very same view with Mr. Le Moine's, and was a copy of his work. Mr. Farmer has thought proper, therefore, to enter into a particular examination of Le Moine's performance, in order to shew how much it is, in fact, different from, and even contrary to, his own. This he has done with great accuracy and success, so as entirely to clear himself from the aspersion that had been cast upon him. Our learned author has not, however, solely confined himself to the point of vindicating his reputation from an injurious charge, but hath taken occasion still farther to confirm and illustrate the sentiments advanced in his dissertation. With respect to the ancient Magic in particular, he has added a number of curious and important remarks.

As to Le Moine, 'if you chuse to ask me, says Mr. Farmer, at the conclusion of the pamphlet, "Are you not indebted to him? I answer, that from all that hath been offered to shew, that our views of the subject are distinct and opposite, it appears, how impossible it is that I should be materially indebted to this author. Nor have I any remembrance that I am indebted to him at all. My sentiments upon miracles were formed, and many of my papers upon this subject were submitted to the inspection of a friend, before the publication of Mr. Le Moine's treatise. I read it when it first came out, but do not remember that I ever revised it afterwards. I am certain, I did not consult it when I prepared my papers for the press; (which being

being originally designed for my own satisfaction, had lain by me untouched for many years.) I could be under little temptation to revise an author, whose peculiar sentiments I do universally and entirely disapprove.*

We shall only add, that the persons, who have diligently compared the two treatises of Mr. Farmer and Mr. Le Moine together, will have no hesitation in admitting the truth of these assertions.

Art. 66. *A brief Enquiry into the State after Death*, as touching the Certainty thereof; and whether we shall exist in a material or immaterial Substance; and whether the Scripture Doctrine of a Future State be supported by the Light of Reason. 8vo. 6d. Manchester. Printed for the Author*.

A very whimsical performance, on a very serious and interesting subject.

Art. 67. *An exhortatory Address to all who frequent Places of Diversion and Gaming*. 12mo. 6d. Buckland.

Piety preaching to Pleasure: to little purpose, we fear, as Pleasure is very apt to be deaf to the voice of the charmer,—unless it be at the opera, &c, whither, we believe, neither our author nor his exhortations will ever be of her party.

Art. 68. *The third Volume of the MESSIAH*, attempted from the German of Mr. Klopstock. 12mo. 3s. Doddsley, &c.

Notwithstanding the great reputation which the original of this work hath obtained abroad, we have not hesitated to express our disapprobation of such motly compositions†: in our opinion, (which, indeed, is but *our* opinion, and we presume not to erect the standard of taste) they neither do honour to the Christian religion, nor to the judgment of those who admire them.

Art. 69. *Extracts of the Rev. Mr. John Wesley's Journal*, from May 27, 1765, to May 1768. 8vo. 10d. Oliver. 1771.

Mr. Wesley, we suppose, publishes these his pious itineraries for the edification of his friends and followers; and much good may their entertainment do them! This Course is marked No. XIV.

Art. 70. *A Vindication of the Rev. Mr. Wesley's last Minutes*: occasioned by a circular, printed Letter, inviting principal Persons, both Clergy and Laity, as well of the Dissenters as of the established Church, who disapprove of those Minutes, to oppose them in a Body, as a dreadful Heresy.—In five Letters to the Hon. and Rev. Author† of the Circular Letter. 12mo. 9d. Bristol printed, and sold by Cade, &c. in London. 1771.

We never saw any of Mr. Wesley's minutes; but we learn, from this publication, that there has been a great stir about them, among the Methodists. The advocates for salvation by *faith* are quite at

* Sylvanus Hibbert:—as we conclude from his picture, prefixed by way of frontispiece.

† *Noah*, and the Death of *Abel*, are also of this kind, and have met with success in this country; for which, did we look no farther than to the interest of Mr. Collyer, the translator, who is a worthy and ingenious man, we should not be sorry.

‡ Mr. Walter Shirley.

dagger's-drawing with those who contend for *good-works* : one might imagine that people would be glad to be saved either way.

Art. 71. *Five Letters to the Rev. Mr. F——r*, relative to his Vindication of the Minutes of the Rev. Mr. John Wesley. Intended chiefly for the Comfort of mourning Backsliders, and such as may have been distressed and perplexed by reading Mr. Wesley's Minutes, or the Vindication of them. By a Friend. 8vo. 6d. Dilly. 1771.

These five letters appear to have been written by Richard H—ll, Esq; of Hawkstone, near Whitechurch, in Shropshire; author of *Pietas Oxoniensis*; a zealous Whitfieldian, but a man of parts. His opponent, Mr. F——r; of Madely, in or near the same county, is also a man of more learning and ability than one might expect to meet with among the generality of Methodist Preachers.

Art. 72. *A second Check to Antinomianism*; occasioned by a late Narrative* in three Letters to the Hon. and Rev. Author. By the Vindicator of the Rev. Mr. Wesley's Minutes. 12mo. 10d. Keith, &c. 1771.

Mr. Wesley is certainly much obliged to Mr. F——r for his sober, decent, and seasonable defence, against the sharp attacks of Messrs. Shirley, Hill, &c. The Wesleys, however, seem to be hard pushed; and Calvin certainly gains ground. Meantime, the enemies of Christianity triumph, and exclaim—*Tantane animis celestibus ira?*

* See Review for December last, p. 500.

C O R R E S P O N D E N C E.

WE have received a petulant and unpolite Letter from the Author of an "Essay on the H——S——," which he desires us to "publish in our next Review."—If the Writer can allow himself to think coolly and *impartially* on the subject, we doubt not but he will deem himself obliged to us for our non-compliance with so inconsiderate a request. He may also be pleased to reflect, that we have other employment for the pages of our work, than to fill them with the railing remonstrances of every writer who may fancy that we have failed in point of respect to the merit of *his* productions.

✍ We are greatly obliged to J. C. for his favour of April 5, and we shall certainly avail ourselves of his friendly hints.

* * Our Publisher desires us to inform *Ponty-pool*, that it seems rather uncivil to put people to the expence of double postage for letters in which favours are solicited.

E R R A T A in our last.

P. 212, line 7 of the *note*, for *lure*, read *hire*.

—257; Art. 34. l. 4 of the character of that pamphlet, expunge *and*.

T H E MONTHLY REVIEW,

For M A Y, 1772.



ART. I. *Considerations on Criminal Law.* 8vo. 5 s. Boards. Cadell. 1772.

CRIMINAL laws are the first that are known in society, and the last that arrive at perfection. The disorders which proceed from the passions of individuals in an infant community necessarily suggest the idea of a public interest. Men find that their association must dissolve, if they are to remain unprotected, and to trust to their own arms for the redress of their wrongs. A magistrate is named, who cites before him the delinquent, and defends the rights of the injured. But after private revenge has been abolished, and after a tribunal has been constituted to determine concerning crimes, it is long before the dispensers of justice can judge of them with a proper enlargement, or are armed with authority to carry their decisions into execution. After they have known how to sympathize with the individual, and yet to moderate the rigour of his resentment, it is long before they conceive that the community is also injured by the violence and the crimes of the guilty. A fine, or satisfaction, accordingly, in a rude community, is exacted from the oppressor, and given to the person whose rights he has violated, or to his family: and this alone is thought sufficient to fulfil the purposes of justice. As society, however, improves, the delinquent is not only ordered to pay a compensation to the individual, but also to give satisfaction to the public, the peace and order of which he has disturbed. While our ancestors strayed in the woods of Germany, their criminal regulations only tended to satisfy the injured or his relations; but after their settlement in England, a higher degree of civilization taught them also to respect the interest of the community. Thus, by the Anglo-Saxon laws, a fine was not only paid by a murderer to the relations of the deceased, but also to the king

for the loss of a subject. Time, which, by slow and almost imperceptible degrees, refines the opinions of mankind, communicates also an improvement to laws; but, in almost every cultivated nation, it will be found, that civil regulations approach nearly to a perfect state, while those that regard crimes are stained with injustice and cruelty.

In England, where the utmost respect is paid to the life of the meanest artizan, where the privileges of nobility do not extend to the commission of crimes with impunity, and where even kings have been brought to a trial, and have bled upon the scaffold, we should naturally imagine that criminal jurisprudence had arrived at the highest point of perfection. Yet appeals relating to the disproportion in our laws between punishments and offences have been frequently made to the public, and addressed to the legislature; and, what reflects little honour on those who have been called to the direction of our affairs, they have been as frequently disregarded. The Author of the present performance has, notwithstanding, been prompted, by his humanity, to utter his complaints on this subject, and to suggest regulations which may be enforced with advantage.

‘ The following essay, says he, is intended to evince the necessity of moderating the rigour of our Penal Laws, and establishing a more just and equitable proportion between crimes and punishments.

‘ With this view, I have endeavoured to shew, that extreme severity in punishment leads to licentiousness and impunity; that men of mild dispositions, being unwilling to punish severely for slight offences, are averse to prosecutions, and delinquents are suffered to continue in the habit of evil, till, at length, they are guilty of enormous crimes, which might have been prevented by taking proper cognizance of their first advances to guilt.

‘ With respect to punishments in general, I have likewise endeavoured to shew, that the apprehension of death is not a sufficient motive of terror; that the strongest objects of dread to men of depraved minds, are poverty, labour, and confinement; that these evils therefore, which they commit crimes to avoid, should be inflicted on them in proportion to their several degrees of delinquency; and that the example of suffering guilt held up to the criminal, would have much better effect than the terror of immediate death; which, instead of being useful, is in most cases pernicious to society, and ought not to be inflicted but under particular circumstances.

‘ However I may have succeeded in supporting these propositions, I am most firmly persuaded that the establishment of
more

more just and moderate punishments, not only in capital, but in subordinate offences, would be attended with the most salutary effects.

‘ It was under this firm persuasion that I have been led, in some parts of the following essay, to speak in a manner which may perhaps be thought rather too decisive, upon the impropriety of our present code of Criminal Laws. I have, however, availed myself of the authority of very respectable authors, both ancient and modern, in support of the propositions I mean to establish.

‘ I presumed that it would not be unreasonable at this time to offer some hints on the subject of revising and reforming this branch of our laws; as the House of Commons have already come to some resolutions upon that head.

‘ The present period, indeed, seems, from many concurring circumstances, to encourage this undertaking.

‘ The general character of the age is strongly marked for its benevolence and moderation.

‘ The sovereign on the throne exhibits a bright example to his people of these and other virtues: May future ages celebrate his reign as the æra when our Penal Laws were moderated, and more equal punishments instituted!

‘ There is, too, a peculiar turn for reformation in the present parliament, who have lately passed two acts, making essential improvements in the law relating to elections and privilege of parliament.’

Such are the laudable views with which the Author has communicated his considerations on our Penal Laws; and we most sincerely join with him in the hope, that some mitigation will be applied to their severity. In the treatment of his subject he discovers a very extensive acquaintance with those writers who have discoursed concerning criminal jurisprudence. Their publications have enriched his work with many valuable remarks, and have contributed to suggest to him others no less valuable. He is every where a friend to liberty, and to human nature; and we must observe, to his praise, that to those who are fond of manly and ingenious researches, his performance will be highly acceptable.

In the course of his observations he has entered into the question, ‘ Whether juries are judges of law as well as fact?’ and what he has remarked on this subject, we submit to the examination of our Readers.

‘ In considering this important question, it will be proper, he observes, to pay some attention to the forms of our legal proceedings in criminal matters. Indictments not only set forth the particular fact committed, but also specify the nature of the crime. Thus treasons are said to be done *proditoriè*, or traitorously

rously. Felonies are said to be committed *felonice*, or feloniously. Public libels are said to be published *seditiosè*, or seditiously; *et sic de cæteris*.

‘ When a jury, therefore is impanelled upon the trial of a traitor, they are to try, not only whether the defendant is guilty of the fact of having corresponded with the enemy (or whatever the species of treason may be) but whether he is guilty of having corresponded with the enemy *traiterously* or not. When they are impanelled upon the trial of a felon, they are to try, not only whether he killed such an one, or took such an one’s property, but whether he killed such an one of *malice prepense*, or took such an one’s property *feloniously*. In like manner, if they are impanelled on the trial of a public libeller, they are to try, not only whether he published such a writing, but whether he published it *seditiously* or not.

‘ In short, in all these cases, it seems, from the words of the issue, that they are to try not only the *fact*, but the *crime*: in other words, they are to judge, not only of the *act done*, but of the *inducement for doing such act*, and to determine whether it be of the criminal nature as set forth in the indictment.

‘ It may be concluded, not only from the general frame of indictments, but from the nature of the verdict in particular cases, that the jury are vested with the power of judging of *law*, as well as *fact*.

‘ Indeed many great lawyers seem inclined to the opinion that juries are to determine upon the law, as well as fact. Lord Chief Justice Vaughan, in *Bushell’s case*, p. 150, reports as follows:—“ But upon all general issues, as upon Not Culpable pleaded in trespasss, *Nil debet* in debt, *Nul tort*, *Nul disseisin* in assize, &c. though it be a matter of law whether the defendant be a trespasser, a debtor, disseisor, &c. in the particular cases in issue; yet the jury find not (as in a special verdict) the fact of every case by itself, leaving the law to the court, but find for the plaintiff or defendant upon the issue to be tried, wherein they resolve both law and fact complicatedly, and not the fact by itself; so as, though they answer not singly to the question, what is the law? yet they determine the law in all matters where issue is joined and tried in the principal case, but where the verdict is special.”

‘ Lord Chief Justice Hale says, in his *History of the Common Law*, “ As the jury *assists* the judge in determining matters of fact, so the judge *assists* the jury in determining points of law, and also very much in investigating and enlightening the matter of fact, whereof the jury are judges.” Here it may be observed, that though his Lordship does not express himself with his usual perspicuity, yet he seems to be of opinion, that juries are judges of *law* as well as *fact*. “ The judge (he says) *assists*

assists the jury in determining points of law," which word *assists* implies the right of determination to be in the jury) "and also (he adds) very much in investigating and enlightening the matter of fact, whereof the jury are judges." Now the word *whereof* may at first seem only to refer to matter of fact; yet, taking the sense of the paragraph altogether, and considering the use of the copulative, it must be taken to refer both to *law* and *fact*.

But the true meaning of this passage is best explained by Lord Chief Justice Hale himself, who, in the second book of his History of the Pleas of the Crown, p. 313, expressly says, "That the conscience of the jury must pronounce the prisoner guilty or not guilty; for, to say the truth, it were the most unhappy case that could be to the judge, if he at his peril must take upon him the guilt or innocence of the prisoner; and if the judge's opinion must rule the matter of fact, the trial by jury would be useless."

The learned Author of the Commentaries on the Law of England, b. iv. p. 354, says, That special verdicts set forth all the circumstances of the case, and pray the judgment of the court, whether, for instance, it be murder, manslaughter, or no crime at all. This is where the jurors *doubt* the matter of law, and therefore *chuse* to leave it to the determination of the court, though they have an unquestionable right of determining upon all the circumstances, and finding a general verdict, if they think proper so to hazard a breach of their oaths, &c.

Upon a slight attention, it must be owned, as has been already observed, that the lodging this power in juries is sometimes productive of inconvenience and injustice. To appoint twelve illiterate, and the greatest part of them perhaps ignorant men, to be the ultimate expositors and arbitrators of the law, with a power to controul and over-rule the opinions and directions of the judges, who have made the science of jurisprudence their study, and have been raised to the seat of judgment for their knowledge and abilities in their profession, appears at first sight to be a preposterous delegation. But many things, upon a slight and transient inspection, carry the appearance of absurdity, which may be reconciled upon a closer examination. It lies not within the reach of human wisdom to provide remedies against every evil contingency; the most it can do is, to avoid the greater evil; and perhaps, upon a more mature consideration, the vesting this power in the jury will be thought the lesser inconvenience.

For if the judge, who expounds the law, had the power of determining according to his own exposition, might not an inlet be opened for arbitrary and partial decisions? Might not the judge likewise as well be entrusted to decide concerning

the evidence of the fact? For, by a latitude of construction, he might bring the fact within the severity of the law, contrary to the sense of the legislature; or, by a confined exposition, he might restrain it, to the hindrance of justice.

‘Thus the life and liberty of the subject might depend on the decision of one man, who might possibly, in some cases, be more likely to be biassed than twelve jurors, totally indifferent to the parties concerned, who are sworn to give a true verdict, and must do it under the peril of a heavy punishment, and whose duty it is to state their doubts and difficulties, if any should occur, for the advice of the court. Is there not less to be apprehended from the occasional mistakes of judgment in twelve such jurors, than the possible error of judgment or of will in the judge, who, whatever be his knowledge or probity, is but a man?’

Under the head of laws, with reference to the number of inhabitants, our Author has the following short but striking passage:

‘Does it repair the loss of the sufferer, does it reform the vicious, to execute criminals for petty and venial offences? By such policy, the individual wronged is not only left without any recompence for the injury sustained, but the injury done him is often farther aggravated by the expence of a prosecution; and society is prejudiced by the loss of a member, without reaping any benefit from the example of his fate.’

It is, doubtless, we would here observe, in the highest degree absurd, that after a robbery has been committed, the sufferer should be bound over to prosecute the offender, at his own expence. It is an odd compensation to him for his first loss, that he should a second time be legally plundered by Old Bailey solicitors, and the menial retainers of the law. In cases of this nature, the action having in view the good of society, the expence of it should be sustained by the public, and a *calumniator publicus* should be the prosecutor.

In concluding our account of the present work, we must do the Author the justice to remark the spirit of philosophy and enlargement with which he has ventured to treat his subject. It is seldom that the enquirer into matters of law discovers a liberality of mind so commendable.

ART. II. *A Discourse delivered to the Students of the Royal Academy, on the Distribution of Prizes, Dec. 10, 1771. By the President.* 4to. 2s. Davies. 1772.

THIS masterly discourse is chiefly employed in describing and comparing the distinguishing merits of the great artists of the Roman and the Venetian schools. The former addressed themselves

themselves to the passions, and awakened the mind to sensibility: the latter were studious to please the eye; they excelled in ornament, and discovered dexterity in the use of the pencil, but affected not the nobler faculties. To those, accordingly, the attention of the students of the Royal Academy is particularly called by our ingenious Author; and, of these, he exhibits the defects, which, as they are splendid and bewitching, tend to vitiate the taste of the young and inexperienced, and have even, sometimes, seduced the admiration of the connoisseur and the artist from the higher excellencies of painting.

‘The value and rank, says he, of every art is in proportion to the mental labour employed in it, or the mental pleasure produced by it. As this principle is preserved or neglected, our profession becomes either a liberal art, or a mechanical trade. In the hands of one man it makes the highest pretensions, as it is addressed to the noblest faculties. In those of another it is reduced to a mere matter of ornament, and the painter had but the humble province of furnishing our apartments with elegance.

‘This exertion of mind, which is the only circumstance that truly enobles our art, makes the great distinction between the Roman and Venetian schools, and gives the superiority to the painter of history over all others of our profession. No part of his work is produced but by an effort of the mind; there is no object which can be set before him as a perfect model; there is none which he can venture minutely to imitate, and to transfer with all its beauties and blemishes into his great design.’

The painter, who would attain excellence in his art, must avoid particular ideas. To produce a perfect form, he must assist himself by imagination: he must dress nature to advantage. The same principle extends its influence to all the finer arts. It was not from the observation of one figure that the sculptor executed the Apollo Belvedere; and the poet, in the characters he draws, and in the scenes he describes, is perpetually carried beyond the truth. Suetonius and Tacitus have sometimes recorded the same facts; but with how different a value does the man of taste regard the narrations of these writers! That compositions be agreeable it is necessary that they be accommodated to a higher standard than those of the former; but, perhaps, it is impossible that they can arrive at a point of perfection more striking than those of the latter. The ‘*Polite Conversation*’ of Dean Swift does not please, because too exact a transcript from real life; and the vivacity of Farquhar, and the wit of

* See, in his works, a treatise so intitled.

Congreve, would have no charms, were they commonly to be met with.

The principle to which we allude, our Author has examined in a former discourse, and has proved it to be metaphysically just. In the present performance he applies it to every part of his art; and contends that it gives what is called the *grand style* to invention, to composition, to expression, and even to colouring and drapery.

‘ Invention in painting, he observes, does not imply the invention of the subject; for that is commonly supplied by the poet or historian. With respect to the choice, no subject can be proper that is not generally interesting. It ought to be either some eminent instance of heroic virtue, or heroic suffering. There must be something either in the action, or the object, in which men are universally concerned, and which powerfully strikes upon the public sympathy.

‘ Strictly speaking indeed, no subject can be of universal, hardly can it be of general concern; but there are events and characters so popularly known in those countries where our art is in request, that they may be considered as sufficiently general for all our purposes. Such are the great events of Greek and Roman fable and history, which early education, and the usual course of reading, have made familiar and interesting to all Europe, without being degraded by the vulgarity of ordinary life in any country. Such too are the capital subjects of scripture history, which, besides their general notoriety, become venerable by their connection with our religion.

‘ As it is required that the subject selected should be a general one, it is no less necessary that it should be kept unembarrassed with whatever may any way serve to divide the attention of the spectator. Whenever a story is related, every man forms a picture in his mind of the action and the expression of the persons employed. The power of representing this mental picture on canvass is what we call invention in a painter. And as, in the conception of this ideal picture, the mind does not enter into the minute peculiarities of the dress, furniture, or scene of action; so, when the painter comes to represent it, he contrives those little necessary concomitant circumstances in such a manner, that they shall strike the spectator no more than they did him in his first conception of the story.

‘ I am very ready to allow that some circumstances of minuteness and particularity frequently tend to give an air of truth to a piece, and to interest the spectator in an extraordinary manner. Such circumstances, therefore, cannot wholly be rejected; but if there be any thing in the art which requires peculiar nicety of discernment, it is the disposition of these minute circumstantial parts, which, according to the judgment

judgment employed in the choice, become so useful to truth, or so injurious to grandeur.

‘ However, the usual and most dangerous error is on the side of minuteness; and therefore I think caution most necessary where most have failed. The general idea constitutes real excellence. All smaller things, however perfect in their way, are to be sacrificed without mercy to the greater. The painter will not enquire what things may be admitted without much censure. He will not think it enough to shew that they may be there, he will shew that they must be there; and their absence would render his picture maimed and defective.

‘ Thus, though to the principal group a second or third be added, and a second and third mass of light, care must be yet taken that these subordinate actions and lights, neither each in particular, nor all together, come into any degree of competition with the principal; they should make a part of that whole which would be imperfect without them. To every part of painting this rule may be applied: even in portraits, the grace, and, we may add, the likeness, consists more in taking the general air, than in observing the exact similitude of every feature.

‘ Thus figures must have a ground whereon to stand; they must be clothed; there must be a back-ground; there must be light and shadow: but none of these ought to appear to have taken up any part of the artist’s attention. They should be so managed as not even to catch that of the spectator. We know well enough, when we analyze a piece, the difficulty and the subtilty with which an artist adjusts the back-ground, drapery, and masses of light; we know, that a considerable part of the grace and effect of his picture depends upon them; but this art is so much concealed, even to a judicious eye, that no reman of any of these subordinate parts occur to the memory when the picture is not present.

‘ The great end of the art is to strike the imagination. The painter is therefore to make no ostentation of the means by which this is done; the spectator is only to feel the result in his bosom.

‘ An inferior artist is unwilling that any part of his industry should be lost upon the spectator. He takes as much pains to discover, as the greater artist does to conceal, the marks of his subordinate assiduity. In works of the lower kind, every thing appears studied and encumbered; it is all boastful art, or open affectation. The ignorant often part from such pictures with wonder in their mouths, and indifference in their hearts.

‘ But it is not enough in invention that the artist should restrain and keep under all the inferior parts of his subject; he must

must sometimes deviate from vulgar and strict historical truth, in pursuing the grandeur of his design.

‘ How much the great stile exacts from its professors to conceive and represent their subjects in a poetical manner, not confined to mere matter of fact, may be seen in the cartoons of Raffaele. In all the pictures in which the painter has represented the apostles, he has drawn them with great nobleness; he has given them as much dignity as the human figure is capable of receiving; yet we are expressly told in scripture they had no such respectable appearance; and of St. Paul in particular, we are told by himself, that his *bodily* presence was *mean*. Alexander is said to have been of a low stature; a painter ought not so to represent him. Agésilas was low, lame, and of a mean appearance. None of these defects ought to appear in a piece of which he is the hero.

‘ In conformity to custom, I call this part of the art history painting: it ought to be called poetical, as in reality it is.

‘ All this is not falsifying any fact; it is taking an allowed poetical license. A painter of portraits retains the individual likeness; a painter of history shews the man by shewing his actions.

‘ A painter must compensate the natural deficiencies of his art. He has but one sentence to utter, but one moment to exhibit. He cannot, like a poet or historian, expatiate and impress the mind with great veneration for the character of the hero or saint he represents, though he lets us know at the same time that the saint was deformed, and the hero lame.

‘ The painter has no other means of giving an idea of the dignity of the mind, but by that external appearance which grandeur of thought does generally, though not always, impress on the countenance; and by that correspondence of figure to sentiment and situation, which all men wish, but cannot command. The painter, who may in this one particular attain with ease what others desire in vain, ought to give all that he possibly can, since there are so many circumstances of true greatness that he cannot give at all. He cannot make his hero talk like a great man; he must make him look like one: for which reason he ought to be well studied in the analysis of those circumstances which constitute dignity of appearance in real life.

‘ As in invention, so likewise in expression, care must be taken not to run into particularities. Those expressions alone should be given to the figures which their respective situations generally produce. Nor is this enough; each person should also have that expression which men of his rank generally exhibit. The joy or the grief of a character of dignity is not to be expressed in the same manner as a similar passion in a vulgar face.

‘ Upon this principle Bernini, perhaps, may be subject to censure. This sculptor, in many respects admirable, has given a very mean expression to his statue of David, who is represented as just going to throw the stone from the sling; and in order to give it the expression of energy, he has made him biting his upper lip. This expression is far from being general, and still farther from being dignified. He might have seen it in an instance or two; and he mistook accident for universality.

‘ With respect to colouring, though it may appear at first a part of painting merely mechanical, yet it still has its rules, and those grounded upon that presiding principle which regulates both the great and the little in the study of a painter. By this the first effect of the picture is produced; and as this is performed, the spectator, as he walks the gallery, will stop or pass along. To give a general air of grandeur at first view, all trifling or artful play of little lights, or an attention to a variety of tints is to be avoided; a quietness and simplicity must reign over the whole work; to which a breadth of uniform and simple colour will very much contribute. Grandeur of effect is produced by two different ways, which seem entirely opposed to each other; one is, by reducing the colours to little more than *chiaro oscuro*, which was often the practice of the Bolognian schools; and the other, by making the colours very distinct and forcible, such as we see in those of Rome and Florence; but still the presiding principle of both these manners is simplicity. Certainly nothing can be more simple than monotony; and the distinct blue, red, and yellow colours which are seen in the draperies of the Roman and Florentine schools, though they have not that kind of harmony which is produced by a variety of broken and transparent colours, have that effect of grandeur that was intended. Perhaps these distinct colours strike the mind more forcibly, from there not being any great union between them; as martial music, which is intended to rouse the nobler passions, has its effect from the sudden and strongly marked transitions from one note to another, which that style of music requires; whilst that which is intended to move the softer passions, the notes imperceptibly melt into one another.

‘ In the same manner as the historical painter never enters into the detail of colours, so neither does he debase his conceptions with minute attention to the discriminations of drapery. It is the inferior style that marks the variety of stuffs. With him the cloathing is neither woollen, nor linen, nor silk, satin, or velvet: it is drapery; it is nothing more.

‘ The art of disposing the foldings of the drapery makes a very considerable part of the painter’s study. To make it merely natural is a mechanical operation, to which neither genius or taste are required; whereas it requires the nicest judgment to dispose

dispose the drapery, so that the folds have an easy communication, and gracefully follow each other, with such natural negligence as to look like the effect of chance, and at the same time shew the figure under it to the utmost advantage.

‘ Carlo Maratti was of opinion, that the disposition of drapery was a more difficult art than even that of drawing the human figure; that a student might be more easily taught the latter than the former; as the rules of drapery, he said, could not be so well ascertained as those for delineating a correct form.

‘ This, perhaps, is a proof how willingly we favour our own peculiar excellence. Carlo Maratti is said to have valued himself particularly upon his skill in this part of his art; yet, in him, the disposition appears so artificial, that he is inferior to Raffaele even in that which gave him his best claim to reputation.

‘ Such is the great principle by which we must be directed in the nobler branches of our art.’

It is impossible not to agree with our Author in this ingenious reasoning. Having fully shewn that general ideas, or a fancied perfection is the leading principle in the art of painting, he proceeds to observe, that the great schools of the world in the epic stile, the Roman, the Florentine, and the Bolognese, formed their practice according to it. The best masters in the French school, having also directed themselves by this rule; he considers Poussin, Le Sueur, and Le Brun, as a colony from the Roman school. Next to these he ranks the Venetian, with the Flemish and the Dutch schools, which professedly depart, he observes, from the great purposes of painting, and catch at applause by inferior qualities.

‘ I am not ignorant, says he, that some will censure me for placing the Venetians in this inferior class, and many of the warmest admirers of painting will think them unjustly degraded; but I wish not to be misunderstood. Though I can by no means allow them to hold any rank with the nobler schools of painting, they accomplished perfectly the thing they attempted. But as mere elegance is their principal object, as they seem more willing to dazzle than to affect, it can be no injury to them to suppose that their practice is useful only to its proper end; that what may heighten the elegant may degrade the sublime. There is a simplicity, and, I may add, severity, in the great manner, which is, I am afraid, almost incompatible with this comparatively sensual stile.

‘ Tintoret, Paul Veronese, and others of the Venetian schools, seem to have painted with no other purpose than to be admired for their skill and expertness in the mechanism of painting, and to make a parade of that art which the higher stile requires its followers to conceal.

‘ In

‘ In a conference of the French academy, at which were present Le Brun, Sebastian Bourdon, and all the eminent artists of that age, one of the academicians desired to have their opinion on the conduct of Paul Veronese, who, though a painter of great consideration, had, contrary to the strict rules of the art, in his picture of Perseus and Andromeda, represented the principal figure in shade. To this question no satisfactory answer was then given; but I will venture to say, that if they had considered the class of the artist, and ranked him as an ornamental painter, there would have been no difficulty in answering, “It was unreasonable to expect what was never intended. His intention was solely to produce an effect of light and shadow; every thing was to be sacrificed to that intent, and the capricious composition of the picture suited very well with the stile he professed.”

‘ Young minds indeed are too apt to be captivated by this splendor of stile; and that of the Venetians will be particularly pleasing; for by them all those parts of the art that give pleasure to the eye or sense, have been cultivated with care, and carried to the degree nearest to perfection.

‘ The powers exerted in the mechanical part of the art have been called the *Language of Painters*; but we may say that it is but poor eloquence which only shews that the orator can talk. Words should be employed as the means, not as the end: language is the instrument, conviction is the work.

‘ The language of painting must indeed be allowed these masters; but even in that they have shewn more copiousness than choice, and more luxuriancy than judgment. If we consider the uninteresting subjects of their invention, or at least the uninteresting manner in which they are treated; if we attend to their capricious composition, their violent and affected contrasts, whether of figures, or of light and shadow, the richness of their drapery, and at the same time the mean effect which the discrimination of stuffs gives to their pictures; if to these we add their total inattention to expression, and then reflect on the conceptions and the learning of Michael Angelo, or the simplicity of Raffaele, we can no longer dwell on the comparison. Even in colouring, if we compare the quietness and chastity of the Bolognese pencil to the bustle and tumult that fills every part of a Venetian picture, without the least attempt to interest the passions, their boasted art will appear a mere struggle without effect; an empty tale told by an idiot, full of sound and fury, signifying nothing.

‘ Such as suppose that the great stile might happily be blended with the ornamental, that the simple, grave, and majestic dignity of Raffaele could unite with the glow and bustle of a Paulo, or Tintoret, are wholly mistaken. The principles by which

each are attained are so contrary to each other, that they seem, in my opinion, incompatible, and as impossible to exist together, as to unite in the mind, at the same time, the most sublime ideas, and the lowest sensuality.

‘ The subjects of the Venetian painters are mostly, such as give them an opportunity of introducing a great number of figures; such as feasts, marriages, and processions, public martyrdoms or miracles. I can easily conceive that Paul Veronese, if he were asked, would say, that no subject was proper for an historical picture but such as admitted at least forty figures; for in a less number, he would assert, there could be no opportunity of the painter’s shewing his art in composition, his dexterity of managing and disposing the masses of light, and groups of figures, and of introducing a variety of eastern dresses and characters in their rich stuffs.

‘ But the thing is very different with a pupil of the greater schools. Annibal Carache thought twelve figures sufficient for any story: he conceived that more would contribute to no end but to fill space; that they would be cold spectators of the general action, or, to use his own expression, that they would be *figures to let*. Besides, it is impossible for a picture, composed of so many parts, to have that effect, so indispensably necessary to grandeur, of one complete whole. However contradictory it may be in geometry, it is true in taste, that many little things will not make a great one. The sublime impresses the mind at once with one great idea: it is a single blow: the elegant indeed may be produced by a repetition, by an accumulation of many minute circumstances.’

It seems, we may here remark, invariably proper, that we should judge of the productions, whether of nature or of art, by the general effect they produce. In a fine garden, a fine picture, or a fine poem, every thing verges to one point. In a piece, of which the component parts have a different tendency, the attention of the observer is distracted; and, knowing not where to fix, he wanders in the uncertainty of mixed emotions. A complete satisfaction is then only obtained when one feeling or passion is agitated, and the mind gives itself solely up to its enjoyment.

From the consideration of the Venetian painters, our Author proceeds to treat of those of the Flemish and Dutch schools; and, having characterized them with that freedom and taste, which are so conspicuous in his discourses, he is naturally led to conclude with the following admirable reflections, on what is termed the Composite Style of Painting:

‘ The great stile, says he, stands alone, and does not require, perhaps does not admit, any addition from inferior beauties. The ornamental stile also possesses its own peculiar merit.

However,

However, though the union of the two may make a sort of composite stile, yet that stile is likely to be more imperfect than either of those which go to its composition. Both kinds have merit, and may be excellent, though in different ranks, if uniformity be preserved, and the general and particular ideas of nature be not mixed. Even the meanest of them is difficult enough to attain; and the first place being already occupied by the great artists in either department, some of those who followed thought there was less room for them, and feeling the impulse of ambition and the desire of novelty, and being at the same time perhaps willing to take the shortest way, they endeavoured to make for themselves a place between both. This they have effected by forming an union of the different orders. But as the grave and majestic stile would suffer by an union with the florid and gay, so also has the Venetian ornament, in some respect, been injured by attempting an alliance with simplicity.

‘ It may be asserted, that the great stile is always more or less contaminated by any meaner mixture. But it happens, in a few instances, that the lower may be improved by borrowing from the grand. Thus, if a portrait painter is desirous to raise and improve his subject, he has no other means than by approaching it to a general idea; he leaves out all the minute breaks and peculiarities in the face, and changes the dress from a temporary fashion to one more permanent, which has annexed to it no ideas of meanness from its being familiar to us. But if an exact resemblance of an individual be considered as the sole object to be aimed at, the portrait painter will be apt to lose more than he gains by the acquired dignity taken from general nature. It is very difficult to ennoble the character of a countenance but at the expence of the likeness, which is what is most generally required by such as sit to the painter.

‘ Of those who have practised the composite stile, and have succeeded in this perilous attempt, perhaps the foremost is Corregio. His stile is founded upon modern grace and elegance, to which is super-added something of the simplicity of the grand stile. A breadth of light and colour, the general ideas of the drapery, an uninterrupted flow of outline, all conspire to this effect. Next him (perhaps equal to him) Parmegiano has dignified the genteelness of modern effeminacy, by uniting it with the simplicity of the ancients, and the grandeur and severity of Michael Angelo. It must be confessed, however, that these two extraordinary men, by endeavouring to give the utmost degree of grace, have sometimes perhaps exceeded its boundaries, and have fallen into the most hateful of all hateful qualities, affectation. Indeed, it is the peculiar characteristic of men of genius to be afraid of coldness and insipidity, from which they think

think they never can be too far removed. It particularly happens to those great masters of grace and elegance. They often boldly drive on to the very verge of ridicule; the spectator is alarmed, but at the same time admires their vigour and intrepidity.

Strange graces still, and stranger flights they had,

*Yet ne'er so sure our passion to create,
As when they touch'd the brink of all we hate.*

'The errors of genius are, however, pardonable, and none, even of the more exalted painters, are wholly free from them; but they have taught us, by the rectitude of their general practice, to correct their own affected or accidental deviation. The very first have not been always upon their guard, and perhaps there is not a fault but what may take shelter under the most venerable authorities; yet that still only is perfect in which the noblest principles are uniformly pursued; and those masters only are entitled to the first rank in our estimation, who have enlarged the boundaries of their art, and have raised it to its highest dignity, by exhibiting the several ideas of nature.'

The specimens here selected, of the present performance, will be sufficient to shew its merit, and to recommend it to the attention of our Readers: they will find it replete with useful and ingenious enquiries, and will perceive that the Author has happily united to the improved taste of an artist, the enlargement of mind and the penetration of a philosopher.

ART. III. *Conclusion of the Account of Dr. Hurd's Sermons.*

IN our last number we gave our Readers a general view of the first six sermons contained in this excellent Introduction to the Study of the Prophecies concerning the Christian Church, and we shall now proceed to the remaining part of the work.

The seventh and eighth sermons treat of the prophecies concerning Antichrist, and the various prejudices which have diverted many persons from giving a due attention to them. These sermons, though they contain not any thing that may be termed *new*, are clear, distinct, ingenious, and sensible. What the Doctor says of Grotius is well worth inserting:

'HUGO GROTIUS, says Dr. Hurd, is justly esteemed among the ablest and most learned men of an age, that abounded in ability and learning. Besides his other shining talents, his acquaintance with history was extensive; and his knowledge of scripture, profound. And yet, with two such requisites for unlocking the true sense of the prophetic writings, this excellent man undertook to prove in form, *That the Pope was not Antichrist*.

'The account of this mischance, is as extraordinary, as the mischance itself. The moral qualities of Grotius were still more admirable

nable than his intellectual : and in these qualities we shall find the true spring of his unhappy and misapplied pains on the subject before us.

He was in his own nature just, candid, benevolent, to a supreme degree ; and the experience of an active turbulent life had but fortified him the more in a love of these pacific virtues. He was, on principle, a sincere and zealous Christian ; and consequently impressed with a due sense of that exalted charity, which is the characteristic of that religion : but he had seen and felt much of the mischiefs, which proceed from theological quarrels : and thus every thing concurred to make him a friend to peace, and, above all, to peace among Christians.

An union of the Catholic and Protestant churches seemed necessary to this end : and the apparent candour, whether real or affected, of some learned persons, whom he had long known and valued in the church of Rome, drew him into the belief, that such a project was not impracticable. Henceforth, it became the ruling object of his life ; and, permitting himself too easily to conclude, that the Protestant doctrine of Antichrist was the sole, or principal obstruction to the union desired, he bent all the efforts of his wit and learning to discredit and overthrow that doctrine.

Thus, was this virtuous man betrayed by the wisdom and equity of his own character ; and I know not if the observation of the moral poet can be so justly applied to any other—

*Insani sapiens nomen ferat, æquus iniqui,
Ultrà quam satis est, virtutem si petat ipsam.*

The issue of his general scheme was what might easily be foreseen : and of his *arguments*, I shall only say thus much, That the Romish writers themselves, for whose use they might seem to be invented, though they continue to object his name to us, are too wise to venture the stress of their cause upon them.

One of the most considerable prejudices that hath diverted many persons from paying due attention to the prophecies concerning Antichrist, is that which arises from the *peculiar style in which they are delivered*. As this is a subject of large compass, and nice enquiry, in which, too, the credit of all the prophetic scriptures, as well as those respecting Antichrist, is concerned, our Author examines it separately, and considers it distinctly, in his ninth sermon.

A plain man, he observes, brought up in our customs and notions, and unacquainted with theological studies, when he first turns himself to the contemplation of the Jewish and Christian prophecies, will be surprized, perhaps disgusted, to find that he understands little or nothing of them. His *modesty* may incline him to think that such writings are too mysterious for his comprehension ; or his *laziness and presumption* may dispose him to reject them at once, as perfectly unintelligible ; to consider the language of them as a jargon, to which no ideas are annexed ; or, at least, as a kind of cypher, of so wild and fa-

natical a texture, that no clear and certain construction can be made of it.

Now this prejudice, the Doctor says, which ever way it points, will be obviated, if it can be shewn, 1. That the prophetic style was of common and approved use, in the times when the prophecies were delivered, and among the people to whom they were addressed; and, 2. That this style, how dark or fanciful soever it may appear, is yet *reducible to rule*: that is, is constructed on such principles as make it the subject of just criticism and reasonable interpretation; and, in particular, to us at this day. For a language is not *fanatical*, that is authorized by general practices; nor can it be deemed *unintelligible*, when it is capable of having its meaning ascertained.

The style of the Prophets, we are told, was only the poetical and highly figurative style of the Eastern nations. If it be asked, how it came to pass, that the Oriental poetry was so much more figurative than ours, it is not enough, the Doctor thinks, to say, as many have done, that this difference of character was owing to the influence of the sun, and to the superior heat and fervour, which it gave to an Eastern imagination. 'For I know not, says he, whether there be reason to think, that the sun hath any such effect on the powers of the mind; or that the fancies of men are apter to catch, and blaze out in metaphor, within a warm climate, than a cold one: a figurative cast of style being observable in the native poetry of all countries; and that, so far as appears from history and experience, in a pretty equal degree.

' Besides, if the fact were allowed, the answer would scarce be sufficient. For, as we shall presently see, the symbolic language of Prophecy, is too consistent and uniform, hath too much of art and method in it, to be derived from the casual flights and sallies of the imagination *only*, how powerfully soever you suppose it to have operated in the Prophets.

' We then must go much deeper for a true account of the emblematic and highly coloured expression, which glares so strongly in the prophetic scriptures: and we shall find it, partly, in the nature of the human mind; and, partly, in the genius, indeed, of the Oriental nations, and especially of the Jews, but as fashioned, not by the influence of their climate, but by the modes of their learning and institution.

' I must be as brief, as possible, on a subject which many learned writers * have largely and fully discussed; and, as the reflexions I have to offer to you upon it, are chiefly taken from them, I may the rather bespeak your attention to what follows.'

Such of our Readers as are unacquainted with the writings of those who have treated upon this subject, will be highly pleased with this sermon, which contains a clear and concise view of what the authors referred to have advanced upon it,

* Mede, More, Daubuz, Vitringa, and, above all, the learned Founder of this Lecture.'

with

with some additional observations. The Doctor concludes it in the following manner :

‘ It will now be acknowledged, that the suspicions which have been taken up against the prophetic way of writing, as if it were vague, illusory, or unintelligible, are utterly without foundation. The style of the prophets was the known, authorized style of their age and country, in all writings especially, of a sacred or solemn character ; and is even yet in use with a great part of mankind. It further appears, that, as it was understood by those to whom it was addressed, so the principles, on which it was formed, are discoverable by many obvious methods, and may be applied, with success, to the interpretation of it, at this day.

‘ The prophetic style is, then, a *sober and reasonable* mode of expression. But this is not all. We may even discern the *expediency*, I had almost said, the *necessity*, of this style, considered as the *medium*, or vehicle of prophetic inspiration.

‘ For we have seen, that the scheme of scriptural prophecy extends through all time ; and is so contrived as to adumbrate future and more illustrious events, in preceding and less important transactions : a circumstance, which shews the harmony and connection of the whole scheme, and is not imitable by any human art, or forethought whatsoever. But now a figurative style is so proper to that end, that we scarcely conceive how it could be accomplished by any other. For thus the expression conforms, at once, to the type, and antitype : it is, as it were, a robe of state, for the one ; and only, the ordinary, accustomed dress of the other : as we may see from the prophecies, which *immediately* respect the restoration of the Jews from their ancient captivities, and, *ultimately*, their final triumphant return from their present dispersion—from the prophecies concerning the destruction of Jerusalem, which prefigure, at the same time, the day of judgment—from those concerning the first coming of Christ, which, also, set forth his reign with the saints on earth, and even the glories of his heavenly kingdom—and in a multitude of other instances.

‘ These successive, and so different, schemes of providence could only be signified *together* in a mode of language, that contracted, or enlarged itself, as the occasion required. But such is the singular property of a symbolic style. For none but this, hath fold and drapery enough, if I may so speak, to invest the *greater* subjects ; while yet (so complying is the texture of this expression) it readily adapts itself to the *less considerable*, which it ennobles only, and not disfigures. The difference is, that what is a metaphor in the former case, becomes an hyperbole in the latter. And this double use of the same symbol, is the true account of such figures as are thought most extravagant in the description of the Prophets.

‘ We see, then, in every view, how reasonable, how expedient, how divine, the symbolic style is, in such writings as the prophetic. So that if any be disposed, in our days, to take up the complaint of the text, and to upbraid the Prophets by asking, *Do they not speak parables ?* We may now take courage to answer, Yes : but *parables*, which, as dark as they are accounted to be, may be well understood ; and what is more, *parables*, which are so expressed, as to carry an evi-

dence in themselves that they *are* what they assume to be, of divine inspiration.'

The book of *Revelations* contains the most and the chief prophecies on the subject of Antichrist, and is of a deeper and more mysterious contrivance, than any other of the prophetic writings. Our Author's next step, therefore, is to trace the *causes* of that peculiar obscurity, and to suggest, as he goes along, the *means*, by which it hath been, or may be, removed; and this he does in his tenth sermon.

The *causes*, we are told, are to be sought in the *style*, and the *method* of that book. The Doctor says nothing of the *subject*: for, though the *things predicted* may darken a prophecy, unfulfilled, the *event* will shew what they are; and it is not necessary, he tells us, that we should anxiously enquire into the meaning of a prophecy, till it be accomplished.

The *style* of the *Revelations* being symbolical, like that of the other prophecies, must, in general, be explained on the same principles; that is, must be equally intelligible in both. If we attend nicely, however, to the style of this prophecy, some difference, our Author says, will be found, in the *choice of the symbols*, and in the *continuity of the symbolic form*.

' 1. To explain my meaning, on the first article, says he, I must observe, That, though the prophetic style, abounds in *hieroglyphic* symbols, properly so called, yet the Israelites, when they adopted that style, did not confine themselves to the old Egyptian stock of symbols; but, working on the same ground of analogy, superadded many others, which their own circumstances and observations suggested to them. Their divine ritual, their civil customs, their marvellous history, and even the face and aspect of their country, afforded infinite materials for the construction of fresh symbols: and these, when they came into common use, their prophets freely and largely employed. Thus, *incense*, from the religious use of it in the Mosaical service, denotes *prayer*, or *mental adoration**—*to tread a wine-press*, from their custom of pressing grapes, signifies *destruction*, attended with great slaughter†—*to give water in the wilderness*, in allusion to the miraculous supply of that element, during the passage of the Israelites through the wilderness to the holy land, is the emblem of *unexpected relief in distress*‡; and, to mention no more, a *forest*, such as Lebanon, abounding in lofty cedars, represents a *great city*, with its flourishing ranks of inhabitants§; just as, a *mountain*, from the situation of the Jewish temple on mount Moria, is made to stand for the *Christian church*||.

' Now, though the symbols of this class be occasionally dispersed through the old prophets, yet they are more frequent, and much thicker sown, in the *Revelations*: so that to a reader, not well versed in the Jewish story and customs, this difference may add something to the obscurity of the book.

* Mal. i. 11.

† Lament. i. 15.

‡ Isaiah xl. 20.

§ Ezek. xx. 47.

|| Isaiah ii. 2.'

* If you ask the *reason* of this difference, it is plainly this. The scene of the apocalyptic visions is laid, not only in Judæa, but in the temple at Jerusalem; whence the imagery is, of course, taken. It was natural for the writer to draw his allusions from Jewish objects, and especially from the ceremonial of the temple-service. Besides, the declared scope of the prophecy being to predict the fortunes of the Christian church, what so proper as to do this under the cover of Jewish ideas; the law itself, as we have before seen, and as St. Paul expressly tells us, having been so contrived, as to present the *shadow* of that future dispensation?

‘ This then (and for the reason assigned) is *ONE* distinguishing character of the Apocalyptic style. But the difficulty of interpretation, arising from it, cannot be considerable; or, if it be, may be overcome by an obvious method, by a careful study of the Jewish history and law.

‘ The *OTHER* mark of distinction, which I observed in the style of this book, is the *continuity* of the symbolic manner. Parables are frequent, indeed, in the old prophets, but interspersed with many passages of history, and have very often their explanation annexed. This great parable of St. John is, throughout, carried on in its own proper form, without any such interruption, and, except in *one* instance*, without any express interpretation of the parabolic terms.

‘ Now, the prophecy, no doubt, must be considerably obscured by this circumstance. But then let it be considered, that we have proportionable *means* of understanding it. For, if the symbols be continued, they are still but the *same* †, as had been before in use with the elder prophets; whose writings, therefore, are the proper and the certain key of the *Revelations*.

‘ From these distinctive characters, then, of the Apocalyptic style ‡, nothing more can be inferred, than the necessity of studying *the Law, and the Prophets*, in order to understand the language of this last and most mysterious revelation. And what is more natural, nay what can be thought more divine, than that, in a system, composed of two dependent dispensations, the study of the former should be made necessary to the comprehension of the latter; and that the very uniformity of style and colouring, in the two sets of prophecies, should admonish us of the intimate connection, which each has with

* Chap. xvii.’

‘ † The learned Bishop Andrews says expressly—“ You shall scarce find a phrase in the Revelations of St. John, that is not taken out of Daniel, or some other prophet.” *Vix reperias apud Johannem phrasin aliquam, nisi vel ex Daniele, vel ex alio aliquo propheta desumptam.* Resp. ad Bellarm. Apol. p. 234.’

‘ ‡ An eminent writer gives an exact idea of it, in these words—“ The style [of the Revelations] is very prophetic, as to the things spoken: and very hebraizing, as to the speaking of them. Exceeding much of the old prophets language and matter adduced to intimate new stories: and exceeding much of the Jews language and allusion to their customs and opinions, thereby to speak the things more familiarly to be understood.” Dr. LIGHTFOOT, *Harm. of the N. T.* p. 154, London, 1655.’

the other, to the end that we might the better conceive the meaning, and fathom the depth, of the divine councils in *both*?

But, without speculating further on the final purposes of this Judaical and Symbolical character, so strongly impressed on the Apocalypse, it must evidently appear that the difficulties of interpretation, occasioned by it, are not invincible; nay, that to an attentive and rightly prepared interpreter, they will scarce be any difficulties at all *.

Our Author now proceeds to the *second*, and more considerable cause of the obscurities, found in the book of *Revelations*, viz. the *method* in which it is composed. And here he gives a slight sketch of the character of the celebrated JOSEPH MEDE, and shews in what manner that truly great man unfolded the mysterious prophecy of the *Revelations*.

Having, as he apprehends, shewn evidently that there are certain grounds, on which the most abstruse of the prophecies concerning Antichrist may be reasonably interpreted, yet, because the application of them is a work of time and industry, many persons, he says, before they undertake it, may desire to know, what *general arguments* there are which may assure them, beforehand, that their labour will not be misemployed, and that Papal Rome is, in fact, concerned in the tenour of these prophecies: and, when this demand has been made, they may further wish to be informed, to what *ends or uses* this whole enquiry serves; of importance enough, he means, to encourage and reward their vigorous prosecution of it. To satisfy these desires and expectations, is the scope and purpose of the two remaining sermons.

Accordingly, in the first of these, he sets before his readers some of the more obvious *notes*, or *characters*, by which Antichrist is marked out in the prophecies: such, and so many of them as may convince us, that they are fairly applicable to the Church of Rome; and that, taken together, they cannot well admit any other application.

* * I have heard it affirmed, on good grounds, that the late Dr. Samuel Clarke, on being asked in conversation by a friend, whether, as he had taken much pains to interpret the other books of Scripture, he had never attempted any thing on the Revelations, replied, *That he had not; but that, notwithstanding, he thought he understood every word of it*: Not meaning, we may be sure, that he knew how to apply every part of that prophecy, but that he understood the *phraseology*, in which it was written; which a man, so conversant as he was in the style of scripture, might very well do.—Calvin, indeed, has been commended for making the opposite declaration; and, it may be, with good reason: for (not to derogate in any respect from the character of this great man) the language of the Scriptures, and especially of the prophetical scriptures, was in no degree so well understood in his time, as it was in that of Dr. S. Clarke.

Consider,

Consider, says he in the conclusion of the discourse, within *what part* of the world Antichrist was to appear; in *what seat* or throne, he was to be established; of *what kind*, his sovereignty was to be; with *what attributes*, he was to be invested; in *what season*, or about *what time*, and for *how long a time*, he was to reign and prosper: consider these FIVE obvious characters of Antichrist, which the prophets have distinctly set forth, and which, from them, I have successively held up to you: and, then, compare them with the correspondent characters, which you find inscribed, by the pen of authentic history, on a certain power, sprung up in the West, seated in the city of Rome; calling himself the Vicar of Christ; yet *full of names of blasphemy*, that is, stigmatized with those crimes, which Christianity, as such, holds most opprobrious, the crimes of tyrannic dominion, of persecution, and even idolatry; and lastly, now subsisting in the world, though with evident symptoms of decay, after a long reign, whose rise and progress can be traced, and whose duration, hitherto, is uncontradicted by any prophecy: put, I say, all these correspondent marks together, and see if they do not furnish, if not an absolute demonstration, yet a high degree of probability, that apostate Papal Rome is the very Antichrist foretold.

At least, you will admit that these correspondencies are signal enough to merit your attention, and even to justify your pains in looking further into so curious and interesting a subject. Ye will say to yourselves, That the prophecies concerning Antichrist deserve at least to be considered with care, since in so many striking particulars, they appear, on the face of them, to have been completed.

This conclusion, it is presumed, is a reasonable one: and the end of this discourse will be answered, if ye are, at length, prevailed upon to draw this conclusion.

Though enough has been said on the prophecies to excite a reasonable desire of looking further into them, and even to produce a general persuasion that they have been, or may be, understood; yet, it may quicken our attention to this argument, our Author says, and support our industry in the prosecution of it, to set before us the *uses*, which may result from a full and final conviction (if such should be the issue of our enquiries) that these prophecies are not intelligible only, but have, in many instances, been rightly applied, and clearly fulfilled. These uses, we are told, are very many: in his twelfth sermon the Doctor proposes some of the most important to our consideration.

Though every period of prophecy be instructive, that which takes in the great events and revolutions which have come to pass in the *Christian Church*, is, for obvious reasons, more especially interesting to us, who live in these latter *ages* of the world.

Of the numerous predictions, contained in either Testament, which, it is presumed, respect these events, the most considerable by far, because the most minute and circumstantial, are those of St. John in the *Revelations*; which treat professedly of such things as were to befall the *servants of Jesus*, from the

prophet's own days, down to that awful period, when all the mysterious councils of God, in regard to the Christian dispensation, shall be finally shut up in the day of judgment. To these predictions, then, the Doctor says, a more particular attention is due, the rather because they have been fulfilling from the time of their delivery,—*behold, I come quickly*—and, above all, because a *blessing* is pronounced on those who *keep* , that is, who observe, who study and contemplate, *the sayings of this book* .—Assuredly, then, continues our Author, this study will be rewarded with signal benefits.

One of these, he tells us, immediately results from the study of the Apocalyptic prophecies concerning *Antichrist* ; viz. *the support that is hereby given to Protestantism against all the cavils and pretensions of its adversaries* . For if these prophecies are rightly applied to Papal Rome, and have, in part, been signally accomplished in the history of that Church, it is beyond all doubt that our communion with it is dangerous: nay, that our separation from it is a matter of strict duty. *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues* —are plain and decisive words, and, if allowed to be spoken of that Church, bring the controversy between the Protestant and Papal Christians to a short issue.

That *the Pope is Antichrist* , and that *the Scripture is the sole rule of Christian faith* , were the two great principles on which the reformation was originally founded. How the *first* of these principles came to be *disgraced among ourselves* , our Author shewed in his eighth sermon. In the sermon now before us, he shews through what fatal mismanagement the *latter* principle was even *generally disavowed and deserted* . The account he gives of this matter is short, but clear, distinct, and judicious; it is as follows:

‘When the Reformers had thrown off all respect for the Papal chair, and were for regulating the faith of Christians by the sacred scriptures, it still remained a question, *On what grounds, those scriptures should be interpreted* . The voice of the Church, speaking by her schoolmen, and modern doctors, was universally, and without much ceremony, rejected. But the Fathers of the primitive church were still in great repute among Protestants themselves; who dreaded nothing so much as the imputation of novelty, which they saw would be fastened on their opinions, and who, besides, thought it too presuming to trust entirely to the dictates of what was called *the private spirit* . The Church of Rome availed herself with dexterity, of this prejudice, and of the distress to which the Protestant party was reduced by it. The authority of these ancient and venerable interpreters was founded high by the Catholic writers; and the clamour was so great and so popular, that the Protestants knew not how, consistently with their own principles, or even in mere decency, to decline the appeal which was thus confidently made to that tribunal.

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The Reformers, too, piqued themselves on their superior skill in ancient literature; and were ashamed to have it thought that their adversaries could have any advantage against them in a dispute, which was to be carried on in that quarter. Other considerations had, perhaps, their weight with particular churches: but, for these reasons, chiefly, all of them forwardly closed in with the proposal of trying their cause at the bar of the ancient church: and, thus, shifting their ground, maintained henceforth, not that the scriptures were the sole rule of faith, but the scriptures, *as interpreted by the primitive Fathers*.

When the state of the question was thus changed, it was easy to see what would be the issue of so much indiscretion. The dispute was not only carried on in a dark and remote scene, into which the people could not follow their learned champions; but was rendered infinitely tedious, and, indeed, interminable. For those early writings, now to be considered as of the highest authority, were voluminous in themselves; and, what was worse, were composed in so loose, so declamatory, and often in so hyperbolical a strain, that no certain sense could be affixed to their doctrines, and any thing, or every thing, might, with some plausibility, be proved from them.

The inconvenience was sensibly felt by the Protestant world. And, after a prodigious waste of industry and erudition, a learned foreigner*, at length, shewed the inutility and the folly of pursuing the contest any further. In a well-considered discourse, *On the use of the Fathers*, he clearly evinced, that their authority was much less, than was generally supposed, in all points of religious controversy; and that their judgment was especially incompetent in those points, which were agitated by the two parties. He evinced this conclusion by a variety of unanswerable arguments; and chiefly by shewing that the matters in debate were, for the most part, such as had never entered into the heads of those old writers, being, indeed, of much later growth, and having first sprung up in the barbarous ages. They could not, therefore, decide on questions, which they had no occasion to consider, and had, in fact, never considered; however their careless or figurative expression might be made to look that way, by the dextrous management of the controversialists.

This discovery had great effects. It opened the eyes of the more candid and intelligent inquirers: and our incomparable Chillingworth, with some others, took the advantage of it to set the controversy with the Church of Rome, once more, on its proper foot; and to establish, for ever, the old principle, THAT THE BIBLE, and that only (interpreted by our best reason) IS THE RELIGION OF PROTESTANTS.

Thus, ONE of the two pillars, on which the Protestant cause had been established, was happily restored. And, though Mr. Mede, about the same time, succeeded as well in his attempts to replace the OTHER; yet, through many concurring prejudices, the merit of that service hath not, hitherto, been so generally acknowledged. Whether *the Pope be the Antichrist of the prophets*, is still by some Protestants made a question. Yet, it seems as if it would not continue

* M. Daillé.

very long to be so : and it may not be too much to expect, that this institution will, hereafter, contribute to put an end to the dispute.

• The Reformation will, then, be secured against the two invidious charges of SCHISM and HERESY (for *neither* of which is there any ground, if *the Pope be Antichrist*, and if *the sole Rule of faith to a Christian be the canonical scriptures*) and will, thus, stand immovably on its ancient and proper foundations.

• In saying this, I do not, however, mean to assert, that the Reformation has no support, but in this principle—*that the Pope is Antichrist*. There are various other considerations, which are decisive in the controversy between us and the Papists. So that, if the prophecies should, after all, be found to suit any other person or power, better than the Roman Pontiff, we shall only have one argument the less to urge against his pretensions, and the Protestant cause, in the mean time, stands secure. But, on the supposition that the prophecies are rightly; and must be exclusively, applied to the Church of Rome (of which every man will judge for himself, from the evidence hereafter to be laid before him) on this supposition, I say, it must be allowed that the shortest and best defence of the Protestant cause is that which is taken from the authority of those prophecies, because they expressly enjoin a separation from that society, to which they are applied.

• Ye perceive, then, in all views, the utility of studying this prophecy of the *Revelations*, provided there be reason to admit the completion of it in the history of the Christian Church, and particularly in the history of Papal Rome. The importance and the truth of Christianity will be seen in their full light—The wisdom of the divine councils, in permitting the *Apostasy* to take place for a time, will be acknowledged—And the honour of our common Protestant profession will be effectually maintained.

Our Author concludes with some very pertinent observations on the present state of religion among us, and the respect that is due to the prophetic writings; but for these we must refer to the work itself, which, after a repeated perusal, we cannot help recommending to our Readers, as a very ingenious, candid, and judicious performance.

ART. IV. *Conjectural Observations on the Origin and Progress of Alphabetic Writing.* 8vo. 3s. Boards. Cadell, &c. 1772.

THE subject of these observations is involved in much darkness and uncertainty. The Writer seems fully conscious of the obscurity and difficulty attending it, and proceeds with great diffidence and caution. ‘The knowledge we acquire (as he justly observes) by travelling up to the remotest ages, rarely answers its fatigues; our journey for the most part lies through barren deserts, or a deep enchanted wood, where the traveller is ever liable to be seduced by false lights; whilst the avenues to truth are guarded by the phantoms of mythology; and, having reached at length the distant point, from whence he hoped to find the prospect clear before him, his farther progress is cut off by an unnavigable ocean, and all beyond it is obscurity.’ How far
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the ingenious Author has succeeded in his conjectures, and by what strength of argument he has supported them, must be left to the impartial judgment of the intelligent reader. In a question of this nature, there is much room for difference of opinion. It must, however, be allowed that the design is laudable; and the execution not without considerable merit.

The Author apprehends, that 'a knowledge of the elemental sounds was supernaturally imparted to Moses, immediately after the first defeat of the Amalekites, (on which occasion writing is first mentioned in the scriptures) and that he invented those literal characters, which were afterwards communicated to the Israelites at the delivery of the law.' He observes, that 'we meet with no relation of an alphabetic character before the flood; what is said of the inscription upon pillars by the first Mercury from Manetho, or those of Seth mentioned by Josephus, or the other at Joppa by Mela, being evidently fables too ridiculous to deserve attention; nor is there any credible account of such a character, from the flood to the arrival of the Israelites at Horeb. It may be added, that if letters had been known to the sons of Noah, before their departure from Shinar, we might reasonably have expected to find them amongst the Chinese, who boast an authentic series of records from the days of their pretended emperor Fohi, and to whom they would have been ready enough to ascribe the invention, had they known it so early as their neighbours: but as the more western nations were too long possessed of it before them, to admit of such a claim, they have ever affected to despise the art of Alphabetic writing, and very philosophically persist in rejecting the use of letters to this time.'

There were several occasions for the use of Alphabetic Writing, upon which it is improbable it would have been omitted, after it was generally known. The Author has recited several of these; such as, the purposes of business and traffick, the remembrance of certain circumstances or actions, which were proper to be conveyed to after ages; the specifying conditions of covenant; the conveyance of property; ascertaining the particulars of testamentary dispositions: 'And in each of these cases the uniform silence of the scriptures to a certain period, concerning this kind of writing, though it doth not amount to an absolute proof, yet renders it highly probable, that it was not known till that very time. Add, moreover, that the revelations of God to the Patriarchs, of whatever importance to religion, were not enjoined to be recorded till the giving of the law; whereas, after the delivery of the law, they were in general directed to be written, for the generations to come.' The Author then proceeds to enumerate some particular cases, as they occur in scripture, in support of what hath been advanced. It may be objected, that we meet with no written testamentary dispositions

tions in the scripture, *after* the invention of letters. And this may be thought to invalidate the argument from their being only nuncupatory before it; but 'this', it is observed, 'is to be ascribed to the peculiar spirit of the Mosaic law, which left very little discretionary power, in these matters, to the determination of private persons.'

Alphabetic writing was *principally* confined to the affairs of religion for a considerable time after its first invention; how long is uncertain: but 'it was not, probably, till the establishment of the kingdom under David, that letters were in general applied to the purposes of domestic concernment, as well as to religion and affairs of state.'

The Author next examines the truth of the conjecture, that Moses acquired his knowledge of letters among the Egyptians, and alleges several arguments to confute this supposition. He proceeds to shew, that it was not derived from the Arabs; and having with some degree of probability, ascertained the æra of the invention of letters, properly so called, to be the same with that of the deliverance of the Israelites from bondage; he adds, 'that we are no longer at a loss who the secretary of an Egyptian King was, to whom the Greek writers in general so justly ascribe it; since we know that Moses, as the adopted son of Pharaoh's daughter, and intended to succeed her father in the kingdom, may be supposed of course admitted to the knowledge of state affairs, and might probably have had the chief administration of civil government, under Pharaoh, in all things. But as the difficulty of determining all the powers of utterance to which a most exact and critical *analysis* of the human voice was necessary; and the completion of the art of literal writing, almost at once, seem to evince that it was not discovered by the unassisted efforts of his own mind; we may not unreasonably presume it was suggested to him, at the instant, by the divine wisdom, for the immediate use of God's peculiar people; or, in other words, that the elements of language (the minutest parts of which it is compounded, and beyond which it is incapable of being resolved) were, as hath already been observed, revealed to Moses upon the first arrival of the Israelites before Horeb; whilst their characters, with the arrangement of them, might be left to his discretion. And if the manner in which the divine wisdom aided the discovery of Alphabetic Writing, thus explained, appears agreeable to his usual method of interposal in other cases; particularly the related one of prophecy, in which the sacred Penmen were *undoubtedly* left to use their own accustomed style, that is, to the choice and arrangement of their own words; it is no way inconsistent with those facts the sacred history records of this transaction.'

Our Author suggests a hint, in order farther to ascertain the period of the invention of letters; viz. as ‘Symbolical writing amongst the Egyptians, may reasonably be presumed to have been one source of their idolatrous worship, with which the Israelites were infected at the coming out from Egypt; the establishment, therefore, of an Alphabetic Character, at this period, was intended probably to put a stop to the progress of the contagion.’ And in another place he observes that a discovery of this kind, at the period, ‘when providence thought proper to contract the term of human life within the narrow boundary of seventy years, became *necessary* to advance the progress of science, as well as to enlighten and prepare men’s minds once more for the reception of revealed truths, which had been so generally perverted, in order to prevent such a perversion of them for the future.’

Should it be objected, that ‘if this be the case we should certainly have had some account of so extraordinary an affair delivered to us in the scriptures.’ The Author answers, ‘that providence has not thought proper to fix the date of many things as extraordinary, or to give us the *reasons* of his determinations in others.’—‘The abolition of Symbolic Writing, by an express command of God in the decalogue, was sufficiently striking to the Israelites, at the time it was given, to perpetuate the æra of letters amongst *them*; and with regard to future ages and *other* nations, the narration of the fact, as it stands recorded in all its circumstances, renders what hath been advanced exceedingly probable.’

The progress of this kind of writing was from the Israelites to the Syrians, who lived in their neighbourhood; from the Syrians to the Phœnicians, ‘who changed the Hebrew characters into what, we may presume, were afterwards called the Samaritan’ from the Phœnicians to the Greeks: And from Greece, ‘as from another center, the rays of science shot into the western world; and the barbarous nations who penetrated into Italy towards the close of the Roman empire, carried arts and learning back into the north.’ The Author apprehends, from the forms of some of the Runic characters, that they are not original: And conjectures, that, ‘if these letters were not introduced into the North by some of those who invaded the Roman empire; however uncertain we are with respect to the time of their introduction there: we may reasonably conclude, that they were carried by that savage people from the borders of Asia, in an earlier age.’

Our Readers will be able to form some judgment of the merits of this work by the abstract of its contents which we have given; and we leave it with them to decide as to the main question.

ART. V. *Institutes of Natural and Revealed Religion. Vol. I. Containing the Elements of Natural Religion. To which is prefixed, an Essay on the best Method of communicating religious Knowledge to the Members of Christian Societies.* By Joseph Priestley, LL. D. F. R. S. 8vo. 2s. 6d. Johnson. 1772.

IT is sufficiently evident from the writings of this Author, that he is very far from embracing the religious sentiments of the *Puritans* in regard to doctrine, but at the same time he appears desirous of uniting somewhat of their zeal, their manners, and discipline, with more rational and more liberal opinions. His industry and application are very suitable to his station and character, and highly commendable,—as the present publication particularly discovers. It was originally intended, he informs us, to furnish himself with an easy method of discoursing upon the subjects of natural and revealed religion to the young men of his own congregation, whom he formed into a class for that purpose: but when he was induced to publish these *institutes*, he tells us, he made them a little fuller, for the sake of others who have little or no assistance in such inquiries; beside which, he apprehends that, possibly, ministers whose sentiments are nearly his own, may save themselves some trouble, by making this sketch of his lectures the ground-work of familiar discourses to youth, upon these subjects.

The present volume gives us but a part of the whole design, which is included under the four following heads: First, the principles of natural religion. Secondly, the evidences of revelation. Thirdly, the doctrine of revelation. Fourthly, an account of the corruptions of christianity. The treatise now before us comprises only the first of these heads, under which the Doctor considers *The being and attributes of God; the duty of Mankind; and our future expectations.*

Our Author closes his introduction to the institutes of *natural religion* with some just and proper remarks which we shall lay before the Reader in his own words: ‘It must be observed, says he, that in giving a delineation of natural religion, I shall deliver what I suppose *might* have been known concerning God, our duty; and our future expectations, by the light of nature, and not what *was actually* known of them by any of the human race; for these are very different things. Many things are in their own nature, attainable; which, in fact, are never attained; so that though we find but little of the knowledge of God, and of his providence, in many nations, which never enjoyed the light of revelation, it does not follow that nature did not contain and teach those lessons, and that men had not the means of learning them, provided they had made the most of the light they had, and of the powers that were given them. I shall, therefore, include

include under the head of *natural religion*, all that can be demonstrated, or proved to be true by natural reason, though it was never, in fact discovered by it; and even though it be probable that mankind would never have known it without the assistance of revelation. Thus the doctrine of a future state may be called a doctrine of natural religion, if when we have had the first knowledge of it from divine revelation, we can afterwards show that the expectation of it was probable from the light of nature, and that present appearances are, upon the whole, favourable to the supposition of it.

In the essay, prefixed to the institutes, in which is considered the best method of communicating religious knowledge to the members of christian societies, our Author laments 'the superficial knowledge, or rather the extreme ignorance of the generality of youth, in the present age, with respect to religion, by which means they are daily falling a prey to *enthusiasm* or *infidelity*.' He endeavours to investigate the source of this evil, and here he advances certain positions which, perhaps, may rather startle and surprise some of his Readers, but which are nevertheless worthy of very serious attention. Partly, he supposes, (as no good can be expected in this life without its attendant ill) 'it may be a natural effect of the moderation of the present times, in which no person is even questioned about his religion, the subject is never canvassed, nor so much as started in polite company.' Though we agree with Dr. Priestley in this remark, we must also observe, that introducing subjects of this kind in common conversation has frequently been seen to occasion such altercations as usually tend rather to loosen the principles of piety, and to promote an indifference to religion, than to answer any practical and important purpose. But, however this may be, we proceed with our Author.

'Another source of this complaint, says he, is the little care now taken by parents in the religious instruction of their children. They condemn the severity with which they themselves were treated, and not considering the advantages which they derive from it, exclaim against such excessive rigour and austerity, and throw off not only the *tutor*, but almost the *master* too with respect to their children; not recollecting that after this, there is little left of the *parent* that is truly valuable. To this conduct they are, no doubt, at the same time, secretly influenced by a regard to their own ease; for upon the present fashionable plan, a person gives himself very little trouble about forming the minds of his offspring; and some may think that they have sufficiently done their duty in this respect, when they have provided them with *masters*, to superintend their education in general.—For my own part, I have not the least doubt, but that,

though the maxims of our forefathers may have been too strict, we of the present age are already far gone in another extreme, opposite to their's, and much more dangerous. Their method, by restraining the inclinations of youth, might (though, perhaps, upon the whole, it might not) diminish the happiness of that early period of life; and in some instances, I doubt not, the excessive restraints they were under might serve to inflame their passions, and prepare them for the more unbounded and criminal indulgence of them, when they became their own masters; but, in general, habits of sobriety and moderation were, by this means, effectually formed, and a disposition to licentiousness entirely precluded. On the contrary our greater indulgence to youth gives them more liberty, but, perhaps, not more real enjoyment even of early life; but whatever good effect this conduct may have upon some ingenuous tempers, I am satisfied that, in general, it is fatal to virtue and happiness through life. Our youth having had little or no restraint put upon their inclinations, and religious principles not having been sufficiently inculcated, they give the reins to pleasure, at that critical time of life, in which the passions are peculiarly strong, and reason weak; and the authority of a parent not interposing, where it is most wanted, a disposition to licentiousness is compleatly formed, and such bad habits are contracted; as too often end in utter profligacy and ruin. At best, their minds not having been seasoned with the principles of religion, they become mere *men of the world*, without vice, perhaps, but also without virtue.

Farther upon this subject the Doctor observes, 'With the disuse of *family prayer*, the regular *reading of the scriptures* has also been laid aside, so that in most of our opulent families, the youth have hardly an opportunity of making themselves acquainted with the contents of those books which are the source of all religious knowledge. When the bible, if there be one in the family, is wholly neglected by the parent, what inducement can the son have to look into it?—A false taste, and a pretended reverence for the scriptures, adds this writer, has, likewise banished them from many of our schools; so that except their being read in detached and unconnected portions, in places of public worship, many persons, it is to be feared, would live and die in the utter ignorance of the contents of their bibles.'

Dr. Priestley proceeds to mention the neglect of church discipline, and the omission of *catechising*, as a farther cause of the ignorance of our youth; after which he observes that 'the most complete and effectual remedy for this evil must consist, in the revival of that discipline, both in churches and private families, by which, says he, we ourselves received that instruction, the advantages of which we are apt to overlook, till we see the dreadful effects of the want of it in others. If the discipline of
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our forefathers, in either of these respects, has been too severe for the gentleness of modern manners, let that severity be relaxed, but let nothing that is really useful be laid aside.'

Here Doctor Priestley proposes a plan for the instruction of children and youth in the principles of religion, which, he says, he can recommend from the trial he has himself made; and which appears to him to be very practicable by any person who is sufficiently qualified to discharge any other part of the ministerial duty. Beside two junior classes, the one consisting of children under fourteen years of age, and the other of young persons between the ages of fourteen and eighteen or twenty, he advises that a minister should form the young men of his congregation into an *academical class*, and take the very same methods to teach them the elements of religion, that he would do to teach them the rudiments of any branch of natural knowledge.'

Dr. Priestley appears here as an advocate for a course of *systematical* instruction. 'No branch of knowledge, says he, religion not excepted, can be taught to advantage but in the way of *system*. Frightful as this word may sound, it signifies nothing but an orderly and regular set of principles, beginning with the easiest, and ending with the most difficult, which in this manner are most easily demonstrated. No person would ever think of teaching *law* or *medicine*, or any other branch of science in the manner in which religion is now generally taught; and as no person ever acquired a competent knowledge of law, medicine, or any other science by hearing declamatory discourses upon the subject; so neither can we reasonably expect that a just and comprehensive knowledge of religion should ever be communicated in the same loose and incoherent manner.'

We thought it right to give this short account of Dr. Priestley's reflections and proposals upon this subject, but for several other particulars we must refer the reader to the book itself. It should be observed that his principal view in this publication, seems to be directed toward the Dissenters; though the members of the church of England may derive, we apprehend, some useful hints from his remarks; and as they are a far more numerous body, and as there is without doubt a very great share of ignorance, and of superstition, prevailing among their several ranks, as well as among those of other persuasions, it is greatly to be wished that some farther wise and diligent endeavours were used to remove so deplorable an evil.

The institutes of religion, part of which are here made public, are intended as a kind of text, or hints, for the instructor to enlarge upon, in his addresses to that part of his audience, which is called by Dr. Priestley, in the above-mentioned passage, an *academical class*. How far the regular method which is here pointed out, or a thorough acquaintance with what is called natural

tural religion before they proceed to revealed, is necessary for persons in general, every one must judge for himself; as he must likewise whether or not there is any danger, lest these particular enquiries, especially among those who must have many other avocations in life, should lead to scepticism, or negligence about religion; an effect, which, there is some reason to apprehend, this among other causes, has contributed to produce in the present age. We do not here intend any impeachment of this performance, but just to throw out an hint, which it is probable has already occurred to the Author.

Dr. Priestley's good sense and abilities, for treating these, or other subjects, are well known to the world; yet it may, however, be expected, that we should add some further specimen of his manner, from these institutes; we shall therefore select the following short passage, beyond which our limits will not allow us to proceed: it is taken from the section which treats of *self-interest*. The writer, having allowed, that a regard to our greatest happiness is one of the proper rules of our conduct, observes that this is most effectually gained, when it is not itself the immediate scope of our actions; in support of which remark, he adds the following observations:

‘ 1. When we keep up a regard to ourselves in our conduct we can never exclude such a degree of anxiety, and jealousy of others, as will always make us in some degree unhappy; and we find by experience, that no persons have so true and unallayed enjoyments, as those who lose sight of themselves, and of all regard to their happiness, in higher and greater pursuits.

‘ 2. Though it be true, that, when our interest is perfectly understood, it will be best promoted by those actions which are dictated by a regard to the good of others, &c. it requires great comprehension of mind, even to see this, and much more to act upon it; so that if the bulk of mankind were taught to pursue their own proper happiness, as the *ultimate end* of life, they would be led to do many things injurious to others, not being able to see how they could otherwise make the best provision for themselves.

‘ 3. If we consult the unperturbed dictates of our minds, we shall feel that there is a kind of *manness* in a man's acting from a view to his own interest only; and if any person were known to have no higher motive for his conduct, though he should have so much comprehension of mind, as that this principle should never mislead him, and every particular action which he was led to by it should be, in itself, always right, he would not be allowed to have any *moral worth*, so as to command our *esteem*; and he would not at all engage our *love*. All we could say in his favour would be that he was a *prudent* man, not that he was *virtuous*. Nay we should not allow that any man's conduct was

even right, in the highest and most proper sense of the word, unless he was influenced by motives of a higher and purer nature, namely, a regard to the will of God, to the good of others, or to the dictates of conscience.

‘ It seems to follow from these considerations, that this principle, of a regard to our highest interest, holds a kind of *middle rank* between the vices and the virtues; and that its principal use is, to be a means of raising us above all the lower and vicious pursuits, to those that are higher, and properly speaking praise worthy.’

In closing our extracts from this work, we would just observe, that to enlighten the understandings of his hearers is certainly a material part of the business of a public instructor, and that to imprint a few plain and practical truths in a persuasive and affecting manner upon their hearts, is a yet more important design. To make the bulk of mankind philosophers, is not a necessary thing, but to form them to be useful members of society, and promote their regard to and fitness for a better life, these are indeed great and momentous purposes; and to these, we are fully persuaded Dr. Priestley, as well as his Reviewer, pays the most serious regard.

We shall only add, that in his preface he informs us, that in the second and third parts of these institutes, he has made great use of *Dr. Hartley's observations on man*: he thinks himself very happy, he tells us, in having any fair opportunity of making his acknowledgements to this writer, and shall consider it as gaining a very valuable end, ‘ if by this or any other means, a greater degree of attention could be drawn upon that *most excellent performance*, so as to make it more generally read, and studied, by those who are qualified to do it.’

ART. VI. *Observations on the Causes of the Dissoluteness which reigns among the lower Classes of the People; the Propensity of some to Petty Larceny; and the Danger of Gaming, Concubinage, and an excessive Fondness for Amusement in High Life, &c.* In Three Letters to a Governor of Bridewell, &c. By Jonas Hanway, Esq; 4to. 2s. Rivington. 1772.

THE dissoluteness of manners among the generality of our countrymen, and the growing neglect of every thing serious, sober, or truly important to the welfare of the community and of individuals, must be observed and lamented by reflecting minds; and affords but a melancholy prospect for future years, unless some wise and effectual methods can be employed to check the increasing evil. Very easy, indeed, it is for persons to exclaim against the dissipation and corruption of the age, which are too apparent; but to discover, and properly to apply, a suitable remedy, is a work that requires great wisdom, hu-

manity and knowledge of mankind. Mr. Hanway is one among those who bewails our situation in this respect, and is solicitous to contribute towards a reformation. He appears, in the present publication, as in his former writings, like a pious and benevolent man, who has the interests of his fellow-creatures at heart; and we sincerely wish that his representations may be carefully regarded, especially by those whose more immediate business it is to attend to these subjects.

In the first of these letters, he gives an account of the *Marine Society*, and of the advantages which have already arisen from it: he also mentions the present scheme of obtaining for it an act of incorporation, which, he apprehends, will render it more permanent, respectable and beneficial. During the time of the late war, we are informed, this society had exhausted the cities of London and Westminster, and the southern parts of the island, of all the young hands that could be spared, which rendered it necessary for the managers to direct their attention northwards for a supply. The Author takes this opportunity to acquaint us with the remarkable difference which he found in these children; that those from the north were generally of sober deportment, not given to swearing or lying, had a reverence for the sabbath, and respected their parents and teachers; while the others, who were much the more numerous, were ignorant and vicious. 'You may easily imagine, says he, that my curiosity was excited to enquire from what cause this could proceed; and I found, that in the northern parts of this island, young persons were bred up in the fear of God; and my poor friends in and about this metropolis, in *no fear at all*.' Mr. Hanway is very humanely solicitous for extending this charity, and for procuring some other employments for them, if they cannot be all provided for on the water.

This writer takes particular notice of the workhouses appointed for the reception of the poor, together with the inconveniences and disadvantages at present attending them. He then proceeds to our prisons; he particularly mentions *Clerkenwell Bridewell*, and that of *Tothill Fields*, both of which, in some respects, he commends; but laments the neglect of a proper care to assist the prisoners in a religious view, that they might be led to penitence and repentance: and he especially complains of their being allowed here, and in other places of confinement, to associate together; which affords them so many opportunities of encouraging and hardening one another in wickedness.

Our Author likewise takes a view of the state of the London Workhouse; and then makes some observations upon capital punishments, or 'the infliction of death by the gallows.' If this punishment, he remarks, is 'necessary, though it proves to

be no adequate remedy for the disease, let it at least be inflicted with an awful decency, as if we mourned over the necessity of it. If it were rendered awful to the spectator,—it might have some good effects.' What a shame is it, continues he, for a Christian civilized nation, 'to suffer a miserable Being to expose a light behaviour upon this tremendous occasion!—Criminals going to execution generally give such little proof of belief in the immortality of the soul, that one would hardly imagine they considered death as any thing beyond the mere cessation of motion.—And a considerable number of reprobate young fellows generally attend at such times, whose reflections upon death amount to the same thing.—You will hardly believe there, can be so much ignorance and depravity, till you consider the present state of religion among the lower classes of the people! I often wonder that the important doctrine of immortality is inculcated by our teachers in a manner so little interesting in a direct view.'

The second letter offers a plan for the alteration of *Bridewell*, and urges the great impropriety of entertaining, under the same roof, criminals to be corrected, and youths to be educated in industry. Mr. Hanway advises, that the buildings should be converted into cells for refractory apprentices, insolent servants, young persons guilty of petty larceny, common prostitutes, vagabonds, and such kinds of offenders, and that each should be confined in a separate cell. As he has, he says, generally found, that the most illiterate are the most abandoned, he recommends, that such who cannot already do it, should be taught to read, that they should be supplied with one or two proper books, that some clergyman should be charged with the care of their moral and religious instruction, and that beside their attendance at the seasons of more public worship and exhortation, each offender should at proper times be singly admonished and exhorted, and every proper method employed to convince them of their errors, and recover them to virtue and happiness.

Several other particulars, of a similar kind, the worthy writer presents to the consideration of the magistrates and governors, to which, with great earnestness, piety and charity, he entreats their diligent regard.—'In a word, says he, your building is convertible to the glorious purposes of humanity, upon a plan, the most extensive, useful and *necessary*.—Many are the objects who call for relief at your hands! Such enterprizes concern the magistrate as well as the *divine*, and no disappointment should intimidate either of them from making a fair trial. This thought still recurs to the mind, Can the people be governed without the aid of religion? How little do we appeal to it in cases where it is most wanted? The higher orders of subjects may substitute what they call *honour* in place of it, and

adore a god of their own making ; but the lower classes are not influenced by any such consideration.'

The Author also observes, with regard to the present management of Bridewell, that he has found those wretched females, who had been committed to that place, before they were received to the Magdalene charity, seldom discovered such a sense of good and evil, as others of the same level who had not been exposed to such ignominy. And farther, he adds, in behalf of his scheme, ' I have rarely found a temper so perverse, but that it might be won by perseverance and the arts of persuasion : a gentle conduct evidently flowing from the heart, under the impressions of true humanity, will generally succeed.'

Beside this plan for the alteration and improvement of Bridewell, Mr. Hanway recommends several other things to the consideration of magistrates and others, which are recapitulated briefly in the third letter, and which chiefly regard the increase of our numbers, the morals of the poor, together with their present welfare, comfort and usefulness ; the principal of which are these that follow : ' 1. Whether it will not be of great service in these respects, that the overseers, in conjunction with the *guardians of the infant parish poor*, sending such infants into the country, should not keep them there, in order to make room for the children of the indigent working poor born in these cities ?—2. Whether the enlargement of the plan of the *London Workhouse*, for the purpose of receiving vagrants and offenders, might not prove of great benefit for the promotion of industry, and the prevention of immorality among the lower classes ?—3. Whether, if the parish officers, in conjunction with the parochial clergy, were obliged to interest themselves in seeing the children of the poor taught to sew, knit, spin and read, as well as see them instructed in the duties of religion, it would not be a right measure ?—4. Whether the same officers should not be charged with the care of recommending inoculation to the poor in general, and the parish-rates made to contribute to this service ; whilst practitioners are restrained, as much as possible, to prevent the infection supposed to be communicated for want of care ?—5. Whether by appointing a register by legislative authority, of all births, deaths, and marriages in these cities and liberties, with the distinction of the respective parishes, and without regard to religious tenets, we might not trace out the root of the grievous mortality of infants, under two years of age ; and whether some remedy might not be found for this evil ?'

' It is not impossible, says Mr. Hanway, but that some citizens may deceive themselves with regard to the true source of their wealth, or the object in which it chiefly consists ; but the

the discerning part will clearly comprehend, that it is not in the magnitude of halls, nor in the portraits of princes or magistrates, though these should be in the best preservation; it is the art of the mechanic and the work of the labourer, which furnish their shops; and the preservation of them and their children, should be the first object of our care.'

Our Author had also thrown out some hints for making an alteration in the punishment of capital convicts; but, in his third letter he appears doubtful upon this head. The metropolis about which he is most solicitous, from which he expects the most good, and which he conceives may be the most easily executed, is the conversion of *Bridewell* to the genuine purpose of its foundation, with regard to the punishment of petty offenders; of which we have just given a brief account.—He apprehends, that if we make an estimate of the people in general, from what we see in the metropolis, we shall not be much mistaken. 'The present easy communication of the people, says he, circulating from all parts, seems to give them one and the same turn of thought: our manners in this metropolis ought therefore to be the more attended to.—I have told you my opinion; that this may be distinguished as the age of pleasure and amusement. The common people have a title to their share; but in all instances where they exceed due measure, there is more danger than from the excess of the higher classes. If their *industry* is obstructed, as well as their *morals* injured, they cut like a two-edged sword, and wound doubly. It is very obvious that nineteen in twenty of us get our bread by the sweat of our brows; yet such numerous places of public entertainment, and houses of resort, where intoxicating liquors are sold, are calculated to entice the people from their labour. I have heard the number of such houses computed at *seventy thousand*: if this be true, it is near at the rate of eight in each parish, and one for every hundred persons, women and children included.'

He proceeds now to several reflections which regard the higher orders of the people; but of these our plan will not allow us to take particular notice, the article being already extended to a sufficient length; we shall therefore conclude with the following extract:

'The number of country gentlemen, says Mr. Hanway, is so much reduced, that I fear they can no longer form a body of reserve, to defend the cause of virtue, or furnish the means of its defence: it is by cherishing the virtues, that marriage and population are promoted. What is the situation of a free people, when a gentleman of education, of 500 l. or 1000 l. a year, who should be one of their chief guardians, brings himself and his family into an expence which requires three times as much money? He who might be a sovereign in his own

domain, and give health, virtue, and happiness, to his tenants and servants, within the little circle of his property, and look down on what the world calls greatness, is now lost in the mass of splendid vanity, *bewildered in trifles*, and all his lustre tarnished! He can now shine only with a borrowed light, as a servile dependant, or servant to some, over-grown lord, or wealthy commoner enriched by trade. Is this the way to plant the seeds of virtue, or to cultivate them? This is not the true ambition of a subject of 500l. a-year, who ought to esteem himself as much a gentleman, as another who hath 10,000l. and whether his daughters be taught to dance by the first master in the metropolis, or not, he should rejoice in undisturbed freedom and sound philosophy.—To cherish a desire of pressing forward into a higher station, is a common dictate of self-love; but the measure of this desire, and the means of gratifying it, must constitute the virtue of individuals, and stamp the character of a nation. If gentlemen will hazard their ease and safety, and hunt after objects which throw them out of a station so honourable to themselves, and so profitable to the community, we must all suffer in the issue. We cannot all live in the highest splendour and opulence, and therefore this untoward passion must introduce disappointment and misery to many, whilst they all leave the people as sheep without a shepherd. They are, with respect to the nobility and gentlemen of very large fortunes, what subaltern officers are in armies, not less necessary than the generals: discipline, good order, and œconomy, cannot be supported without them. It seems to be a general complaint of the virtuous part of the nation, that this truly valuable equestrian order of men, who are the proper patrons of the husbandman and manufacturer, have taken great pains to extinguish their own being.

From the few specimens we have here given, the reader will, we doubt not, conclude with us, that Mr. Hanway writes like a man of good sense, as well as of benevolence, public spirit, and humanity; and that his observations deserve the serious attention of our magistrates, our clergy, and, indeed, of all ranks and degrees, in every part of this dissolute, degenerating nation.

ART. VII. *Poems consisting chiefly of Translations from the Asiatic Languages. To which are added, two Essays. I. On the Poetry of the Eastern Nations. II. On the Arts, commonly called Imitative.* 8vo. 4s. sewed. Elmsley. 1772.

THE ingenious Mr. Jones introduces the poems before us, with asserting the authenticity of those *originals*, from which he professes to have translated them. This, he considered as due to the public, which has frequently been imposed upon
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by productions, composed and invented in Europe, and published as versions from the Asiatic Languages; a piece of wit, particularly common in France; and which, doubtless, has contributed to give unfavourable impressions of eastern genius.

But, while we express our conviction of his having really adopted the materials of the greater part of the present collection from the writers of Asia, it would be injustice to him, not to remark at the same time, that he has not acted merely as a translator. The figures, the sentiments, and the descriptions he employs, are often to be ascribed to those Authors, but the arrangement, and the conduct of the poems, are generally his own. In the eclogue, for example, intitled *Solima*, written in commendation of an Arabian Princess, who is supposed to have built a *Caravanfera*, and adorned it with pleasant gardens, for the refreshment of travellers and pilgrims, he is only indebted to the poets of the East for some verses on benevolence and hospitality. We must not therefore withhold from him the praise of invention; and to this merit, which is unquestionably the highest and the most proper characteristic of the poet, the poem, just mentioned, will convince our Readers, that he has added the charms of a flowing and harmonious versification.

‘ Ye maids of Aden, hear a loftier tale
Than e’er was sung in meadow, bow’r, or dale.
The smiles of Abelah, and Maia’s eyes,
Where beauty plays, and love in slumber lies;
The fragrant hyacinths of Azza’s hair,
That wanton with the laughing summer-air;
Love-tintur’d cheeks, whence roses seek their bloom,
And lips, from which the Zephyr steals perfume,
Invite no more the wild unpolish’d lay,
But fly like dreams before the morning ray.
Then farewell, love! and farewell, youthful fires!
A nobler warmth my kindled breast inspires.
Far bolder notes the list’ning wood shall fill:
Flow smooth, ye riv’lets; and, ye gales, be still.

‘ See yon fair groves that o’er Amana rise,
And with their spicy breath embalm the skies:
Where ev’ry breeze sheds incense o’er the vales,
And ev’ry shrub the scent of musk exhales!
See through yon op’ning glade a glitt’ring scene,
Lawns ever gay, and meadows ever green!
Then ask the groves, and ask the vocal bow’rs,
Who deck’d their spiry tops with blooming flow’rs,
Taught the blue stream o’er sandy vales to flow,
And the brown wild with liveliest hues to glow!
Fair Solima! the hills and dales will sing,
Fair Solima! the distant echoes ring.
But not with idle shows of vain delight,
To charm the soul, or to beguile the sight:

At noon on banks of pleasure to repose,
 Where bloom intwin'd the lily, pink, and rose;
 Not in proud piles to heap the nightly feast,
 Till morn with pearls has deck'd the glowing east;
 Ah! not for this she taught those bow'rs to rise,
 And bade all Eden spring before our eyes:
 Far other thoughts her heav'nly mind employ,
 (Hence, empty pride! and hence, delusive joy!)
 To cheer with sweet repast the fainting guest;
 To lull the weary on the couch of rest;
 To warm the trav'ler numb'd with winter's cold;
 The young to cherish, to support the old;
 The sad to comfort, and the weak protect;
 The poor to shelter, and the lost direct:
 These are her cares, and this her glorious task;
 Can heav'n a nobler give, or mortals ask?

' Come to these groves, and these life-breathing glades,
 Ye friendless orphans, and ye dow'rless maids!
 With eager haste your mournful mansions leave,
 Ye weak, that tremble, and, ye sick, that grieve;
 Here shall soft tents o'er flow'ry lawns display'd,
 At night defend you, and at noon o'ershade:
 Here rosy health the sweets of life will show'r,
 And new delights beguile each varied hour.
 Mourns there a widow, bath'd in streaming tears?
 Stoops there a sire beneath the weight of years?
 Weeps there a maid in pining sadness left,
 Of fondling parents, and of hope bereft?
 To Solima their sorrows they bewail,
 To Solima they pour their plaintive tale.
 She hears; and, radiant as the star of day,
 Through the thick forest wins her easy way:
 She asks what cares the joyless train oppress,
 What sickness wastes them, or what wants distress;
 And as they mourn, she steals a tender sigh,
 Whilst all her soul sits melting in her eye:
 Then with a smile the healing balm bestows,
 And sheds a tear of pity o'er their woes,
 Which, as it drops, some soft-eyed angel bears
 Transform'd to pearl, and in his bosom wears.

' When, chill'd with fear, the trembling pilgrim roves
 Through pathless deserts, and through tangled groves,
 Where mantling darkness spreads her dragon wing,
 And birds of death their fatal dirges sing,
 While vapours pale a dreadful glimm'ring cast,
 And thrilling horror howls in ev'ry blast;
 She cheers his gloom with streams of bursting light,
 By day a sun, a beaming moon by night,
 Darts through the quiv'ring shades her heav'nly ray,
 And spreads with rising flow'rs his solitary way.

' Ye heav'ns for this in show'rs of sweetness shed
 Your mildest influence o'er her favour'd head!

Long may her name, which distant climes shall praise,
Live in our notes, and blossom in our lays;
And, like an od'rous plant, whose blushing flow'r
Paints ev'ry dale, and sweetens ev'ry bow'r,
Borne to the skies in clouds of soft perfume
For ever flourish, and for ever bloom!

These grateful songs, ye maids and youths, renew,
While fresh-blown vi'lets drink the pearly dew;
O'er Azib's banks while love-lorn damsels rove,
And gales of fragrance breathe from Hager's grove.

' So sung the youth, whose sweetly-warbled strains
Fair Mena heard, and Saba's spicy plains.

Sooth'd with his lay the ravish'd air was calm,
The winds scarce whisper'd o'er the waving palm;

The camels bounded o'er the flow'ry lawn,
Like the swift ostrich, or the sportful fawn;

Their silken bands the list'ning rose-buds rent,
And twin'd their blossoms round his vocal tent:

He sung, till on the bank the moonlight slept,
And closing flow'rs beneath the night-dew wept,

Then ceas'd, and slumber'd in the lap of rest
Till the thrill lark had left his low-built nest.

Now hastes the swain to tune his rapt'rous tales
In other meadows, and in other vales.'

In the tale called 'the Palace of Fortune,' and in the allegory, termed 'the Seven Fountains' our Translator, (for so he would modestly consider himself) has exercised a similar, or perhaps a still greater liberty, than in this poem; but from these pieces, an intelligent and candid Reader will yet learn to respect the genius and poetry of Eastern writers, as well as the happy talents of their lively and energetic imitator. In the song of Hafiz, and in the ode of Mesibi, he has kept with more exactness to his originals; and what may surprise those who have imbibed prepossessions to the discredit of the Asiatic poets, they discover a correctness and simplicity, which would not disgrace the finest productions of the most cultivated genius's of Greece or of Rome.

The ode of Petrarch to the *Fountain of Valchiusa*, and *Laura*, an elegy by the same poet, are here rendered with much fire and spirit; and Mr. Jones has inserted them in the present publication, with the view of forming a comparison between the Oriental and Italian poetry. The last of these pieces, we shall beg leave to present to our Readers.

' * In this fair season, when the whisp'ring gales
Drop show'rs of fragrance o'er the bloomy vales,

From

IMITATIONS.

* Ver. 1. Petrarch. Sonnet 270.

' Zefiro torna, e' l bel tempo rimena,
E' i fiori, e l' erbe, sua dolce famiglia;

E garir

From bow'r to bow'r the verral warblers play;
 The skies are cloudless, and the meads are gay;
 The nightingale in many a melting strain
 Sings to the groves, "Here Mirth and Beauty reign;"
 But me, for ever bath'd in gushing tears,
 No mirth enlivens, and no beauty cheers:
 The birds that warble, and the flow'rs that bloom,
 Relieve no more this solitary gloom.
 I see, where late the verdant meadow smil'd,
 A joyless desert, and a dreary wild.
 For those dear eyes, that pierc'd my heart before,
 Are clos'd in death, and charm the world no more:
 Lost are those tresses, that outshone the morn,
 And pale those cheeks, that might the skies adorn.
 * Ah death! thy hand has crop'd the fairest flow'r,
 That shed its smiling rays in beauty's bow'r;
 Thy dart has laid on yonder sable bier
 All my soul lov'd, and all the world held dear,
 Celestial sweetness, love-inspiring youth,
 Soft-ey'd benevolence, and white-rob'd truth.
 † Hard fate of man, on whom the heav'n's bestow
 A drop of pleasure for a sea of wo!
 Ah, life of care, in fears or hopes consum'd,
 Vain hopes, that wither ere they well have bloom'd!
 How oft, emerging from the shades of night,
 Laughs the gay morn, and spreads a purple light,
 But soon the gath'ring clouds o'ershade the skies,
 Red lightnings play, and thund'ring storms arise!
 How oft a day, that fair and mild appears,
 Grows dark with fate, and mars the toil of years!

I M I T A T I O N S.

E garrir Progne, e pianger Filomela;
 E primavera candida, e vermiglia;
 Ridono i prati, e'l ciel si rasserena;
 Giove s' allegro di mirar sua figlia;
 L'aria, e l'acqua, e la terra e d'amor piena;
 Ogni animal d'amar si consiglia:
 Ma per mè, lasso, tornano i più gravi
 Sospiri, che del cor profondo tragge
 Quella ch' al ciel se ne porto le chiavi:
 E cantar' angelletti, e fiorir piagge,
 E'n belle donne oneste atti soavi,
 Sono un deserto, e fere aspre e selvagge.

* Ver. 17. Sonnet. 243.

Discolorato ai, morte, il più bel volto
 Che mai si vede, e' i più begli occhi spenti;
 Spirto più acceso di virtù ardenti
 Del più leggiadro, e più bel nodo ai sciolto!

† Ver. 28. Sonnet. 230.

O nostra vita, ch' e' sì bella in vista!
 Com' perde agevolmente in un mattino
 Quel che'n molt'anni a gran pena s'acquista.

† Not far remov'd, yet hid from distant eyes,
 Low in her secret grot a Naiad lies.
 Steep arching rocks, with verdant moss o'ergrown,
 Form her rude diadem, and native throne :
 There in a gloomy cave her waters sleep,
 Clear as a brook, but as an ocean deep.
 But when the waking flow'rs of April blow,
 And warmer sunbeams melt the gather'd snow,
 Rich with the tribute of the vernal rains,
 The nymph exulting bursts her silver chains :
 Her living waves in sparkling columns rise,
 And shine like rainbows to the sunny skies.
 From cliff to cliff the falling waters roar,
 Then die in murmurs, and are heard no more.
 Hence, softly flowing in a dimpled stream,
 The crystal Sorga spreads a lively gleam,
 From which a thousand rills in mazes glide,
 And deck the banks with summer's gayest pride ;
 Brighten the verdure of the smiling plains,
 And crown the labour of the joyful swains.

' First on those banks (ah, dream of short delight!)
 The charms of Laura struck my dazzled sight,
 Charms, that the bliss of Eden might restore,
 That heav'n might envy, and mankind adore.
 I saw—and O! what heart could long rebel?
 I saw, I lov'd, and bade the world farewell.
 Where'er she mov'd, the meads were fresh and gay,
 And ev'ry bow'r exhal'd the sweets of May ;
 Smooth flow'd the streams, and softly blew the gale ;
 And rising flow'rs impurpled every dale ;
 Calm was the ocean, and the sky serene ;
 An universal smile o'erspread the shining scene :
 But when in death's cold arms entranc'd she lay,
 (Ah, ever dear, yet ever fatal day!)
 O'er all the air a direful gloom was spread ;
 Pale were the meads, and all their blossoms dead ;
 The clouds of April shed a baleful dew,
 All nature wore a veil of deadly hue.

' Go, plaintive breeze, to Laura's flow'ry bier,
 Heave the warm sigh, and shed the tender tear.
 There to the awful shade due homage pay,
 And softly thus address the sacred clay :

IMITATIONS.

† Ver. 33. See a description of this celebrated fountain in a poem of Madame Deshoulières.

Entre de hauts rochers, dont l'aspect est terrible,
 Des pres toujours fleuris, des arbres toujours verts,
 Une source orgueilleuse et pure,
 Dont l'eau sur cent rochers divers
 D'une mousse verte couverte,
 S'épanche, bouillonne, et murmure ;
 Des agaçaux bondissants sur la tendre verdure,
 Et de leurs conducteurs les rustiques concerts, &c.

* " Say, envied earth, that dost those charms infold,
Where are those cheeks, and where those locks of gold?
Where are those eyes, which oft the Muse has sung?
Where those sweet lips, and that enchanting tongue?
Ye radiant tresses, and thou, nectar'd smile,
Ye looks that might the melting skies beguile,
You rob'd my soul of rest, my eyes of sleep,
You taught me how to love, and how to weep."

† ' No shrub o'erhangs the dew-bespangled vale.

No blossom trembles to the dying gale,
No flow'ret blushes in the morning rays,
No stream along the winding valley plays,
But knows what anguish thrills my tortur'd breast,
What pains consume me, and what cares infect.

‡ At blush of dawn, and in the gloom of night,
Her pale-ey'd phantom swims before my sight,
Sits on the border of each purling rill,
Crowns ev'ry bow'r, and glides o'er ev'ry hill.

§ Flows the loud riv'let down the mountain's brow?
Or pants the Zephyr on the waving bough?
Or slips the lab'ring bee her balmy dews,
And with soft strains her fragrant toil pursues?
Or warbles from yon silver-blossom'd thorn
The wakeful bird, that hails the rising morn?

My

IMITATIONS.

* Ver. 75. Sonnet. 260.

Quanta invidia ti porto, avara terra,
Ch' abbracci quella, cui veder m'è tolto,

And Sonnet, 239.

Ov' è la fronte, che con picciol cenno
Volgea 'l mio core in questa parte, e'n quella?
Ov' è 'l bel ciglio, e l' una e l' altra stella,
Ch' al corso del mio viver lume denno? &c.

† Ver 83. Sonnet. 248.

Non è sterpe, né fallo in questi monti,
Non ramo o fronda verde in queste piagge;
Non fior' in queste valli, o foglia d'erba;
Stilla d'acque non ven di queste fonti,
Ne fiere an questi boschi sì selvagge,
Che non sappian quant' è mia pena acerba.

‡ Ver 89. Sonnet. 241.

Or' in forma di ninfa, o d' altra diva,
Che del più chiaro fondo di Sorga esca,
E pongasi a feder' in su la riva;
Or' l' o veduta su per l' erba fresca
Calcar' i fior, com' una donna viva,
Mostrando in vista, che di me le'n cresca.

§ Ver. 93. Sonnet. 239.

Se lamentar' augelli, o verdi fronde
Mover soavemente all' aura estiva,
O roco mormorar di lucid' onde.
S' ode d' una fiorita e fresca riva,
La v' io seggia d' amor pensoso, e scrivo;
Lei che 'l ciel ne mostra, terra nasconde,
Veggio, e odo, e intendo, ch' ancor viva
Di sì lontano a' sospir miei risponde.

Deb!

My Laura's voice in many a soothing note
Floats through the yielding air, or seems to float.

"Why fill thy sighs, she says, this lonely bow'r?
Why down thy bosom flows this endless show'r?
Complain no more; but hope ere long to meet
Thy much-lov'd Laura in a happier seat.
Here fairer scenes detain my parted shade,
Suns that ne'er set, and flow'rs that never fade:
Through crystal skies I wing my joyous flight,
And revel in eternal blaze of light,
See all thy wand'rings in that vale of tears,
And smile at all thy hopes, at all thy fears;
Death wak'd my soul, that slept in life before,
And op'd these brighten'd eyes to sleep no more."

'She ends: the fates, that will no more reveal,
Fix on her closing lips their sacred seal.

"Return; sweet shade! I wake, and fondly say,
O, cheer my gloom with one far-beaming ray!
Return, thy charms my sorrow will dispel,
And snatch my spirit from her mortal cell;
Then, mix'd with thine, exulting she shall fly,
And bound enraptur'd through her native sky."
She comes no more: my pangs more fierce return;
Tears gush in streams, and sighs my bosom burn.
* Ye banks, that oft my weary limbs have borne,
Ye murmur'ing brooks, that learnt of me to mourn,
Ye birds, that tune with me your plaintive lay,
Ye groves where Love once taught my steps to stray,
You, ever sweet and ever fair, renew
Your strains melodious, and your blooming hue;
But not in my sad heart can bliss remain,
My heart, the haunt of never-ceasing pain!

'Henceforth, to sing in smoothly-warbled lays
The smiles of youth, and beauty's heavenly rays;

IMITATIONS.

Deh! perche innanzi tempo ti consumi?
Mi dice con pietate, a che pur versi
Dagli occhi tristi un doloroso fiume?
Di me non pianger tu; che miei di ferfi,
Morendo, eterni, e nell'eterno lume,
Quando mostrai di chiuder gl'occhi, aperfi.

Ver. 123. Sonnet. 261.

Valle, che de' lamenti miei se piena;
Fiume, che spesso del mio pianger cresci;
Fere selvestre, vaghi augelli, e pesci,
Che l'una, e l'altra verde riva affrena;
Aria de' miei sospir calda e serena;
Dolce sentier, che si amaro riesci;
Colle, che mi piacesti, or mi rincresci,
Ov' ancor per usanza Amor mi mena;
Ben riconosco in voi l'usate forme,
Non, lasso, in me, che da si lieta vitta,
Son fatto albergo d'infinita doglia.

† To see the morn her early charms unfold,
 Her cheeks of roses, and her curls of gold ;
 † Led by the sacred Muse at noon to rove
 O'er tufted mountain, vale, or shady grove ;
 To watch the stars, that gild the lucid pole,
 And view yon orbs in mazy order roll ;
 To hear the tender nightingale complain,
 And warble to the woods her am'rous strain ;
 No more shall these my pensive soul delight,
 But each gay vision melts in endless night.

* Nymphs, that in glimm'ring glades by moonlight dance,
 And ye, that through the liquid crystal glance,
 That oft have heard my sadly-pleasing moan,
 Behold me now a lifeless marble grown.
 Ah ! lead me to the tomb where Laura lies :
 Clouds, fold me round, and, gather'd darkness, rise !
 Bear me, ye gales, in death's soft slumber lay'd,
 And, ye bright realms, receive my fleeting shade !

I M I T A T I O N S.

† Ver. 133. Sonnet. 251.

Quand' io veggio dal ciel scender l'Aurora,
 Con la fronte di rose, e co' crin d' oro.

† Ver. 135. Sonnet. 272.

Ne per sereno ciel ir vaghe stelle ;
 Ne per tranquillo mar legni spalmati ;
 Ne per campagne cavalieri armati ;
 Ne per bei boschi allegre fere e snelle ;
 Ne d' aspettato ben fresche novelle,
 Ne dir d' Amore in stili alti ed ornati ;
 Ne tra chiare fontane, e verdi prati
 Dolce cantare oneste donne e belle ;
 Ne altro fara mai ch' al cor m' aggiunga,
 Si seco il seppa quella seppellire,
 Che sola a gli occhi miei su lume e specchio.

* Ver. 143. Sonnet. 263.

O vaghi abitor de' verdi boschi,
 O Ninfe, e voi, che'l fresco orbofo sondo
 Del liquido cristallo alberga e pasce.

The pastoral and the poem on chess, which close this collection, though they were composed so early as at the age of sixteen or seventeen years, exhibit singular art and delicacy, with a command of language, and a power of harmony, which few poets have displayed.

Of the poems which constitute the present work, it may, indeed, be observed with justice, and we have heard it urged in conversation, that they contain many languid and indifferent lines ; but it is from the spirit of a whole piece, and not from its minute parts, that we are to form our conclusions of its merit. The delicacy of some critics is often too squeamish and severe.

There

There are negligencies which ought not to offend. Horace has said, and we subscribe to his sentiments,

— *Ubi plura nitent in carmine, non ego paucis
Offendar matulis, quas aut incuria fudit,
Aut humana parum cavit natura.*—

The essays annexed to the poems are full of ingenious and useful remarks. The first endeavours to shew, that the poets of Asia, with as much genius as ourselves, have more leisure to improve it, and enjoy some peculiar advantages over us. But, while Mr. Jones bestows his commendation on the writings of Asia, he would not be thought, he observes, to derogate from the merit of the Greek and Latin poems, which have justly been admired in every age. Yet I cannot but think, continues he, that our European poetry has subsisted too long on the perpetual repetition of the same images, and incessant allusions to the same fables; and it has been my endeavour, for several years, to inculcate this truth, *That, if the principal writings of the Asiatics, which are repositied in our public libraries, were printed, with the usual advantages of notes and illustrations, and if the languages of the Eastern nations were studied in our places of education, where every other branch of useful knowledge is taught to perfection, a new and ample field would be opened for speculation; we should have a more extensive insight into the history of the human mind, we should be furnished with a new set of images and similitudes, and a number of excellent compositions would be brought to light, which future scholars might explain, and future poets might imitate.*

The second essay combats, with great strength of reasoning, the positions which consider Poetry and Music as arts merely imitative. The Author would rest their foundation on a very different principle, and he searches for it in the deepest recesses of the human heart.

ART. VIII. *Conclusion of the Account of Lord Lyttelton's History of the Life of King Henry the Second.* See our last Month's Review.

THE events which followed the king's penance at the tomb of Becket, were such as would probably strengthen a superstitious veneration for the memory of that prelate. Henry had scarcely recovered from the fever brought upon him by the rigid discipline he had submitted to, when his sleep was disturbed, in the middle of the night, by the importunity of a page, who insisted upon being admitted to his presence. Being, therefore, introduced to his bedside, he told him, that he was sent from Ranulph de Glanville to bring him good tidings. The king enquired kindly about the health of his master. He is well, answered the page; and holds your enemy, the king of Scotland, a captive in bonds, at the castle of Richmond in
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Yorkshire. Henry, astonished, commanded him to repeat what he had said. He did so; after which the king demanded of him, whether he had brought him any letter? Whereupon he produced one, which contained the particulars of this great event. When the king had read it, he instantly leaped out of his bed, and shedding tears of joy and gratitude, with eyes and hands raised to heaven, gave thanks to God. Then he sent for all his friends, who were near enough to be called, that he might make them partakers of the pleasure he felt from this very unexpected and most happy news.

Lord Lyttelton proceeds to relate the manner in which the king of Scotland fell into the hands of the English; nor is it to be wondered at, that Henry should be so exceedingly rejoiced at the defeat and imprisonment of a prince who had been the destroyer of his people, and the principal abettor of the wicked rebellion against him in his family and realm. Indeed, by this fortunate event all the hopes of his enemies were confounded, and all their measures at once broken; so that at home the remains of the rebellion were soon quashed, and abroad the king had in a little time the pleasure of bringing his three sons to submission, and of seeing them return to their duty to him as their father, and to the obedience they owed him as their sovereign. In pursuance of the convention that was made on this occasion, no fewer than nine hundred and sixty-nine captive knights were freed by Henry without ransom; nor of those prisoners who were excluded from the benefit of that treaty was any one put to death, or condemned to suffer in his limbs, his liberty, or his fortune: an instance of mercy to which no parallel can be found in the whole history of mankind!

In his proceedings with the captive king of Scotland, says our noble Author, the same spirit of lenity directed his counsels, but not without that regard to the interests of his kingdom, which policy seemed to demand, and justice certainly authorised, as things then stood. The most natural and most reasonable object of ambition for a great king of England must have been the subjecting to the sovereignty of his crown the whole island of Britain. A fair opportunity now presented itself to obtain that advantage with the consent of the Scots, by making it the price of the liberty of their sovereign, who was abandoned by all his confederates and allies; who, as a vassal to Henry for some territories held by fealty and homage, was guilty of high treason; whose life was in the power of that offended monarch, and whose kingdom was in great and imminent danger of being destroyed by his superior forces, with the concurrence of its own rebellious subjects, the savage Galwegians. For these barbarians, who had done so much mischief in England under the orders of William, before his misfortune, had now revolted against him, had expelled all his officers out of their country, had taken and destroyed all his castles and fortresses there, and put the garrisons to the

the sword. Scotland itself was a scene of anarchy and of blood; the Scotch army, in returning out of Northumberland, having massacred all the English who served among them or dwelled within their borders. Of these the number was great; for we are told by a good contemporary historian, that the towns and burghs of the Lowlands were chiefly inhabited by men of that nation, whom the kings of Scotland had drawn thither and settled therein, under their special protection. A national hatred against them, which the royal authority had restrained, being now freed from that curb, broke forth with such fury, that none escaped from it, except those who had the fortune to get into some castle, or fortified city, belonging to the crown. In this distracted condition the kingdom appeared incapable of defence, if Henry should attack it, after all his other enemies were entirely subdued. To redeem therefore themselves and the whole state from ruin, as well as their sovereign from captivity, the Scotch nobles and prelates were willing to give up the ancient independence of the crown of Scotland, and subject it to that of England, which Henry required, as the sole condition of peace. Many of these were admitted to confer with their king in the castle of Falaise, to which he had been removed from that of Caen; and a great council of them assembled, on the eighth of December, at Valogne in the Cotence, a province of Normandy, where they advised him to conclude a final agreement with Henry on the terms before settled between him and that prince. This was executed in a subsequent meeting of both kings, at the castle of Falaise, as appears by a written declaration made there, which notifies that liege homage, without any reserve or exception, had been done to Henry, king of England, by William, king of Scotland, *for that kingdom*, and for all his other dominions; William having, at the same time, sworn fealty to Henry, as to his liege lord, in like manner as other vassals use to do to their prince: and that homage had also been done and fealty sworn by William to the young king of England, saving the fealty due to the king his father. It was farther agreed, that all the bishops, abbots, and others of the clergy, in the territories of the king of Scotland, from whom Henry should desire to receive liege homage, should do it to him in such manner as it was usually done by other bishops to their prince, and likewise to the king his son, and the heirs of both. Moreover, the king of Scotland, and David, his brother, and the earls and barons of Scotland, and other vassals of that king, granted to Henry, their lord, that the church of Scotland should thenceforwards pay that subjection to the church of England, which was due to it, and had been usually paid in the times of his royal predecessors: to which concession some Scotch prelates, who were then present, agreed, and the absent clergy of that nation were bound to agree, in virtue of this convention. Liege homage was to be done and fealty sworn to Henry, without reserve or exception, by all the earls and barons of the territories of the king of Scotland, from whom Henry should desire it, in the same manner as by his other vassals; and also to his son, the young king, and to the heirs of that prince, saving the fealty due to his father. The heirs of the king of Scotland, and the heirs of his earls, barons, and tenants in chief, were likewise obliged to render liege homage to

the heirs of the king of England. Fugitives from England for felony were not to be harboured in Scotland, but to be delivered up to the king's officers of justice, unless they would return to take their trial in his court: but fugitives from Scotland for the like offence might be tried in the court of either king, and refusing to stand to the judgment of either were to be delivered back to the officers of the king of Scotland. The vassals of each king were to enjoy the lands which they held, or claimed to hold, under the other. As a security for the entire performance of all these articles, it was agreed that the castles of Berwick, Roxburgh, Jedburgh, Edinburgh, and Sterling, should be delivered to Henry by the king of Scotland, and this prince was to bear the charge of their custody, as rated by Henry. He also gave to that king his brother David, as a hostage for the delivery of the castles, and twenty more of the chief nobility of his realm, among whom were his constable, his chancellor, and four earls; but Henry permitted them all, except the king's brother, to substitute their sons, or next heirs, instead of their own persons, as hostages to him; and when the castles should be put into his hands these were to be freed, together with the king and his brother. Security was given to Henry by the king and his barons there present, that they would do all in their power to procure from those who were absent the same acknowledgements of his sovereignty as he had received from themselves. It was also stipulated that hostages should be delivered to him by those of the absent vassals of William, from whom he should chuse to demand them. And the bishops, earls, barons, and other vassals of William, engaged themselves to Henry, and to the young king his son, that, if William, upon any pretence whatsoever, should recede from this convention and from his fealty to those princes, they would stand by Henry, as their liege lord, against him and against all the enemies of that king; and the bishops would put the territories of William under an interdict till he should return to his fealty. Among the witnesses to this declaration were the two princes Richard and Geoffry Plantagenet.

We do not entirely agree with Lord Lyttelton in the merit which he seems to ascribe to this transaction. It was undoubtedly natural for a king of England to wish the subjection of the kingdom of Scotland; and such a subjection would have been very desirable, if it had been real and voluntary, and could have been obtained upon terms of solid advantage. But what lasting benefit could be derived from the rendering of the feudal homage, when it was not a free engagement, but the result of the unfortunate situation in which the Scotch monarch was placed? As to the nobles of Scotland, their submission to Henry appears to have proceeded from their affection to their prince, and from their anxious desire to procure his release from bondage. Nothing, therefore, could be expected, but that the first opportunity would be taken of renouncing a subjection which had been extorted by necessity. Richard, the successor of Henry, was so sensible of this, that, when he went to the Holy Land, he thought proper to give up the feudal sovereignty

of Scotland. In short, Henry ought either to have reduced that kingdom more absolutely into his power, or else he should have contented himself with releasing its monarch upon the most honourable conditions that were consistent with his giving security for his future good behaviour.

Lord Lyttelton, having concluded the history of a rebellion, which was the first and last ever raised in England without some dispute on the title of the king to the crown, or some difference of religion, or the pretence of some grievance injurious to particulars, or hurtful to the public, relates the progress of things in Ireland, and the other affairs that happened, down to the year 1176. During this year, a general assembly, or parliament, was held at Northampton, in which the assise of Clarendon was renewed and confirmed; and our noble historian finishes his fourth book with a particular account of the civil constitutions that were now re-established. This is a very valuable part of the work; and the last circumstance mentioned by his Lordship will be read with peculiar pleasure, as it shews the humane spirit of legislation which Henry possessed.

During the interval between the parliament of Clarendon and that of Northampton, Henry the Second made a law, which deserves to be mentioned with particular praise, among the many beneficent acts of his reign. It has been said, in a former part of this work, that this prince had, soon after his coming to the crown, revived a statute of his grandfather Henry the First, which enacted, that if, out of any wreck on the coasts, one man had escaped alive to shore, the whole cargo should be saved to the benefit of the owners. He now further extended the humanity of this law, declaring, that if, on the coasts of the English sea, or of Poitou, or of the Isle of Oleron, or of Gascony, any ship should be distressed or endangered, and no man escape from thence alive, yet if any *beast* should escape, or be found therein alive, the goods should be put by his bailiffs, or the bailiffs of those on whose lands the ship was driven, into the custody of four men of good repute, to be restored to the owners, if claimed by them within the term of three months. This was published, as an act of grace from the crown, in the form of a royal charter, which the reader may see in the Appendix to this book, transcribed from Rymer's collections. I conjecture that the reason why wrecks on the coasts of Normandy and Bretagne are not mentioned therein, was, that these were included in the general description of *the coasts of the English seas*: or, that a law to this purpose had been made before in those countries. In the preamble it is said, that the king had granted this boon *for the salvation of his soul, and the souls of his ancestors and heirs*. It was indeed a far more meritorious and salutary work, than the pilgrimage he made, about the same time, to Becker's tomb, or the stripes he endured, or the gifts he offered there. The best atonement a king can make for sin is the doing of good to mankind.

The fifth and last book of the present history contains the events of Henry's reign, from the year 1176 to the time of his

death in 1189. Lord Lyttelton hath taken occasion to interweave, naturally and properly, in this part of his work, a relation of the rise and progress of the Norman kingdom of Sicily and Naples, and an account of the transactions of the crusades, during the period here considered. There are, likewise, many facts, more immediately relative to the affairs of our own country, that are highly worthy of notice; but we must omit the mention of them, in order to gratify our readers with the parallel our noble Author has drawn between Henry the First and Henry the Second, in which his Lordship has displayed his talents and judgment, as a writer, to great advantage.

There is no prince to whose character that of Henry the Second has a greater resemblance, or with whom, in all points, he can more fitly be compared, than his grandfather, Henry the First, king of England. They both had the glory of reforming and amending the state of their kingdom, and were equally careful, that, in all their dominions, the administration of justice to all orders of men should be strict and impartial. It is hard to say whether they merited greater praise for enacting good laws, or enforcing, by the vigilance and firmness of their government, a due obedience to them. Yet this difference must be noted, that in punishing all offences against his own person, Henry the First was implacably and inhumanly rigorous; but his grandson's severity was exercised only in behalf of his people and the public weal of his realm. Among the noblest acts of clemency, that have ever embellished the history of mankind, are those done by this prince. Some of them indeed might be thought, in the judgment of cool reason, to have greatly exceeded the proper bounds of this virtue, if peculiar circumstances had not rendered the extension of it necessary for the future safety of those who had done him faithful service against his three sons, and their rebellious adherents. But how amiable was the man, who, when infinitely provoked, could sacrifice, to this distant and uncertain apprehension of danger to his friends, the present pleasure of taking that revenge on his enemies which public justice required!

The same maxims of policy were adopted and pursued by both these kings. Henry the Second restored the charter of liberties, which his grandfather had given, as a declaration of rights, to the English and Normans. But in the grandson the act was more meritorious; as his title was less doubtful than Henry the First's, who may be said to have purchased his brother's crown of the nation, by the only bribe which a nation can honourably take, the restoration of freedom. What necessity appears to have drawn from that prince, this spontaneously gave when the throne was open to him without a competitor; nor did he ever discover, by his subsequent conduct, any desire of retracting or impairing the boon so generously conferred, though means and opportunities, which were wanting to his ancestor, occurred to him many times, in the prosperous years of his reign, when fortune put his virtue to the hardest of all tests, by enabling him to enlarge or continue his power under its first limitations, according to his own choice.

The marriage of Henry the First with Edgar Atheling's niece was contracted on the best of political motives, a desire to cement the Normans and English, the victorious and the vanquished, into one people; which generous purpose was well pursued by his grandson, in taking away all distinctions, even of favour and trust, between the two nations. The merit of having done this, and having also extended the benignity of his government to Stephen's adherents, after these had concurred with the friends of his mother in placing the crown on his head, gives to Henry the Second a very eminent rank among those kings (few in every country) who have been benefactors, not to parties or factions, but to the whole community over which they reigned; and who, instead of desiring to rule by dividing, have built their power on uniting what before was divided.

Both these monarchs thought it necessary, for the safety of the crown, to raise up in its service *new men*, who, by the excellence of their talents, and the power given to them, might check the greatness of some of the ancient nobility, and be a counterpoise to it. These they placed very high, but kept themselves still above them, having regal minds, which disdained to be under subjection to a servant's dominion, and regal abilities, fit to guide the helm of the state. Henry the Second, indeed, from the warmth of his temper, observed less moderation in his favour to Becket, than the rules of policy, grounded on a jealous distrust of mankind, and on observing how rarely gratitude dwells with ambition, prescribe to kings: of which error he felt the bad effects. Yet it does not appear, that Becket ever was able, in the utmost height of his credit, to induce him to alter his political system, or to follow any evil counsels, or to remove from his confidence any other minister, who had faithfully served him.

Nor did he suffer the policy of raising men of low birth, and making them the chief instruments of his administration, to go so far as to give any cause to his nobles, through the whole course of his reign, to complain of an exclusion from his government or his counsels, or of such a depression as might justly offend that high spirit, which their rank, their wealth, their landed power, and the genius of the English constitution itself, had implanted and fixed in their minds. He never failed to assemble them, wheresoever he was in the kingdom, at Christmas, Easter, and Whitsuntide; he consulted with them on all his greatest affairs; he conversed with them often, rather as a friend than a master. —

Yet, at the same time, he made his power a shield to the lowest of his subjects against any oppression from them, and took all the care, the most active inspection could take, that by him *the law* should reign, with equal authority, over all. The feudal ideas supposed, that every lord was, by office, the patron of his vassals, and the king of every lord; but he extended that patronage to every member of the commonwealth, as their common lord and father. The same conduct had endeared Henry the First to the people: but he rather was respected than loved by the nobles: whereas his grandson possessed the hearts of both, except such hearts as were steeled against any proper sense of affection or gratitude by the rage of ambition, or hated his person because they dreaded his justice.

‘ Notwithstanding the superstition and bigotry of the times, these two princes considered their royal prerogatives in ecclesiastical matters, as a part of sovereignty from which their duty to their people, and therefore to God (for these duties can never stand in opposition to each other) would not suffer them to depart. Each was forced to contend with a primate of England raised by himself to that station, and with all the authority of the see of Rome, when that authority was become most imperious and most dreadful. Each exerted great spirit in this troublesome contest; but Henry the First concluded his quarrel with Anselm much more to his honour, than Henry the Second ended his with Becket; because the plan of the latter was interrupted and disturbed by the effects of his passions; whereas the former had no passions which prudence did not controul.’

Lord Lyttelton next makes a comparison between Henry the First and Second as soldiers, and then goes on as follows :

‘ The two princes, here compared, rather made a good use of fair and easy occasions of augmenting their greatness, which fortune presented to them, during the course of their reigns, than formed any vast projects, or exposed themselves to those perils which heroical spirits are desirous to encounter in the eager pursuit of renown. Nor did prosperity raise in the mind of either of them any insolence or presumption. But magnanimity in contending with difficulties and dangers when they could not be avoided, appeared eminently in both.

‘ It is hard to say, which was most unhappy as a father, Henry the First from having lost, by an unfortunate shipwreck, an only son, whom he loved, and who had not failed in his duty; or Henry the Second from the miserable end of his criminal eldest son, imploring his pardon in all the agonies and the horrors of a death-bed repentance. But the new, successive treasons of his three other sons, Geoffry, Richard, and John, made the latter a far more deplorable instance, even to the hour of his death, how ill the glitter of a crown and the pride of dominion compensate to princes the loss of domestic felicity, which is seldom their lot. Yet he had some consolation in the dutiful conduct of his natural son by Rosamond Clifford, whose filial piety softened his dying pangs.

‘ With equal talents from nature, both these kings were distinguished from any other in those times, by as much erudition as those times could give to them. Yet it did not infect them with the pedantry of the schools, or divert their thoughts from a due application to business, in which none of their ministers laboured with more diligence than they themselves. A contemporary writer informs us, that Henry the Second was well versed in the knowledge of history, and retaining, by the help of a prodigious memory, whatever he had learnt, could avail himself readily of the events of past times, no less than of his own experience of affairs, for the regulating of his conduct.—

‘ Probably this was the principal branch of literature, to which Henry the First, as well as his grandson, applied his attention; but we may be sure that these princes did not study the logic or subtle theology of that age, which would only have perplexed and narrowed

rowed their understandings, and would have done them more harm than a total want of all learning.

The great sobriety, for which they both were remarkable, kept their reason always clear and their majesty unimpaired. But continence was a virtue neither of them could boast. Henry the Second took more care (especially after his marriage) to conceal his amours from the notice of the world, than Henry the First; and so far he did better: for decency in a king is respect to the public. But they did not escape the jealous eye of his queen; and her resentment at being neglected by a husband, she had loved too much not to hate when he no longer loved her, brought upon him a great war, for the mischiefs of which he was therefore, in some degree, responsible to his people. A prince ought to be very cautious, that no passion should disturb the peace of his family, because any disorder there may endanger, by its consequences, the peace of his kingdom.

Another vice in the character of the last of these princes, was a strong propensity to sudden and immoderate anger. His grandfather's mind was more calm; but he was capable of retaining a deep and silent remembrance of his having been offended, and working out his revenge by slow and secret methods: whereas it does not appear, that, when the first heat of rage was cooled, there ever remained in the bosom of Henry the Second a deliberate or malicious desire of vengeance for any offence against himself, though of the most grievous nature.

The former is accused by some writers in that age, of having been too parsimonious; and his policy may have joined with his natural disposition to make him incur this reproach, by warning him that a king, whose title is doubtful, and whose competitor is supported by potent foreign allies, may often want money, and must always be as sparing, as the necessity of his great affairs will permit, in taking it from his subjects. But Henry the Second united the two opposite virtues, frugality and generosity; so happily tempered the one by the other, as to have a constant provision against danger or misfortune in the wealth of the treasury, yet never to lose the advantages, or the honour, which a prince may derive from liberty well directed. To merit and want he gave much; but nothing to importunity, nothing to flattery, and therefore he was not impoverished by his bounty.

Upon the whole, there appears in Henry the First a temper of mind more exempt from disorderly passions; but in Henry the Second a more generous and more benignant nature. The former had fewer faults; the latter greater virtues, and particularly those which in a king will atone for many imperfections, a cordial love of his people, and an active benevolence towards all mankind.

Lord Lyttelton hath added to each book an Appendix, containing State Papers and Notes; in one of which we observe, that he has invalidated the Account given by several writers, that Madoc, a Welch prince, was (in the year eleven hundred and seventy) the first discoverer of America.

Upon a careful review of the whole work before us, we are clearly of opinion, that it ought to be ranked among the most valuable

valuable historical performances in the English language. It is executed with great fidelity, and with a strict regard to the authority of original writers. The noble Author has been very happy in the choice of his subject: for Henry the Second's character is peculiarly illustrious in our annals, and the period he lived in abounded with important and interesting events. The exorbitant pretensions and tyranny of the popes, the high and extravagant claims of the church and churchmen, the singular character and extraordinary insolence of Becker, the unhappy consequences of his murder, the conquest of Wales and of Ireland, the feudal homage of Scotland, the unnatural and unprovoked rebellion of the king's sons, the madness of the crusades, and many other circumstances, all contribute to render this era not a little remarkable. Lord Lyttelton's style is perspicuous and unaffected, generally correct, and often elegant and masterly. His sentiments and remarks are judicious and pertinent; liberal with respect to religion, and friendly to the cause of liberty and the rights of mankind. His account of the state of our ancient government, laws, customs, and manners, is very copious and eminently useful, so as to make the work strictly and properly a *constitutional* history. We have no doubt that, in this view particularly, it will always be esteemed by impartial judges of historical merit; and that it will carry down his Lordship's name, with honour and applause, to succeeding ages.

ART. IX. *The Works of William Browne.* Containing Britannia's Pastorals; with Notes and Observations by the Rev. W. Thompson, late of Queen's College, Oxford. The Shepherds Pipe; consisting of Pastorals. The Inner-Temple Masque, never published before; and other Poems. With the Life of the Author. 12mo. 3 Vols. 7s. 6d. sewed. Davies. 1772.

THE compositions of this poet, who began to flourish in the reign of the elder James, certainly deserved to be recovered from that obscurity into which they had fallen. If he has many of the faults, he has also some of the beauties of the writers of his age. There is an amiable simplicity in most of his pieces, and he knew how to move the heart by strokes of genuine nature and passion. It must be acknowledged, at the same time, that his writings abound with point and conceit; and those frivolous and disgusting ornaments which are the sure indications of a vitiated taste. His imagination was fertile, and his mind vigorous; but his judgment was corrupted by those Italian models which the fashion of his day taught him to imitate. His descriptions, though picturesque, have an air of extravagance; his conceptions, though strong, have marks of deformity; and his language never flows in a strain of continued

purity

purity. He could not plan with precision and delicacy, and was unable to join correctness with spirit.

The elegy which he composed on the death of Henry, Prince of Wales, the eldest son of James I. whose merit rendered him so much an object of national regret, may be appealed to as a proper specimen of his talents :

‘ What time the world clad in a mourning robe,
A stage made for a wofull tragedie :
When showers of teares from the coelestiall globe
Bewaild the fate of sea-lov’d Britanie ;
When sighs as frequent were as various fights,
When Hope lay bed-rid, and all pleasures dying,

When Envy wept,
And Comfort slept ;
When Crueltie it selfe sate almost crying,
Nought being heard but what the minde affrights,
When autumn had disrob’d the summer’s pride,
Then England’s honour, Europe’s wonder dy’d :

‘ O saddest straine that ever Muses sung !
A text of woe for grieve to comment on ;
Teares, sighes, and sobs, give passage to my tongue,
Or I shall spend you till the last is gone.
Which done, my heart in flames of burning love
(Wanting his moisture) shall to cynders turn :

But first, by me
Bequeathed be
To strew the place wherein his sacred urne
Shall be inclos’d, this might in many move
The like effect : (who would not do it ?) when
No grave befits him but the hearts of men.

‘ That man, whose masse of sorrow hath bene such,
That by their waight, laid on each severall part,
His fountaines are so dry, he but as much
As one poore drop hath left to ease his heart ;
Why should he keepe it ? since the time doth call,
That he ne’er better can bestow it in :

If so he feares
That others teares
In greater number, greatest prizes winne ;
Know none gives more than he which giveth all.
Then he which hath but one poore teare in store,
O let him spend that drop, and weepe no more,

‘ Why flows not Helicon beyond her strands ?
Is Henrie dead, and do the muses sleepe ?
Alas ! I see each one amazed stands,
“ Shallow foords mutter, silent are the deepe :”
Faine would they tell their griefes, but know not where :
All are so full, nought can augment their store :

Then how should they
Their griefes display

To muse, so cloyde, they faine would heare no more?
 Though blaming those whose plaints they cannot heare:
 And with this wish, their passions I allow,
 May that muse never speake that's silence now!

• Is Henric dead? alas! and do I live
 To sing a scrich-owle's noate that he is dead?
 If any one a fitter theame can give,
 Come give it now, or never to be read.
 But let him see it doe of horror taste,
 Anguish, destruction: could it rend in funder
 With fearfull grones
 The sencelesse stones,
 Yet should we hardly be enforc'd to wonder,
 Our former griefes would so exceed their last:
 Time cannot make our sorrowes ought compleater;
 Nor adde one griefe to make our mourning greater,

• England was ne'er ingirt with waves till now;
 Till now it held part with the continent:
 Aye me! some one in pittie shew me, how
 I might in dolesfull numbers so lament;
 That any one which lov'd him, hated me,
 Might dearly love me, for lamenting him.

 Alas! my plaint
 In such constraint
 Breakes forth in rage, that though my passions swimme,
 Yet are they drowned ere they landed be:
 Imperfect lines! O happy! were I hurl'd
 And cut from life as England from the world.

• O happier had we beene! if we had beene
 Never made happy by enjoying thee!
 Where hath the glorious eye of heaven seene
 A spectacle of greater misery?
 Time turn thy course, and bring againe the spring;
 Breake nature's lawes; search the records of old,

 If ought befell
 Might parallel
 Sad Brittaines case: weepe rockes, and heaven behold,
 What seas of sorrow she is plunged in.
 Where stormes of woe so mainely have beset her;
 She hath no place for worse, nor hope for better.

• Brittain was whilom known (by more than fame)
 To be one of the islands fortunate;
 What stanticke man would give her now that name,
 Lying so rufull and discomfate?
 Hath not her watery zone in murmuring,
 Fill'd every shore with echoes of her crie?

 Yes, Thetis raves,
 And bids her waves
 Bring all the nymphes within her emperie
 To be assistant in her sorrowing:

See where they sadly sit on Iſis' ſhore,
And rend their hayres as they would joy no more.

Iſis the glory of the weſtern world,
When our heroe (honour'd Effex) dy'd,
Strucken with wonder, backe againe ſhe hurſ'd,
And fill'd her bankes with an unwonted tydes.
As if ſhe ſtood in doubt, if it were ſo,
And for the certaintie had turn'd her way.

Why do not now,

Her waves reſlow?

Poor nymph, her ſorrows will not let her ſlay;
Or flies to tell the world her countrie's woe:

Or cares not to come backe, perhaps, as ſhowing
Her teares ſhould make the flood, not her reſlowing.

* Sometimes a tyrant Melde the reynes of Rome,
Wyſhing to all the citie but one head,
That all at once might undergo his doome,
And by one blow from life be ſevered.
Fate wiſht the like on England, and t'was given:
(O miſerable men, enthral'd to fate!)

Whoſe heavy hand

That never ſcand

The miſery of kingdoms ruins
Minding to leave her of all joys bereaven,
With one ſad blow (alas! can worſer fall!)
Hath given this little ile her funerall.

* O come ye bleſſed impes of memorie,
Erect a newe Parnaffus on his grave!
There tune your voyces to an elegie,
The ſaddeſt noate that ere Apollo gave.
Let every accent make the ſtander by
Keepe time unto your ſong with dropping teares,
Till drops that fell
Have made a well

To ſwallow him which ſtill unmoved heares!
And though myſelf prove ſenceleſſe of your cry,
Yet gladly ſhould my light of life grow dim,
To be intomb'd in teares are wept for him.

* When laſt he ſick'ned, then we firſt began
To tread the laborinth of woe about:
And by degrees we further inward ran,
Having his thread of life to guide us out.
But Deſtinie no ſooner ſaw us enter
Sad Sorrowe's maze, immured up in night,
Where nothing dwells
But cries and yels

Throwne from the hearts of men depriv'd of light,
When we were almoſt come into the center,
Fate (cruelly) to barre our joyes returning,
Cut off our thread, and left us all in mourning.

The life of this Author, compiled by the present Editor, is so very slight a sketch as scarcely merits the title which he has given to it; but, we suppose, the materials for a fuller account were not to be procured. The notes and observations on the 'Britannia's Pastorals' are also few, and of little importance. We account it highly meritorious to do justice to neglected worth; but we could wish that the task were always undertaken by those who are fully equal to the task. The public are, however obliged to this Editor from rescuing from oblivion the works of a real genius, to whose memory time has by no means done justice.

MONTHLY CATALOGUE,

For M A Y, 1772.

POLITICAL.

Art. 10. *Remarks on Dr. Price's Observations on Reverfionary Payments, &c.* particularly on the National Debt, and his proposed Method for discharging the same. In a Letter to a Friend of the Doctor's. 8vo. 1s. 6d. Lowndes.

AFTER some preliminary compliments, and loose observations of no great importance, the Author of these Remarks, which are offered with respect and decency, starts an objection to the practicability of the scheme proposed by Dr. P. for sinking the *national debt*. He thinks it impossible for us to appropriate the necessary sum to that purpose; and that we are much in the condition of the good woman "who had got an excellent receipt for making puddings, but was entirely destitute of the necessary materials. She had neither flour, suet, butter, milk, plums, nor eggs: a most melancholy situation where pudding was the thing desired. The Doctor has chalked out an infallible *recipe* for paying the national debt; but, most unfortunately for us, the essential ingredient is grown so scarce, that little can be spared for the desired purpose." The debt, he says, has accumulated, at an average, at the rate of two millions *per annum*; and he supposes that eight millions *per annum* must be provided in order to pay the interest of the debt, to allow a million towards reducing it, and to provide for current expences. He then appeals, with concern, to all the world, and asks if there is room for so much as a possible hope that it should ever be annihilated? But we are willing to believe that our situation, though bad, is not so desperate.

But the Remarker's main force is levelled against an incidental observation of Dr. P.'s, in his chapter on the national debt; in which he remarks, that the reduction of interest is of no great importance to a state, when the debts are in a regular course of payment; and that such reduction may, in many cases, be a real injury. This is a most obvious and undoubted truth. And we would only observe upon it, that the question is not, Whether the reduction of interest may not, in some cases, be a benefit to a state? The question is not, Whether a certain fund, aided by the interests arising from such reduction, would not operate with greater efficacy in
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the discharge of debts than the fund itself could do? But the question is plainly this, Whether a certain fund, admitting of no increase or diminution, will not sooner discharge a debt at a higher than at a lower rate of interest; and whether any reduction that would check its operation might not prove exceedingly detrimental to a sinking state? And the author of the *Observations* has made no mystery of the answer. All that the Remarker has said may be true or false, but cannot affect Dr. P.'s general position. We hope we do not mistake, nor misrepresent, his meaning. He expressly says, that, by reduction of interest, the *present* burdens of the state would be lightened by protracting them; and such reduction would supply more money for bad management. The case of a private creditor, which the Author of the Remarks has adduced, is, we apprehend, by no means parallel. He concludes with several observations which deserve attention, on the mischiefs arising from public and private credit; though some may think he has rather exaggerated the evils attending it. In the Appendix, he proposes a plan for establishing a growing fund of perpetual increase and security for the certain and unalienable benefit of posterity. The society is to consist of 20 members, who are to be admitted on very easy conditions; and each of the representatives, 500 years hence, will be entitled to a share of *five hundred millions*. It would be an amusing employment for those that are fond of *ideal* disquisitions, to calculate the present value of an expectation to be realized at the distance of 20 or 30 generations.

Art. 11. *The Challenge; or, Patriotism put to the Test.* In a Letter to the Rev. Dr. Price, occasioned by his late Publications on the National Debt; in which a superior Method to the Sinking Fund for the above purpose is fully demonstrated, and recommended to the Consideration of the Public. By Jos. Wimpey. 8vo. 1s. 6d. Lowndes.

The nature of our work, and the limits assigned us, will not admit of our entering into a particular examination of the objections urged in this pamphlet against the principles and reasoning contained in the *Appeal to the Public*. We must therefore refer those who are desirous of satisfaction on this head to the second edition of this excellent treatise, lately published, in which the author has taken great pains to obviate every difficulty to which his scheme is liable. But we cannot dismiss this article without a word or two with Mr. W—y.

Having utterly demolished Dr. P.'s plan for relieving the public under the burden of their debt, and triumphing in the certainty of victory, this Author proposes a scheme of his own, which he wishes to substitute in the room of that already demolished, and with no small degree of confidence 'appeals to every impartial man if it is not *infinitely* preferable in point of ease, and *certainly* more effectual, for very obvious reasons.' But why so positive? Why not condescend, Sir! to mention some of these reasons, so obvious to yourself, that your readers might be satisfied likewise? 'You' think,

* The Challenger addresses these words to Dr. Price, p. 18. We have copied them with the alteration only of Sinking Fund "to your fund."

Sir,

Sir, the operation of *your fund* is so clear and certain, that all further explanation is unnecessary. But all this is upon certain conditions that lurk *in petto*. The reader not perceiving those *latent* conditions, attends to the argument as it stands, and assents to the conclusion as demonstrably certain.' You tell us, that two millions *per annum*, being the produce of the Sinking Fund, is to be diverted from the service of the public in defraying current expences, &c. towards the discharge of the debts, only for three years; and this annuity is to be employed so as to be improved at 4 *per cent.* compound interest: at the end of this time it will amount to 6,243,200 l. This then will be a fund to be perpetually improved at the same rate. 'As money at 4 per cent. compound interest, more than doubles its value in 18 years, we will say that the above sum will be 12,486,400 l. at that time; and by continuing to double the sum every 18 years for 90 years, in that time the above sum will accumulate nearly to 200 millions, which would pay off the whole amount of the national debt, and leave nearly 60 millions in bank.' You proceed to inform us 'that this great business, which has been thought impossible to be effected, may, by this method, not only be effected with ease, but without even taking a penny from the people, after the two millions *per annum* for the first three years, furnished by the Sinking Fund, and further leaving the produce of the Sinking Fund to be annually applied towards the current service: a circumstance of immense utility to the people, and what is insisted on by the Doctor, cannot be alienated but at the expence of our existence as a nation.' If these principles be just, and Mr. W. can pay the debt *without taking a penny from the people* after the first six millions, we need not wonder that he should declaim as he does: 'I would not take upon me to defend, either the humanity or justice, of laying the whole burden of discharging the *national debt* on the present generation. But should any one so far set his heart upon it, as to see the miseries and hear the groans our heavy burdens occasion in many families, unmoved, he must certainly have extinguished the fine, tender, but forcible feelings of humanity, which it is natural for parental affection to inspire, to make room for a rigid virtue of a very romantic cast. A task as difficult as to displace and tear away the whole arterial or vascular system; and, I am afraid, would be approaching too near a robbery committed on our immediate offspring; whom nature, reason, and justice, have made it our indispensable *duty* to provide for and support, in order to be generous to those who do not, and perhaps never may, exist.' But our Author forgets that, on his own principles, two millions *per annum* must be borrowed to supply the deficiencies for public service during the three years appropriation of the Sinking Fund to his benevolent and useful purpose; and that money must likewise be borrowed to pay the interest of such loans; and that, at the expiration of three years, the sum borrowed will be equal to the amount of his annuity, or 6,243,200 l. and that this will be a fund, which, by his method of reasoning, will increase as fast *against* the public as it is supposed, on his plan, to increase *in their favour*. 'The only source' of supply 'is the *purse* of the people; when that is drained, good bye to all *funds*, call them by what name you please. Their infinite difference and omnipotent powers immediately vanish.' On this plan, what becomes

of all the humane policy of our Author for serving posterity without burdening the present generation? But if this large annual sum is to be raised by an extraordinary effort, or by a tax of two millions for three years, such a measure seems directly contrary to the Author's reasoning on the state of the nation and to all his generous feelings for the present generation. On this supposition 'the whole burden of discharging the *national debt* would be laid on the present generation,' without deriving any assistance at all from posterity. And we cannot take upon us 'to defend, either the humanity or justice' of such a measure.

We might farther ask, in what way this sum is to be improved at 4 per cent. compound interest, certainly and without interruption? To whom is the public to give credit for these large sums arising from a growing principal of 6,243,200 l. ? On Dr. Price's plan, the money appropriated to the payment of our debts is so applied as *necessarily* to improve itself.

Our Readers will perceive that we neither adopt the principles of this Author, nor approve his reasoning. We have pointed Mr. Wimpey's own artillery against himself; and, we apprehend, that the reverend author of the *Observations*, and of the *Appeal*, is, in law and honour, freed from all obligation of accepting this *challenge*, since his adversary is a *felo de se*.

Art. 12. *An Inquiry into the Practice and Legality of Pressing by the King's Commission*: Founded on a Consideration in Use to supply the Fleets and Armies of England. From the earliest Period of the English Laws and History, to the present Time. 8vo. 1 s. 6 d. Almon. 1772.

This performance is replete with good sense, and curious researches. The following particulars, in relation to the nature and origin of the act of pressing, are highly worthy of attention. 'In early times, says this Writer, Lord Coke tells us that when the King was to be served with soldiers for his wars, a knight or esquire of the country that had revenues, farmers, and tenants, covenanted with the King to serve him in his war for such a time with such a number of men: and the soldiers made their covenant with their leaders or masters, and then they were mustered by the King's commissioners. By the 5th of Richard the Second, c. ii. these contracts are to be enrolled in the Exchequer. On entering into these contracts an advance of a certain sum was made from the Exchequer to the contractors: this money was called (and still is called in other contracts) *Prest*, or *Imprest* Money; from the French word *prest*, ready, say Chambers and Jacob; from the Latin word *præstitum*, engaged, says Sir Matthew Hale. Be the etymology what it may, the meaning of *prest* or *imprest*-money is money advanced to a person out of the Exchequer, in consideration of which he engages to be ready to perform some contract or service. The auditors of the *imprest* are officers in the Exchequer who make up account of naval and military expences, and of all monies *imprest*ed to any man for the King's service. As the captains were engaged to the Exchequer, the soldiers were engaged to the captains, who enlisted volunteers by giving them earnest or *prest*-money, as it is called in the old statutes,

REV. May 1772.

F f

and

and these men so impressed or engaged were mustered by the King's commissioners.

' When seamen were wanted, the King issued a commission for impressing seamen for the navy, that is for engaging them by prest-money to enter into the service. By virtue of this commission the Lord High Admiral issued warrants, to the Vice-admirals of the several counties, &c. directing them to raise a certain number of men for his Majesty's fleet. The form of these ancient warrants, for raising volunteer seamen subsists in part to this day in the modern prest-warrant, which directs that prest-money (and still more in the warrants issued so lately as in Charles the Second's reign which direct that conduct-money too) shall be given to the men impressed. If we understand *impress*, *prest*, and *prest* or *prest-money* in the original signification of the words, and as they are understood at this day in the Exchequer, warrants for pressing are warrants for raising volunteers, and not by compulsion: and the shilling prest-money in the present warrants, and the conduct-money in those of the Duke of York; directed to be given to men impressed plainly imply this, and are absurd, if they are understood to be warrants for forcing men into the service. These words in the warrants, were never meant to authorize the violence now practised by their authority; but that violence being established by the abuse of the warrants altered the common acceptation of the words. . Prest-money, wherever it occurs in our old statutes, in the old Exchequer accounts, and even in all Lord Coke's writings, invariably means earnest-money given to sailors, or soldiers, or contractors for the King's service, after subsidies were granted in the stead of knight-service, and our Kings with the money used a new method of forming their armies, and manning their fleets, by raising volunteers retained by prest or earnest-money to serve.'

The Author goes on to observe, ' How it came to pass that the King's commissioners for pressing, that is, retaining men by prest-money should abuse their warrants so far as to force men into the service, can only be conjectured. In the reign of Henry VIII. a severe law was passed against warrants. By the 39 Eliz. c. 17. it appears that the most troublesome vagrants at that time of day were disbanded soldiers, and seamen out of service, wandering abroad. It is therefore not unlikely that after the law against vagrants in the reign of Henry the Eighth took place, whenever a commission for raising seamen or soldiers was issued, those to whom the warrants were directed, wherever they found a wandering sailor or soldier, either laid hold on him of their authority, which was connived at, as removing a nuisance, or received him from the magistrates as a vagrant; the man himself perhaps choosing rather to enlist against his inclination than to suffer the law; as we now see men consent to serve the India Company rather than abide the consequence of an indictment. Thus is it possible that the oppression of bad men, by perversion of law, may have established a precedent, which, at this day, is put in force against some of the most useful and best of the King's subjects. We may be well justified in conjecturing that pressing by force was first introduced against men obnoxious to the law,

law, since it is certain that this violence was used against men, who, in those motley days of liberty, were obnoxious to the King. Read, an Alderman of London, in the year 1544, for refusing to pay an arbitrary benevolence assessed on the city by Henry the Eighth, was pressed, and sent for a common soldier into Scotland. This is a proof of the practice in its most violent extent; but no more proves a right in the crown to press by force, than it proves King Henry had a right to raise the benevolence without consent of parliament.

These extracts show the spirit and merit of this Inquiry. It is worthy of the serious perusal of every Englishman.

Art. 13. *A Plan for the Abolition of Slavery in the West Indies.* 4to. 2 s. 6 d. Griffin. 1772.

This Writer displays a warm zeal for humanity and natural justice, but his views are visionary and romantic. His idea is, that nations of different complexions might be brought to unite; and that many advantages would result from the connexion and the intermarriages of blacks with whites.

Art. 14. *Britannia Libera; or, a Defence of the free State of Man in England, against the Claim of any Man there as a Slave.* Inscribed and submitted to the *Jurisperiti*, and the free People of England. 4to. 2 s. Almon. 1772.

The spirit of liberty which this publication displays, deserves the highest commendation; but its Author appears to have more learning than judgment. He has well stored his memory with facts and observations; but we are mistaken if he is not yet to learn how to employ them with the greatest advantage.

Art. 15. *The Tyranny of the Magistrates of Jersey, and the Enslavement of the People, as they, at this Time, exist in that Island, demonstrated from the Records of their Court.* 8vo. 1 s. 6 d. Hooper. 1772.

In our Review for February last, p. 112, we gave some account of Dr. Shebbeare's public spirited *Narrative of the Oppressions of the Islanders of Jersey*; to which book the present tract is a proper supplement. We also, in the Review for March, p. 258, mentioned an *Address to the Privy Council*, on the Affairs of that Island. These tracts all concur to evince the reality of those oppressions under which the Jersey-men labour, and which will, surely, meet with redress from the wisdom and equity of a British government.

EAST-INDIA AFFAIRS.

Art. 16. *Letters to and from the East-India Company's Servants, at Bengal, Fort St. George, and Bombay; relative to Treaties and Grants from the Country Powers, from 1756 to 1766, both inclusive: Also a Letter from the Nabob of Arcot to the Company, and the Company's Answer: With an Appendix, consisting of four Papers relative to the Company's late Bargain with Government.* 4to. 3 s. Almon, &c. 1772.

These authentic papers are a proper supplement to Mr. Bolts's very material publication, of which an account was given in our Review for March; and (being printed in the same size) may be bound up with it.

Art. 17. *A Letter to the Right Hon. Lord North, on the East India Bill now depending in Parliament.* 8vo. 1s. Almon. 1772.

There are strictures and remarks in this performance, which deserve the consideration of the noble person to whom they are addressed. The institution, in particular, of a resident minister at Calcutta, here suggested, seems a very necessary addition to the regulations proposed for the re-establishment of order and grandeur in Bengal, and its provinces.

MATHEMATICS, GEOGRAPHY, &c.

Art. 18. *A Synopsis of practical Mathematics*; containing plain Trigonometry; Mensuration of Heights, Distances, Surfaces, and Solids; Surveying of Land, Gauging, Navigation, and Gunnery. With Tables of the Logarithms of Numbers, and of Sines and Tangents. By Alexander Ewing. 12mo. 4s. bound. Edinburgh printed, and sold in London by Cadell.

A judicious collection of rules and examples belonging to the subjects specified in the title-page, and useful to those who need the *practice*, but who have not time or inclination to acquaint themselves with the *theory*, of mathematics.

Art. 19. *The Atlantic Pilot.* 8s. Printed for the Author. Sold by Leacroft. 1772.

This little treatise, with the three charts which accompany it, is very properly intitled the *Atlantic Pilot*, and cannot fail to be of use to those who traverse the Western Ocean; that part of it especially which lies towards the 'New Bahama Channel, and the mouth of the Gulph of Mexico, opposite the island of Cuba, on the Martiere rocky reefs and sand-banks,' where the navigation is particularly dangerous. The Author (Mr. Gerard de Brahm, his Majesty's Surveyor-general of the southern district of North America) received orders, in 1764, for making discoveries with regard to those seas, and for carrying on a regular survey of the countries to which they set bounds; and he seems to have executed his commission with great fidelity, accuracy, and diligence.

The *Atlantic Pilot* is particularly calculated 'for the safer conduct of ships in their navigation from the Gulph of Mexico along Cuba and the Martieres, through the New Bahama Channel to the northern part of his Majesty's dominions upon the continent of North America, and from thence to Europe.' It contains several surveys and observations, not altogether uninteresting to the natural historian, but peculiarly important to the seaman, with respect to those coasts and tracts of country, which were the immediate objects of the Author's commission.

One of these charts is of the ancient Tegesta, now called the promontory of East Florida. There is another chart of the South-end of East Florida and Martiers. The third is an hydrographical map of the Atlantic Ocean, extending from the southernmost part of North America to Europe; shewing the different variations of the compass, the setting and changes of the currents in the Ocean, &c. The Author has annexed to this small treatise a table of loxodromy and observations, from which the last of these maps is laid down; together with another table, shewing the several variations of the compass from

from 81° W. long. from London, and 26° 50' N. lat. to 12° 30' long. and 49° 40' lat.

P O E T I C A L.

Art. 20. *Alonzo; or, the youthful Solitaire.* A Tale. 4to. 1s. 6d. Robson, &c. 1772.

An indifferent versification of an unaffecting story, taken from Gil Blas; with some variations. *Simplicity* is become the *bon ton* in poetry; and here we have *Simplicity Simplified*.

Art. 21. *Two Odes; to Fortitude, and an Easy Chair.* 4to. 1s. Folingsby.

One or two pieces having, within a few years past, appeared in praise of Indifference, the Author of these Odes, in disdain of so inert and useless a principle, has attacked it both seriously and ludicrously, and not without success, as a member of society, and as a son of the Muses.

In his ode to *Fortitude* he demands,

‘ What is INDIFFERENCE? Fear or Hate?

Or Pride, affecting to be wise?

Or Indolence? or Scorn elate,

That aims above the world to rise?

‘ No sympathy of joys or grief

Can her cold selfish spirit know;

No balm to Misery’s relief

She brings, untaught the friendly woe.

‘ INDIFFERENCE, cool, and neutral still

To Virtue’s cause, can justly crave

No real boon; but does no ill,

And hopes to perish in the grave!

‘ Curs’d be the thought!—to nobler views

Awake my soul, ambitious rise,

To covet gifts divine! to choose,

And strive to gain, the richest prize!’

His ode to an *Easy Chair*, he styles a contrast to the foregoing. It has humour, and is a good burlesque of the ‘*Prayer for Indifference*.’

Art. 22. *Original Poems on various Subjects.* By a young Lady of eighteen Years of Age. 4to. 5s. sewed. Cadell, &c.

In the first of these little miscellaneous poems, which seems to stand as introductory to the rest, this Authoress of eighteen makes the following declaration; viz.

‘ ——— if these trifles should inspire

The wise reproof, or critic’s ire;

I’ll drop my pen, without dismay,

Forbid the verse, forget the lay;

And think I’m wiser by restraint,

Than if I could all Nature paint.’

These trifles may, indeed, deserve the ‘reproof of Wisdom;’ but, with every allowance for the *juvenility*, and all our partiality for the *sex*, of the Writer, we cannot think them of importance enough to merit the ‘critic’s ire.’ We hope, therefore, that the young Lady

will prove her good sense by taking the friendly hint, and adhering to her declared resolution.

Art. 23. *Conjugal Love: An Elegy.* 4to. 6d. Cambridge printed, and sold by Davies, &c. in London. 1772.

Conjugal felicity is a subject that will naturally prepossess the mind of every sober and virtuous Reader in favour of whatever is written in its praise. Hence, were there, in this little encomium on domestic happiness, less merit than it really contains, we might still, perhaps, find ourselves biased in its favour, from the opinion we conceive of the Writer's worthy and amiable disposition.—Abstractedly, however, from this consideration, our respect to TRUTH obliges us to allow that there is a stiffness* in these verses, and a want of originality in point of sentiment, which will not permit us to rank them with the works of our best poets. It is not equal to Gilbert Cooper's *Winifreda*, which the Author seems to have had in view, and from which he appears to have borrowed the pretty thought expressed in the following stanza, which turns on the pleasure we receive in age, from the reflection that our youth will be renewed in our growing posterity:

' Then, in my boys, some lovely maid, I'll woo,
Whose virtues, and whose form, resemble thine;
While, in your girls, shall pay his court to you,
Some honest youth, whose bosom throbs like mine.'

Cooper has more happily expressed the same pleasing idea, in fewer words:

" And when with envy Time transported,
Shall think to rob us of our joys;
You'll in your girls again be courted,
And I'll go wooing in my boys."

Several other stanzas are also built on Mr. Cooper's foundation.

Art. 24. *The Senators; or, a candid Examination into the Merits of the principal Performers of St. Stephen's Chapel.* 4to. 2s. 6d. Kearsly. 1772.

Virulent abuse, in wretched rhymes, poured out upon some of the most distinguished persons in the present House of C——s; with exceptions in favour of a few leading men in the opposition.

Art. 25. *Essays on Song-writing: With a Collection of such English Songs as are most eminent for poetical Merit. To which are added, some original Pieces.* 8vo. 3s. 6d. sewed. Johnson. 1772.

We have perused these Essays with singular pleasure. The Author has treated the subject of song-writing like a true critic, and a man of taste: he thinks justly, and he writes elegantly.

* This appearance of stiffness, which, indeed, seems rather to affect the eye than the ear, may possibly arise, in some measure, from the superabundance of commas, of which the Author seems to be extremely fond. The too frequent use of this *puñum*, serves only to interrupt the natural flow of the numbers; and is a fault which may be called *stammering on paper*.

He considers his subject under the following distinct heads:—I. Of song-writing in general. II. On ballads and pastoral songs. III. Passionate and descriptive songs. IV. Ingenious and witty songs.

On each of these heads his remarks are pertinent, ingenious, and entertaining. In his choice of our English songs, of which this volume contains about 130 (and which he has classed in the same manner with the essays, each of the discourses standing as an introduction to the poetical class which follows it) he has been scrupulous to insert none but such pieces as deserved the honour of selection, both from the merit of the poetry, and the purity and chastity of the sentiments they contain: and in his choice he has very laudably guarded against ‘offending that charming delicacy of the sex, which every man must admire, and ought to respect.’

He does not pretend to ‘have culled every valuable production which this branch of poetry affords. For, as he rightly observes, difference of taste will always prevent uniformity of judgment, even where the faculties of judging are equal;’ and therefore, he adds, ‘I have been much less solicitous to give a collection to which nothing could be added, than one from which nothing could reasonably be rejected.’ We will venture, however, to recommend one piece to his notice, in case of a second edition, to which the merit of this compilation will certainly conduct it, *viz.* that beautiful compound of wit, sentiment, and passion—“Sweet are the charms of her I love,” &c. which we have heard ascribed to the celebrated Barton Booth.

We shall point out the class of Readers for which this publication is calculated, in the words of the ingenious Compiler’s preface:—‘The soft warbler, says he, who fills up a vacancy of thought with a tune, in which the succession of words gives no idea but that of a succession of sounds, will here be much disappointed in meeting with the names of Prior, Congreve, and Landdown, instead of Arne, Brent, and Tenducci. The midnight roarer of coarse jest, and obscenity, will be still farther out of his element. But to those who are enamoured with that sacred art which, beyond every other, elevates and refines the soul, to whom the sprightly lyre of Horace and Anacreon, and the melting music of Sappho still sound, though ages have passed since they vibrated on the ear, I will venture to promise a source of enjoyment, from the works of those great masters whose names adorn this collection, which I hope they will not think too dearly purchased by the perusal of such introductory matter as is submitted to their candid examination.’

The original pieces added to this collection, are in no respect unworthy the good company into which they are introduced.

N O V E L S.

Art. 26. *The Unequal Alliance; or, the History of Lord Ashford.*
12mo. 2 Vols. 5s. sewed. Noble.

This production is replete with romantic folly, and offers not one circumstance that can recommend it to attention.

Art. 27. *The Indiscreet Connection; or, the History of Miss Lester.*
12mo. 2 Vols. 5s. sewed. Noble. 1772.

In these volumes the fair sex will meet with some of those lessons of prudence, which many of them are too apt to neglect.

- Art. 28. *The Younger Brother. A Tale.* 12mo. 2 Vols. 5s. sewed. Newberry.

When we consider the imperfection and demerit of the generality of the works of this class, we cannot but bestow our commendation on the present volumes. They are written with a degree of humour, and a knowledge of life, that render them both interesting and agreeable.

- Art. 29. *The Birmingham Counterfeit; or, Invisible Spectator: A Sentimental Romance.* 12mo. 2 Vols. 6s. Bladon. 1772.

A Birmingham Shilling recites its travels and adventures, on the hacknied and worn-out plan on which the *Adventures of a Guinea**, with a multitude of other Invisible Spies, have been written.

L A W.

- Art. 30. *The Rise and Practice of Imprisonment in personal Actions examined; and a Mode of Proceeding offered, reconciling the ancient and modern Practice, in Aid both of Debtor and Creditor.* By a Barrister at Law. 8vo. 1s. 6d. Wilkie. 1772.

There are here many pertinent, and some acute observations; but the method proposed to relieve the hardships complained of, appears not of sufficient efficacy. The disease calls for a remedy of more powerful operation. Opiates will furnish only a temporary aid. The medicine to be applied, ought to work a radical, and a perpetual cure.

- Art. 31. *An Introduction to the Law relative to Trials at Nisi Prius.* By Francis Buller, Esq; of the Middle Temple. 4to. 18s. Bathurst. 1772.

The requisites for executing this undertaking were only labour and distinctness; and these qualities, the Author has very fully exerted. His work consists of seven parts. The first part, which he divides into three books, treats of those actions which may be brought for injuries affecting the person, and which have relation to personal and real property. The second enumerates those actions which are founded on contracts and engagements. The actions given by statute, and the criminal prosecutions, which have a reference to civil rights, are explained in the third and fourth parts. The fifth examines into traverses of inquisitions of office, and prohibitions. Evidence in general is the object of the sixth; and the seventh regards the general matters relative to trials at Nisi Prius.—This work is, with propriety, dedicated to the present Chancellor, as it is compiled from his Lordship's papers.

M E D I C A L.

- Art. 32. *An Essay on the Bilious or Yellow Fever of Jamaica; collected from the Manuscript of a late Surgeon.* By Charles Blicke. 8vo. 1s. 6d. Becket. 1772.

Whether Mr. Charles Blicke, who, in an advertisement prefixed to this publication, and dated from the Old Jewry, gives a somewhat circumstantial account of the *Manuscript* from which it is collected, was really imposed upon by his friend, the surgeon deceased;—or whether the said Mr. Blicke be a literary Nonentity, or rather

* See Rev. vol. xxiii,

one of those inoffensible beings who frequent the press; with a view of raising contributions on the public by new-vamping old materials,—our enquiries have not enabled us to determine. This, however, is certain, that the present essay is nearly a verbal transcript, with a few alterations and omissions, of one of the tracts contained in a collection published above 20 years ago, entitled, *Essays on the Bilious Fever, &c.* by John Williams and Parker Bennet, physicians in Jamaica; who had a literary controversy on this subject, which they terminated by murdering each other. An account of this singular transaction, and of the present essay, in its original dress, may be found in our 7th volume; July 1752, page 71.

•• We would, on this occasion, remind our friendly correspondent, J. C. (whose favour, in communicating to us his detection of this republication, we acknowledged in our last month's Correspondence) that this very case furnishes an answer in point *ad hominem*, to his complaint of our too long delaying our accounts of new publications. He threw away his money, it seems, by trusting to the early account given of this Essay by some Journalists: and now the more patient part of the public may save theirs, by having waited for the juster, though *later*, information given by others; and which they were enabled to give, in consequence of that very delay.

M I S C E L L A N E O U S.

Art. 33. *The African Trade for Negro-Slaves shewn to be consistent with Principles of Humanity, and with the Laws of revealed Religion.* By Tho. Thompson, M. A. some time Fellow of C. C. C. 8vo. 6d. Canterbury, printed; and sold by Baldwin, in London.

We must acknowledge that the branch of trade here under consideration is a species of traffic which we have never been able to reconcile with the dictates of humanity, and much less with those of religion. The principal argument in its behalf seems to be, the necessity of such a resource, in order to carry on the works in our plantations, which, we are told, it is otherwise impossible to perform. But this, though the urgency of the case may be very great, is not by any means sufficient to justify the practice. There is a farther consideration which has a plausible appearance, and may be thought to carry some weight; it is, that the merchant only purchases those who were slaves before, and possibly may, rather than otherwise, render their situation more tolerable. But it is well known, that the lot of our slaves, when most favourably considered, is very hard and miserable; beside which, such a trade is taking the advantage of the ignorance and brutality of unenlightened nations, who are encouraged to war with each other for this very purpose, and, it is to be feared, are sometimes tempted to seize those of their own tribes or families that they may obtain the hoped-for advantage: and it is owned, with regard to our merchants, that, upon occasion, they observe the like practices, which are thought to be allowable, because they are done by way of reprisal for theft or damage committed by the natives. We were pleased, however, to meet with a pamphlet on the other side of the question; and we entered upon its perusal with the hopes of finding somewhat advanced

vanced which might afford us satisfaction on this difficult point. The writer appears to be a sensible man, and capable of discussing the argument; but the limits to which he is confined render his performance rather superficial. The plea he produces from the Jewish law is not, in our view of the matter, at all conclusive. The people of Israel were under a *theocracy*, in which the Supreme Being was in a peculiar sense their King, and might therefore issue forth some orders for them, which it would not be warrantable for another people, who were in different circumstances, to observe. Such, for instance, was the command given concerning the extirpation of the Canaanites, whom, the sovereign Arbitrer of life and death might, if he had pleased, have destroyed by plague or famine, or other of those means which we term natural causes, and by which a wise providence fulfils its own purposes. But it would be unreasonable to infer from the manner in which the Israelites dealt with the people of Canaan, that any other nations have a right to pursue the same method. Neither can we imagine that St. Paul's exhortation to servants or slaves, upon their conversion, to continue in the state in which Christianity found them, affords any argument favourable to the practice here pleaded for. It is no more than saying, that Christianity did not particularly enter into the regulations of civil society at that time; that it taught persons to be contented and diligent in their stations: but certainly it did not forbid them, in a proper and lawful way, if it was in their power, to render their circumstances more comfortable. Upon the whole, we must own, that this little treatise is not convincing to us, though, as different persons are differently affected by the same considerations, it may prove more satisfactory to others.

Art. 34. *The real Views and political System of the Regency of Denmark fully explained.* Tracing the true Causes of the late Revolution at Copenhagen. Supported by authentic Papers. By Christian Adolphus Rothes, formerly Counsellor of Conference, Secretary of the Cabinet of his Majesty Christiern VII. and great Assessor of the supreme Council at Altena. Published originally in French at Hamburgh, and immediately suppressed through the Interest of the Queen-Dowager. With an Appendix by the English Editor. 8vo. 2 s. Bladon.

Contains nothing new, and has the suspicious appearance of being merely the work of industry, always on the watch for every occasion of raising contributions on credulity.—As to Monsieur *Christian Adolphus Rothes*, with all his magnificent titles, we know nothing about him, and there may, for aught we can tell, be such a person: but we will venture to say, that if he was *once* in office at the Court of Denmark, he is not *now* in the secret of its late transactions.

Art. 35. *An Essay on Satirical Entertainments.* To which is added, Stevens's New Lecture upon Heads, now delivering at the Theatre Royal in the Haymarket. With critical Observations. 8vo. 1 s. 6 d. Bell. 1772.

Mr. Stevens having never committed to the press his famous and truly humorous Lecture upon Heads, some *Friends* † has here done

† See the previous advertisement.

it for him. Mr. S. we hear, is by no means satisfied with this friendly freedom, by which he thinks himself injured in his property; and hence has arisen an altercation in the news-papers, to which our Readers are referred.

Art. 36. *Theatrical Biography: or, Memoirs of the principal Performers of the three Theatres Royal. With critical and impartial Remarks on their respective professional Merits.* 12mo. 2 Vols, 6s. Bladon. 1772.

It has been remarked, that Suetonius wrote the Lives of the Twelve CÆSARS, with the same freedom that THEY passed them. The like may be said of these Memoirs of the Mock Emperors and Empreses of Drury-Lane, Covent Garden, and the Hay-Market; which are penned with a freedom, and in some instances a *licentiousness*, of expression, perfectly congenial with the unrestrained manner of living for which the sons and daughters of Thespis are generally remarkable; and the best writers are confessedly those who seem the most inspired by their subject.

On the whole, these Theatrical Lives, though not of the most exemplary or moral kind, are written in a sprightly, agreeable strain; and the Author seems to have been well furnished with anecdotes proper for such an undertaking: but of the authenticity of these materials, we are not altogether competent judges.

Art. 37. *A Treatise on Skating; founded on certain Principles deduced from many Years Experience: by which that noble Exercise is now reduced to an Art, and may be taught and learned by a regular Method, with Ease and Safety. The whole illustrated with Copper-plates, representing the Attitudes and Graces.* By R. Jones, Lieutenant of Artillery. 8vo. 2s. 6d. Ridley. 1772.

The Dutch are the best qualified to pronounce on the merit of this production, and to them we refer it. As far, however, as we can pretend to judge, the author appears to be sufficiently master of the art which he undertakes to teach.

Art. 38. *A Modest Defence of the Charity Children, and the common Plan of Charity-Schools vindicated, &c. occasioned by a Scheme for erecting an House of Industry for Children of the Poor in the Parish of Hackney.* By John Wingfield. 8vo. 1s. Bladon.

Mr. Wingfield greatly disapproves the scheme for an *house of industry* at Hackney; and thinks an improvement of the old charity-school-foundation, infinitely preferable. He has stated the arguments *pro* and *con*, in two dialogues, which, he thinks, may impart to his readers some of that amusement, which he himself found in writing them. Mr. W. however, is so very indifferent a writer, that we fear this part of his design will fall short of his expectations; whatever becomes of his arguments in favour of the charity-schools: some of which, indeed, seem to merit the consideration of those who are not friends to such institutions.

RELIGIOUS and CONTROVERSIAL.

Art. 39. *Psalmorum aliquot Davidis Metaphrasis Græca Joannis Serrani, et Precationes ejusdem Græcolatinæ. Appendicis Loco accessere Henrici Stephani, atque Græcorum quorundam Lyricorum, Poëmata sacra. Edidit Franciscus Okely, A. B. Collegii quondam Divi Joannis Cantab. Alumnus. 12mo. 5s. Robinson, &c.*

The Greek poems of Joannes Serranus, or John de Serres, have been held in high estimation, though of later years less notice has been taken of them than formerly. Mr. Okely is desirous of reviving the regard due to them, and is particularly solicitous that they might be employed to assist youth in attaining a knowledge of the Greek tongue, by which means he apprehends the farther purpose might be answered, of impressing upon their minds, at the same time, some proper sentiments of piety. He has therefore, immediately after his own preface to this volume, added an address of Henry Stephens, in Greek and Latin, to Christian schoolmasters and tutors, recommending it to them to use such kind of works in this part of the education of young persons. With this view also, the Editor gives the Greek version on one page, and a Latin translation on the other, together with some remarks and directions relative to the verse and metre.

The Author of these poems was a Frenchman, educated at Lausanne. He was a person of great note, both for his piety and learning; and especially for his acquaintance with the Greek language. His Latin translation of the works of Plato, in three volumes folio, was an evidence of this, which gained him great esteem. The psalms here rendered into Greek appear, from his own relation, to have been his employment during some great calamity, and it is not improbable during a time of persecution on a religious account, as he was himself of the reformed religion. The first edition of this work was printed by Henry Stephens, in 1575. It contains between 20 and 30 psalms, in different metres; at the conclusion of each of which the Author adds a short prayer, in prose, adapted to the sentiments expressed in the psalms which he translates: besides which, we have a Greek poetical version of the 59th chapter of Isaiah, and of the 9th chapter of Daniel, together with two smaller pieces of poetry.

Agreeably to his design, and with a view of furnishing a farther variety for the assistance and improvement of youth, the Editor has added to the above poems, several others in the same language, and all of them of the religious kind. Some of them are versions of four or five psalms by Henry Stephens, others were done by G. Nazianzen, Florens Christianus, Fred. Jamotius, J. Gothofred. Herrichius, &c.

We shall only further observe, concerning this volume, that, in the preface, Mr. Okely produces an extract from Duport's Greek version of the psalms, published in 1674, in which that Author speaks of *Serranus* with the highest respect, acknowledging that, in his opinion, he excelled all other persons in works of this kind, unless, it is added, his printer and publisher, H. Stephens, may possibly be excepted.

Art. 40. *A Letter to a Bishop*; occasioned by the late Petition to Parliament, for Relief in the Matter of Subscription. 8vo. 1s. Wilkie. 1772.

This pamphlet merits particular attention, as it seems designed to promote the execution of a new plan, which, we are informed, is actually in agitation among the Bishops themselves, for introducing a certain degree of reformation in the Church of England. The Author sets out with stating some objections to the conduct of the Clergy in their late application to parliament, the principal and most obvious of which, he thinks, is, that it aimed at more than moderate men could approve; that it tended to the abolishing of all tests, by representing all Subscriptions to be inconsistent with the fundamental principles of a Protestant church. But notwithstanding the objections to which the petition was exposed, and which, in the opinion of our Letter-writer, might very reasonably determine the House of Commons to reject it, it must yet be confessed, says he, that the case of Subscriptions, as they now stand by law, is far from being unexceptionable, and is certainly capable of great amendment. Having shewn this in a clear and convincing manner, and answered the difficulty started by Sir William Blackstone with regard to the union of the two kingdoms, as prohibiting any alterations in religion, he observes that there is a particular, which, joined with judicious corrections of those things to which the Clergy subscribe, would answer their most sanguine wishes; and, even without any such corrections, would smooth many difficulties, and remove many objections: that is, the relaxing of the terms in which Subscriptions are required to be made; which, if understood in the most rigorous sense, carry with them such a strictness of assent to a system of propositions, some of much difficulty and obscurity, as, from the very nature of the human mind, a number of men cannot truly give, and which therefore it is unfit to require.

The Author pleads strongly for a certain latitude of interpretation, and conceives that such a latitude has been claimed to themselves by the greater part of those who subscribe. This he endeavours to vindicate from the reason and necessity of the thing itself; from great and respectable, 'I had almost said, says he, legal authorities;' and from the prevailing sense and practice of the present church: after which he makes the following excellent observations:

'But, my Lord, notwithstanding the liberty, which I have here supposed reasonably may, I had almost said must, be taken in interpreting both the things subscribed to, and the terms of our Subscription; yet it must be confessed, that, allowing all this, many, who would be ornaments to the Church, and exemplary in discharging their office in it, may either comply with reluctance, or be totally excluded; many others will not allow the liberty I have here contended for, and by an inflexible, perhaps a less judicious, sort of integrity, will refuse to admit even the least and most reasonable qualification of the terms proposed to them. It must be remembered also, that the careless, the ignorant, the unprincipled, make in these cases no difficulties: these arise in the minds of the worthy, the thoughtful, the lovers of truth; of those, whose qualities would best enable them to discharge with superior industry and scrupulous attention

attention the ministerial office. Is it not worth while to remove the scruples, even if they should be thought unnecessary, of such men; to invite them, by opening the door a little wider for their admittance, and making them sit easier when they are come in; to free them from an uneasiness and disquiet of mind, which can arise only from their integrity? And would not *all* wish to have Subscriptions put on such a footing, as to require no reasonings to defend the propriety of them; that it should appear at first sight, that there is nothing in them, which could create in a rational and sincere Christian hesitation and offence? Subterfuges and reserves are always painful to honest and ingenuous minds; and when men have no sinister end in view, but mean only to discharge the office they undertake faithfully, they submit with reluctance to whatever has the appearance of shew; to whatever may give others the most distant suspicion of their honour and integrity.'

The Letter-writer, having added some farther remarks, equally pertinent and judicious, observes, that to remove therefore conditions, which are in themselves unnecessary, which may induce men to do what they in their own minds disapprove, and which may distress others, who by their integrity are perhaps some of the most valuable members of society, and the fittest ministers in a sacred office, is certainly an object well worthy the wisdom and humanity of a legislature, which regards the rights and happiness of all its members with an attention and tenderness unknown in any other age, or in any other country. 'The most perfect way of doing this, continues he, and abstractedly considered the most desirable, is undoubtedly to correct our public forms, to which Subscription is required, till they come up to the full standard of the knowledge and opinions of the present Church. And were a new Church now to be erected, we should certainly endeavour to form it according to what appeared to us the most perfect model; but in a venerable structure, which has long stood, whose parts are closely connected with each other, and with the great fabric of our Civil Constitution, it may seem not so easy or so safe to make alterations at pleasure: all will allow, that they should be made with caution, not to comply with the restless spirit of novelty, but with the mature counsel of improved reason and superior knowledge; and the inconveniences, resulting from alterations so made, may perhaps be found in the event much less, than at a distance they were apprehended to be. A design of this sort, thus conducted, will stand vindicated with the world by its own reasonableness and necessity; and the same improvement of religious knowledge, and moderation of religious zeal, which induces the governors of a nation and the heads of a Church to engage in it, pervades also in a great degree the whole bulk of the people, and will secure to it from them such a reception as it deserves. But if it still be thought unadvisable to remove at once every thing which may seem exceptionable, even though it be done with reserve and caution; there is, in the last resource, when nothing better can be obtained, a remedy the least perfect of any, of all perhaps the most practicable; namely, so far to relax the terms of Subscription as to require a *General Approbation* only of public forms, and a *Promiss* to comply with them; which reasonable men could not hesitate in giving, and

which, considering the imperfection of all human things, it is sufficient to demand. Subscriptions indeed, as they now stand, have been considered, by many eminent men of the Church, as amounting to no more than this; and have been complied with accordingly. And even if many of the particulars now subscribed to were corrected; yet if they were not rendered much more simple and less numerous, it would still surely be right, for the sake of scrupulous minds, to give a more explicit latitude to the assent required to them.

As the Author is aware that it will be objected, that to let ministers use forms in the public service of the Church, parts of which they may be supposed to disapprove or to think untrue, is to make them dissemble with men, and act falsely in the very worship of God, where falsehood ought least to find admittance; he takes no little pains to remove this difficulty, in doing which he appears to us to be far more ingenious than successful.

This Letter concludes with an admirable address to the Prelates, in favour of a farther reformation in the Church of England. The Writer has, indeed, made several concessions which we do not approve of; but, if all the alterations cannot be obtained that are desirable, we shall rejoice in any advancement of religious liberty, and any approaches to the Christian standard of doctrine and worship.

Art. 41. *A Letter to the Rev. Dr. Randolph, Archdeacon of Oxford.*

Occasioned by a Charge delivered by him to the Clergy of the Diocese of Oxford, in the Year 1771, in Vindication of the Reasonableness of requiring Subscription to Articles of Religion. By a Member of the Church of England. 8vo. 1s. Almon. 1772.

It appears, from the conclusion of this Letter, that it is the production of a person whose life hath been protracted to an uncommon length of years. The Writer tells us therefore, that, being on the brink of the grave, and soon to account for his actions, it ought not to be supposed that he is influenced by any secular views whatsoever. The whole strain of the Letter would have induced us to give full credit to this assertion, even if we had not been informed that the present publication comes from our old and worthy friend Dr. Carter of Deal, who hath formerly appeared in the cause of religious liberty, and whose character and merit cannot be unknown to our Readers. Though the Doctor describes himself as worn down with age and infirmities, we perceive, with pleasure, that his faculties continue unbroken; for he hath given a clear and judicious confutation of Dr. Randolph's Charge to the Clergy of the diocese of Oxford.

Art. 42. *A Collection of Papers, designed to explain and vindicate the present Mode of Subscription, required by the University of Oxford, from all young Persons at their Matriculation.* 8vo. 6d. Fletcher, Oxford. Kivington, London. 1772.

These papers, which are well written, afford a striking proof how much it is in the power of ingenious men to alledge something plausible in favour of even a bad cause. Something plausible is, however, the utmost of what is here advanced, and that not always; for it is impossible that the mode of Subscription contended for can stand the test of a sober and critical examination.

Art. 43. *The Nature and Necessity of the New Creature in Christ*, stated and described, according to the *Heart's Experiences and true Practice*. By Joanna Eleonora de Merlau. Translated from the German, by Francis Okely, A. B. formerly of St. John's College, Cambridge. 8vo. 6d. M. Lewis. 1772.

The translator says, in his preface, that he knows 'no more of the author, than that she appears to have been a Lady of some rank in life; and that she lived, near a century since, at Frankfort on the Mayne.' He adds, 'a copy of this letter, transcribed by one J. Philip Dorre, in 1741, came as a soiled manuscript into my hands, and in a way, I might think, providential.' We are farther informed, 'that it has laid by him, unnoticed, for many years;' but lately, says he, 'finding a desire to read, I was strongly inclined to translate and publish it:—And it will, probably, find many purchasers among the Methodists.

S E R M O N S.

- I. At the Anniversary Meeting of the Sons of the Clergy, in St. Paul's, London, May 16, 1771. By William Parker, D. D. Rector of St. James's, Westminster, Chaplain in Ordinary to the King, and F. R. S. 6d. Rivington.
- II. Preached in Charlotte-street and Bedford Chapels, for the Benefit of Persons confined for small Debts. By William Dodd, LL. D. 1s. Dilly, &c.
- III. The Frequency of capital Punishments inconsistent with Justice, sound Policy, and Religion. By William Dodd, LL. D. 6d. Law, &c.

The REVIEWERS to their READERS.

THE farther account of *Essays Moral, Philosophical, and Political*, as promised in our last, is rendered unnecessary, by our recollection of a work entitled, *Essais sur divers Sujets interessans**, &c. printed in 1760. From this work, the above-mentioned *Essays, Moral, &c.* are translated. Mr. Mills, therefore, whose name was inserted in the advertisements of the English translation (though not printed in the title-page) is not to be considered as the AUTHOR, but as the Translator.

N. B. We have heard the *Essais, &c.* ascribed to a M. Haller; but whether the celebrated Baron of that name, we are uncertain.

* Of this work we gave an account, in two articles, in the 23d vol. of our Review, p. 392, and 487.

CORRESPONDENCE.

THE Letter from Belfast is received. The compliments which it contains are too flattering, if the Author is serious; which there seems much reason for us to doubt. We have not yet seen the book which he recommends to our notice: but it will come before us in the due course of business.

In Answer to D. J.'s Inquiry, we must inform him, that the advertisement in which Mr. Clarke has refuted the groundless tale of his learned and worthy Father's having retracted his notions of the *Trinity*, was inserted in the London Evening Post of Dec. 7, 1771.

T H E

MONTHLY REVIEW,

For J U N E, 1772.



ART. L. *The Life of Sir Thomas Pope, Founder of Trinity College, Oxford. Chiefly compiled from original Evidences. With an Appendix of Papers, never before printed.* By Thomas Warton, B. D. Fellow of Trinity College, and of the Society of Antiquaries. 8vo. 6s. Boards. Davies, &c. 1772.

ALTHOUGH this work will not, perhaps, by the generality of readers, be deemed either instructive or entertaining, yet the abilities of the Author are undoubtedly very considerable, and might have been employed to good purpose, on a topic that was more worthy of them. The life of a person whose capacity was slender and limited, who never sustained or merited any important office, and whose sphere of action was narrow, is not properly an object of curiosity. The mind does not willingly bestow its attention on insignificant circumstances: its sensibilities can only be awakened by what is shining and illustrious. The literary toil, which should be employed in narrations concerning those who have displayed valour in the field, and wisdom in the cabinet, should never be wasted in inquiries concerning men who have acted in inferior and subordinate situations. The portion of the laborious drudge, who is put in motion at the command of a master, and who neither plans nor thinks, is silence and obscurity. We respect, as munificent and meritorious, the act of endowing a college; but does this circumstance render Sir Thomas Pope of so much importance that public and private libraries must be ransacked, to collect the trivial occurrences of his life, and that a work of no small extent, and by a writer of very considerable rank, should be dedicated to his memory? The attention and research which have been lavished in composing his memoirs, would have been sufficient to have portrayed the history and the character of Epaminondas, or Sir Walter Raleigh.

~~The Insufficiency~~ of the materials which time has preserved concerning the founder of Trinity College, has engaged his Panegyrist to enter occasionally into historical digressions. But, in losing sight of Sir Thomas Pope, he detracts from the merit of his performance, considered as a composition. The principal figure in the picture being eclipsed by the decorations that surround it, the eye is fixed on the latter, and neglects the former. Among other national transactions, our Author gives a more particular relation of the persecutions of the Princess Elizabeth, than we remember to have elsewhere met with : and though many of the facts are mentioned by Hume, and other historians, we shall select the following account for the judgment and entertainment of our Readers.

In the year 1555, the Princess Elizabeth, afterwards Queen, having been before treated with much insolence and inhumanity, was placed under the care and inspection of Sir Thomas Pope. Mary cherished that antipathy to the certain heirs of her crown and her successor, which all princes who have no children to succeed naturally feel. But the most powerful cause of Mary's hatred of the Princess, with whom she formerly lived in some degree of friendship, seems to have arisen from Courtney, Earl of Devonshire. The person, address, and other engaging accomplishments of this young nobleman, had made a manifest impression on the Queen. Other circumstances also contributed to render him an object of her affection ; for he was an Englishman, and nearly allied to the crown ; and consequently could not fail of proving acceptable to the nation. The Earl was no stranger to these favourable dispositions of the Queen towards him : yet he seemed rather to attach himself to the Princess ; whose youth and lively conversation had more prevailing charms than the pomp and power of her sister. This preference not only produced a total change in Mary's sentiments with regard to the Earl, but forced her openly to declare war against Elizabeth. The ancient quarrel between their mothers remained deeply rooted in the malignant heart of the Queen : and she took advantage from the declaration made by parliament in favour of Catherine's marriage, to represent her sister's birth as illegitimate. Elizabeth's inclination to the Protestant religion still further heightened Mary's aversion : it offended her bigotry, disappointed her expectations, and disconcerted her politics. These causes of dislike, however, might perhaps have been forgotten by degrees, or, at least, have ended in secret disgust. But when the Queen found that the Princess had obstructed her designs in a matter of the most interesting nature ; female resentment, founded on female jealousy, and exasperated by pride, could no longer be suppressed. So much more forcible, and of so much more consequence in public-affairs,

fairs, are private feelings, and the secret undiscerned attachments of the heart, than the most important political reasons.

Elizabeth being now become the public and avowed object of Mary's aversion, was openly treated with much disrespect and insult. She was forbidden to take place, in the presence chamber, of the Countess of Lenox and the Dutchess of Suffolk, as if her legitimacy had been dubious. This doctrine had been insinuated by the Chancellor Gardiner, in a speech before both houses of parliament. Among other arguments enforcing the necessity of Mary's marriage, he particularly insisted on the failure of the royal lineage; artfully remarking, that none of Henry's descendants remained, except the Queen, and the Princess Elizabeth*. Her friends were neglected or affronted. And while her amiable qualifications every day drew the attention of the young nobility, and rendered her universally popular, the malevolence of the vindictive Queen still increased. The Princess, therefore, thought it most prudent to leave the court: and, before the beginning of 1554, retired to her house at Ashridge in Hertfordshire. In the mean time Sir Thomas Wyatt's rebellion broke out, in opposition to the Queen's match with Philip of Spain. It was immediately pretended that Elizabeth, together with the Lord Courteney, was privately concerned in this dangerous conspiracy, and that she had held a correspondence with the traitor Wyatt. Accordingly Sir Edward Hallings, afterwards Lord Loughborough, Sir Thomas Cornwallis, and Sir Richard Southwell, attended by a troop of horse, were ordered to bring her to court. They found the Princess sick, and even confined to her bed, at Ashridge. Notwithstanding, under pretence of the strictness of their commission, they compelled her to rise: and, still continuing very weak and indisposed, she proceeded in the Queen's litter, by slow journeys, to London. At the court they kept her confined, and without company, for a fortnight: after which, Bishop Gardiner, with nineteen others of the council, attended to examine her concerning the rebellion of which she was accused. She positively denied the accusation. However, they acquainted her it was the Queen's resolution she should be committed to the Tower till further inquiries could be made. The Princess immediately wrote to the Queen, earnestly entreating that she might not be imprisoned in the Tower, and concluding her letter thus: "As for that traitor Wyatt, he might peradventure write me a letter; but on my faith I never received any from him. And as for the copie of my letter sent to the French king, I pray God confound me eternally, if ever I sent him word, message, token, or letter by any means." Her repeated protestations of innocence were all ineffectual. She was

* Avoiding the term *sister*.

conveyed to the Tower, and ignominiously conducted through the traitor's gate. At her first commitment only three men and three women of the Queen's servants, were appointed for her attendants. But even these were forbidden to bring her meat; and she was waited on, for this purpose, by the Lieutenant's servants, or even by the common soldiers. But afterwards two yeomen of her chamber; one of her robes, two of her pantry and ewry, one of her buttery, one of her cellar, another of her larder, and two of her kitchen, were allowed by permission of the privy council, to serve at her table. No stranger or visitor was admitted into her presence. The Constable of the Tower, Sir John Gage, treated her very severely, and watched her with the utmost vigilance. Many of the other prisoners, committed to the same place on account of the rebellion, were often examined about her concern in the conspiracy: and some of them were put to the rack by the way of extorting an accusation. Her innocence, however, was unquestionable; for although Wyatt himself had accused her, in hopes to have saved his own life by means of so base and scandalous an artifice, yet he afterwards denied that she had the least knowledge of his designs; and, lest those denials which he made at his examinations might be insidiously suppressed, and his former depositions alleged against her adopted in their stead, he continued to make the same declarations openly on the scaffold at the time of his execution. There was a pretence much insisted on by Gardiner, that Wyatt had conveyed to her a bracelet, in which the whole scheme of the plot was inclosed. But Wyatt acquitted her of this and all other suspicions. After a close imprisonment of some days, by the generous intercession of Lord Chandois, Lieutenant of the Tower, it was granted that she might sometimes walk in the Queen's lodgings, in the presence of the Constable, the Lieutenant, and three of the Queen's ladies; yet on condition that the windows should be shut. She then was indulged with walking in a little garden for the sake of fresh air: but all the shutters which looked towards the garden were ordered to be kept close. Such were their jealousies, that a little boy of four years old, who had been accustomed every day to bring her flowers, was severely threatened if he came any more; and the child's father was summoned and rebuked by the Constable. But Lord Chandois being observed to treat the Princess with too much respect, he was not any longer entrusted with the charge of her; and she was committed to the custody of Sir Henry Bedingsfield, of Oxburgh in Norfolk, a person-whom she had never seen nor knew before. He brought with him a new guard of one hundred soldiers, clothed in blue; which the Princess observing, asked with her usual liveliness, *If Lady Jane's scaffold was yet taken away?* About the end of May she was removed from the Tower, under the com-

mand of Sir Henry Bedingfield, and Lord Williams of Thame, to the royal manor or palace at Woodstock. The first night of her journey she lay at Richmond; where being watched all night by the soldiers, and all access of her own private attendants utterly prohibited, she began to be convinced that orders had been given to put her privately to death. The next day she reached Windsor, where she was lodged in the Dean's house near St George's collegiate chapel. She then passed to Lord Williams's seat at Ricot in Oxfordshire, where she lay; and "was verie princesse entertained both of knights and ladies." But Bedingfield was highly disgusted at this gallant entertainment of his prisoner. During their journey, Lord Williams and another gentleman playing at chess, the Princess accidentally came in, and told them she must stay to see the game played out; but this liberty Bedingfield would not permit. Arriving at Woodstock, she was lodged in the gatehouse of the palace; in an apartment remaining complete within these forty years, with its original arched roof of Irish oak, curiously carved, painted blue sprigled with gold, and to the last retaining its name of *Queen Elizabeth's Chamber*. Hollingshead gives us three lines which she wrote with a diamond on the glass of her window; and Hentzner, in his *Itinerary* of 1598, has recorded a sonnet, which she had written with a pencil on her window-shutter. In the Bodleian Library at Oxford, there is an English translation of St. Paul's Epistles, printed in the black letter, which the Princess used while she was here imprisoned; in a blank leaf of which, the following paragraph, written with her own hand, and in the pedantry of the times, yet remains. "I walke many times into the pleasant fieldes of the holye scriptures; where I plucke up the goodliesome herbs of sentences by pruning, eat them by reading: chawe them by musing: and laie them up at length in the hie seat of memorie, by gathering them together. That so having tasted the sweetenes, I maye the lesse perceave the bitternesse of this miserable life." The covers are of black silk, on which she had amused herself with curiously working, or embossing, the following inscriptions and devices in gold twist. On one side, on the border or edge, *CÆLUM PATRIA. SCOPUS VITÆ XPUS. CHRISTO VIVE*. In the middle a heart; and about it, *ELEVAM COR SURSUM IBI UBI E. C.* [i. e. est Christus.] On the other side, on the border, *BEATUS QUI DIVITIIS SCRIPTURÆ LEGENS VERBA VERTIT IN OPERA*. In the middle a star, and about it, *VICIT OMNIA PERTINAX VIRTUS E. C.* [i. e. *Elisabethæ Captivæ*; or *Elisabetha Captiva*.] One is pleased to hear these circumstances, trifling and unimportant as they are, which shew us how his great and unfortunate Lady, who became afterwards the heroine

of the British throne, the favourite of her people, and the terror of the world, contrived to relieve the tedious hours of her pensive and solitary confinement. She had, however, little opportunity for meditation or amusement. She was closely guarded; yet sometimes suffered to walk into the gardens of the palace. In this situation, says Hollingshead, "no marvel, if she hearing upon a time out of her garden at Woodstocke a certain milkmaide singing pleasantie, wished herself to be a milkmaide, as she was; saying that her case was better, and life merrier." After being confined here for many months, she procured a permission to write to the Queen: but her importunate keeper Bedingsfield intruded and overlooked what she wrote. At length King Philip interposed, and begged that she might be removed to the court. But this sudden kindness of Philip did not rise from any regular principle of real generosity, but partly from an affectation of popularity; and partly from a refined sentiment of policy, which made him foresee, that if Elizabeth was put to death, the next lawful heir would be Mary Queen of Scots, already betrothed to the Dauphin of France, whose succession would forever join the sceptres of England and France, and consequently crush the growing interests of Spain. In her first day's journey from the manor of Woodstock to Lord William's at Ricot, a violent storm of wind happened; insomuch that that her hood and the attire of her head were twice or thrice blown off. On this she begged to retire to a gentleman's house then at hand: but Bedingsfield's absurd and superabundant circumspection refused even this insignificant request; and constrained her, with much indecorum, to replace her head-dress under a hedge near the road. The next night they came to Mr. Dormer's, at Winge, in Buckinghamshire; and from thence to an inn at Colnebrooke, where she lay. At length she arrived at Hampton-court, where the court then resided, but was still kept in the condition of a prisoner. Here Bishop Gardiner, with others of the council, frequently persuaded her to make a confession, and submit to the Queen's mercy. One night, when it was late, the Princess was unexpectedly sent for, and conducted by torch light to the Queen's bedchamber: where she kneeled down before the Queen, declaring herself to be a most faithful and true-subject. The Queen seemed still to suspect her; but they parted on good terms. During this critical interview, Philip had concealed himself behind the tapestry, that he might have seasonably interposed, to prevent the violence of the Queen's temper from proceeding to any extremities. One week afterwards she was released from the formidable parade of guards and keepers. A happy change of circumstances ensued; and she was permitted to retire with Sir Thomas Pope to Hatfield-house in Hertfordshire.

shire. At parting the Queen began to shew some symptoms of reconciliation: she recommended to her Sir Thomas Pope, as a person with whom the Princess was well acquainted, and whose humanity, prudence, and other qualifications were all calculated to render her new situation perfectly agreeable; and at the same time she gave the Princess a ring worth seven hundred crowns.

In the style and manner of our Author, we find that art, propriety, and ease, which characterize the productions of those whose talents have been carefully cultivated by reflection and study. Here, however, we conceive they are ill applied; and we cannot but consider it as an unhappiness that Mr. Warton has been called by his situation and connections to attend to a subject, on which even the vigorous genius of Milton could stamp no considerable value.

ART. II. *Conjectures on the New Testament, collected from various Authors, as well in regard to Words as Pointing: With the Reasons on which both are founded.* 8vo. 6s. Bowyer and Nichols. 1772.

JUDICIOUS attempts to elucidate and explain any parts of the sacred writings are always worthy of commendation; as are likewise the endeavours which are used to facilitate this kind of enquiries, and to render more general an acquaintance with those remarks and discoveries which have been already made. It is in the latter view that the present volume claims any merit; since it is, as the title expresses, a *collection*, from several writers, of the different readings, or pointings, of particular passages, together with alterations and emendations which they have proposed.

Critical enquiries of this kind have, no doubt, been productive of very considerable advantages: yet it must be confessed that there are instances in which we are pleased with the ingenuity of the criticism, without obtaining any real satisfaction as to the meaning of the text in question; and more *conjectures*, though attended with a degree of probability, sometimes serve but to encrease our doubts and perplexity. It may, however, be curious to observe the different methods of lessening or removing a difficulty; and certainly it is an important and a pleasing consideration to those who value the scriptures, that notwithstanding the various readings of manuscripts and versions, with the errors of transcribers, &c. yet the meaning and sense of the writings of the New Testament (to which our Author confines himself) is not commonly affected by them in any essential or material degree.

The Compiler informs us that he was 'insensibly led to this work by seeing a small collection published by Wetstein in his *Prolegomena* to the N. T. in 4to. A. D. 1731.' When Wet-

Stein's edition in folio appeared in 1750, this Writer found, he tells us, that his labour was not wholly superseded. 'Because, it is added, in the first place, Wettstein has cited only the names of the authors, without mentioning in what part of their works they occur.—In the second place, he has given several emendations, in so concise a manner, that a common reader will scarce attend, either to approve their strength, or condemn their weakness, which is the only circumstance that gives a relish to them.—Thirdly, though he, as well as Dr. Mill, hath taken notice of *some* variations in punctuation which affect the sense, yet they have omitted many others no less material. These of how little moment soever they are usually considered, yet I am bold to say, *are of more importance than all the other variations put together.* *Qui bene distinguit, bene docet*, is no less true in criticism than in doctrine.'

We shall now proceed to offer a few extracts by which the Reader may form some judgment, for himself, with respect to the merit of this publication :

' Matt. ch. ii. ver. 23. *ὅπως πληρωθῇ, &c.*] This is a marginal note of some cabbalistical annotator : For where is it said, that the Messiah should be called a Nazarene ? *Upton, Crit. Obs. on Shakspeare.* For the same reason it is uncertain whether *ἄτι*, which follows, is part of the citation, or marks the event, *it should so happen that he shall be called, &c.* as Beza. *Drus. Par. Sacra.*

' Ch. v. ver. 22. *ὃς δ' αὖν εἶπῃ, Μωρὲ*] It seems odd that when the Jews had just before been reprimanded for calling any one *Raka*, a Syriac term of reproach, they should here be warned against calling him *μωρὲ*, in Greek, *thou fool*, as more aggravating. There is not that scale in the crime as in the punishment. Nay, *μωρὲ*, in Greek does not signify so much as *Raka*, I will not say more or worse than it, and should not be interpreted at all, any more than *Raka*, or at least should not be interpreted by the Greek word *μωρὲ*, *thou fool*; but from מריב in Hebrew *rebellious, stubborn.* Deut. xxi. 18, 20. Num. xxi. 10. Psal. xxviii. 23. *Sykes, Connexion of Nat. and Rev. Religion*, ch. 14. p. 426.—The Syriac MARI, signifies *pertinax, morosus se opposuit*; AMARI, *amarum fecit*, MARMAR, *exacerbavit, mœrore affecit*: which I mention, because, though the Syriac version has not retained this word, as might have been expected, we have still some footsteps of it in the language now remaining.

' Ch. vi. ver. 11. *Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον*] Give us this day our bread necessary for our subsistence; not our daily bread. Scaliger, Salmasius, and Kuster, derive ἐπιούσιος from ἐπιῶν ἐπιῶσα, which is not according to the genius of the Greek tongue. It comes from ἐσία, like ἐμῶσιος. *Toup. Ep. Crit. ad Ep.*

Ep. Glouc. p. 140.—Caninius, on the other hand, maintains, that if it comes from *ῥῆμα*, it would be regularly *ῥησιμος*; as *ῥησιμολογος*, *ῥησιμολογος*; but should we grant it came from *ῥῆμα*, as *ῥησιμολογος*, from *ῥῆμα*, it does not answer to the Syriac word used by Christ, which Jerome first discovered was *ܕܡܚܪܐ* *dimchar*, by consulting the Nazarean's gospel at Berrhœa, and should be translated *to-morrow's bread*. The Greeks having no word that signifies *to-morrow*, Matthew was forced to make one according to analogy. Caninius Præfat. in Instit. Linguae Syriacæ, at the end of Crenius's ed. of the Greek Grammar, 1700.—Dr. Jortin adopts this latter sense, though scarce with sufficient authority, viz. because Euripides in *Medæa*, 352, uses *ἡ ἰνύσσα*, so. Posthum. Serm. vol. ii. p. 13.—But Mr. Toup will not allow that to be a warrant for the sense of *ῥησιμος*.—Less can be said for our English version, *daily bread*.

Let us just observe concerning this text, that notwithstanding all that has been said about it, Mr. Mede's remark seems to be very pertinent, viz. that *ῥησιμος*, signifies what is *sufficient* for our *present support* and subsistence, as *ῥησιμολογος* signifies *abundant*.

Mark ch. ix. ver. 23. *εἶπεν αὐτῷ* *Τὸ εἰ δύνασαι πιστεῦσαι*. F. TI, *Εἰ δύνασαι*; *Πιστεῦσαι*, in the imperative; *why sayest thou, If thou can'st? Believe, and all things are possible*. Lud. Cappellus. Knatchbull.—Somewhat is understood, and the construction is thus: *Τὸ πιστεῦσαι, εἰ δύνασαι* [*βουθήσεις σοι*] *To believe, if you can, will help you*. Grot. Bengelius.—Or, *τί, εἰ δύνασαι πιστεῦσαι*, *Why dost thou say, if thou can'st believe?* D. Heins.—Read, *εἶπεν αὐτῷ τα, εἰ δύνασαι πιστεῦσαι*; *said to him, Can'st thou believe? All things are possible to him that believeth*. *Εἰ* is interrogative as Luke xiv. 3. Camerar.—The same construction of *τὸ* see before ver. 9. Luk. ix. 46. xix. 48. —Act. iv. 21. xxii. 30. Xenoph. *Ἐρωτῶμεν δὲ τὸ Πόδαπ* *εἶν*.—What is remarkable, Rob. Stephens, in his edition of 1550, had, by mistake, printed it, *Τὸ εἰ δύνασαι πιστεῦσαι*, and corrected it in the table of errata. But that is what few look into, and so from the authority of his beautiful edition it hath been propagated in most others since, even in the last Oxford edition 1763.—After all, perhaps it might have been understood thus: *εἶπεν αὐτῷ, τί, εἰ δύνασαι; ΔΥΝΑΣΑΙ πιστεῦσαι; πάντα, &c.* *Jesus said unto him, What dost thou mean by, If thou can'st? Can'st thou believe? Any thing can be done for one who believeth*. The second *δύνασαι* might easily be omitted by a librarian. But Beza's *το εἰ δύνασαι*, for *τατο εἰ δύνασαι, &c.* certainly cannot be right. If it were written thus, as it was first, without distinctions, *ΤΙ ΔΥΝΑΣΑΙ ΔΥΝΑΣΑΙ ΠΙΣΤΕΥΕΙΝ ΠΑΝΤΑ, &c.* an ignorant scribe would almost naturally omit *δύνασαι* in the second place, as the mistake of his predecessor.

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This seems to be a probable account of this difficult passage. Τί, as Luke ix. 49. though τὸ may be retained with the same distinctions, and with the vulgar reading as we observed before: εἶπεν αὐτῷ τὸ, Εἰ ὀνείσασαι πιστεῦσαι πάντα, &c. to put in that manner answers to our viz. or namely, Matt. xix. 18. and ver. 10 of this chapter. R.

• Luke ch. xxii. 29. Καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν ἵνα, &c.] The true distinction of this place should be, διατίθεμαι ὑμῖν (καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν) ἵνα—i. e. *And I grant to you (forasmuch as the Father hath granted to me a kingdom) to eat and drink at my table in my kingdom.* R.

• John ch. xiv. 30, 31. καὶ ἐν ἡμέρῃ ἐκ ἔχει εἶδέν. Αλλ' ἵνα] These two verses should depend on each other, and be pointed accordingly: *For the ruler of this world is coming: and though he hath nothing to do with me; yet that the world may know that I love the Father, and that I act so as the Father hath given me order, Arise, let us go hence, viz. to Jerusalem.* R.

• Galat. ch. vi. 12. Ἰδέτε πάλαικοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ] Read what follows in capitals, and this as an introduction to it: *You see in what large letters I have written what follows, particularly to be noted, viz. AS MANY AS, &c. D: Heins.—You see in how long a letter I have written.* He had not written a longer letter before. The Ep. to the Hebrews is said to be in few words, xiii. 22, and yet longer than this to the Galatians. *Bengelius.* These words have no reference to the length of the letter, but seem rather to be a kind of apology for the hand writing. O.

These few extracts, though several other passages are yet more important, may enable the Reader to form some idea of this performance. The Author has not, we think, thrown his materials together in quite so exact and agreeable a manner, as with some farther attention he possibly would have done: but his work has its value, and may be very serviceable to many who have not larger productions at hand, or leisure for consulting them: farther, as it presents several observations upon the same passages of scripture at one view, it may prove useful and entertaining to all who apply themselves to this kind of study.

ART. III. *A Comment on some remarkable Passages in Christ's Prayer, at the Close of his public Ministry; more particularly John xvii. 3. Or an Attempt to obviate and correct sundry mistaken Notions concerning our Saviour's personal Character.* 8vo. 2s. Johnson. 1772.

SINCE truth is immutable, it is certain that the Christian religion must, in respect of doctrine, remain in itself the same in every place and age: but how various, in some instances,

stances, how opposite, have been the explications of different parts of this revelation, and this even with regard to such points as may be deemed more directly material and essential to its peculiar nature or design ! It is not indeed to be expected that all men should view the *same* subjects exactly in the *same* manner, especially when those subjects become more than ordinarily complex ; nor is it really surprising that, in writings so ancient as are the latest parts of the holy scriptures, there should be a variety in the reading or interpretation of a particular text or passage. But it is indeed wonderful, if any necessary or fundamental article of faith should be expressed in so perplexed and obscure a manner, as to leave room for that latitude of sentiment and exposition, and admit of that endless disputation, which, as to matters of doctrine, hath so long prevailed in the Christian world. From reflecting on these things, we should, for ourselves, be apt to conclude, concerning such controvertible points, that the whole truth is not fully and clearly declared, because they are subjects which it does not concern us exactly to know, or to investigate : and, further, that persons who have endeavoured, as far as their stations and abilities will allow, to learn what the *scripture* teaches, may safely embrace whatever opinion appears to them to approach nearest to the standard of truth. And surely, in such a case, no rightly disposed mind can think there is any room to be dogmatical, presuming, or confident, whatever may be the result of our honest and reasonable enquiries.

The publication now before us proposes some sentiments very different from those which have commonly prevailed upon these subjects ; but it is not the less entitled, on several accounts, to a very candid and careful perusal. The Writer appears to be possessed of good sense, ingenuity, and learning ; and what is yet more valuable, to be a man of unfeigned piety, and a sincere lover of truth.

In the first part of his work, he considers *the true and proper humanity of Christ*, which he apprehends to be clearly evident from his prayer, John xvii. the fifth verse of which chapter is the basis of this treatise, which probably was originally composed or delivered in three or more sermons, having this passage for a text.

In this first part of the tract, the Author, after other reflections, proceeds in this manner : ‘ I would be far from entering into quarrelsome contention with any who may differ from me in their religious sentiments : but I may be allowed to expostulate and reason a little upon the point itself, without giving reasonable or just offence to any ; and especially, as I apprehend it to be a matter of moment, and what ought indeed to be maturely weighed, and well understood, if we would be

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ever able rightly to interpret that revelation which God has given us, or to set the doctrines of the New Testament in a consistent, easy, and amiable light.—I would therefore fain learn, where we have any ground to believe what is called the *hypostatical union*, or a *duplicity of natures* in the person of Christ:—or where it is that we are taught or instructed in any part of scripture, to speak of Jesus Christ, as many of our divines have done, sometimes as *God*, at other times as *man*. A mere *imaginary* distinction this; such as only tends to embarrass and confound, but is far from conveying to the mind any one clear, rational, or instructive idea concerning either the one God, or the one Lord Jesus Christ. Our Saviour here prays, *glorify thou me with thine own self*. Does he then pray to *himself*? Or pray to be *with himself*? The understanding recoils at such an unnatural perversion, such a *distortion* of ideas!—Nothing is more evident to me, than that such a *complex*, such a *confused* and *intricate* notion, as many have formed concerning the person of Christ, as *God man*, must necessarily render the true scripture doctrine in this article perfectly obscure and unintelligible. It disturbs and confounds all our ideas, and throws a thick mist and darkness over the human intellect.—It confounds the only true and proper object of worship, and is an hindrance to all rational and true devotion.—Nay, it is clear to me, that the common supposition of two distinct natures in Christ, must as necessarily destroy the doctrine of his true and proper *deity*, as the supposition of two or more different persons in the one God must destroy the doctrine of the *unity*. They are both equally repugnant to truth and reason, as well as to the plain and intelligible doctrine of our Saviour and his apostles.

This Writer, however, acknowledges that the union of the Son with the Father may be easily and happily explained, in the moral and figurative sense of the word:—‘They are, says he, virtually, or in effect one, as they are perfectly united in harmony and consent,—in acting upon the same principle, LOVE,—and in carrying on one great and benevolent design in the moral world. And (he properly adds) as to all *metaphysical* abstruse terms of distinction and explication, they can avail nothing towards setting the matter in any other light. Nay, they are so far from clearing our conceptions, or facilitating our enquiries upon this subject, that they even tend to subvert, and quite erase all our most obvious and primary ideas.’

Lest any should imagine that he means to detract or derogate in the least from the highest honours and titles that are any where given to Christ in the sacred writings, and which tend to impress the mind with the most venerable and worthy sentiments of this great and extraordinary person; lest any should raise such an objection, the Author adds, ‘I would always pay
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all due reverence to the man Christ Jesus; as one that sustained the highest and fairest character that ever appeared on the theatre of this world. I look upon him as a truly divine person;—as one who was appointed by God to be the redeemer, lawgiver, and judge of mankind; and is now exalted in reward of his voluntary obedience unto death, to a state and place of the highest dominion and glory, as Lord of angels and men, and of all created beings, both in heaven and on earth.—And it ought not, surely, to offend any when I say, that this same Jesus, thus highly honoured and exalted was a *man*.—Though he appeared and shone forth in this world as a person divinely glorious, and acted as a God in exerting those miraculous powers which God had given him; yet his divine and godlike character was more illustriously displayed in consequence of his resurrection and exaltation at the right hand of God.—And this is all that I can understand by his *Godhead*, even his *lordship* and *dominion*: or he was God no otherwise than by his superiority to all creatures. And, in this sense, his *Godhead* is not to be disputed, his Father having now made him head over all, or king and governor of the church universal; an office and honour that he will always maintain and support, as the great arbiter of life and death to all the ages and generations of mankind, as they successively pass through their respective stages of trial and mortality.

In the second part of this tract, *the style and appellation given to our Saviour, before and after his resurrection*, is particularly considered. It is insisted that the phrase, *the Son of God*, when applied to the man Christ Jesus, can only be understood in a *moral* and *figurative* sense, even as the words light and darkness are sometimes used in the sacred writings, particularly Eph. v. 8. The appellation, it is observed, does not signify a communication of *substance* or *essence*, but agreeably to the scripture mode and dialect, the communication of a *moral temper, spirit* and *disposition*. 'The *sons* of God, says this ingenious divine, are *good men*, such as are beloved of God, and dear to him, as children who bear his moral image and resemblance. Such was the man Christ Jesus in a conspicuous and eminent sense. Or we thus see in what sense he was peculiarly styled the *Son of God*, meaning hereby, a person of superior *moral worth* and *excellence*.'

The words *first-begotten* and *first-born*, which are sometimes applied to our Saviour, this Writer remarks, as others have done before him, cannot be fairly interpreted, or understood, as referring to any prior state of existence, but do *directly* and *solely* refer to his resurrection. Here, among others, the memorable text in Col. i. 15. falls under notice, in which Christ is called

the *first-born of every creature*: that explication of this passage which our Author thinks the most satisfactory, he mentions as having been suggested by Dr. *William Harris* in his discourses on the Messiah, though it is also a remark of other critics: it is in brief this, that the word *πρωτότοκος*, by a change in the accent, is sometimes used by profane writers, not in a *passive* but in an *active* sense. (*Isidori Pelusitæ*, lib. 3. epist. 30.) and thus by a small alteration some would read the original word, *πρωτότοκος*, putting the accent upon the *penultima*, and would accordingly render it, not the first-born but the *beginner*, or the first *bringer-forth*, the immediate cause or the first begetter of all things; 'that is, adds this Writer, of all things in the *new-creation*;—viz. as they now stand under the *Christian dispensation*, which is spoken of in scripture as the future, or the last age, i. e. the age of the Messiah, called the *world to come*, which is now put (as the Writer to the Hebrews tells us) not in subjection to, or under the disposition of angels, but under the direction and dominion of the Son himself. Heb. ii. 5.'

We now pass on to the third part of this treatise, which is called, *a confutation of the opinion of Christ's pre-existence*; for which doctrine, the text our Author makes the foundation of his discourse appears most naturally to plead, when our Saviour says, 'glorify thou me with thy own self, with the glory which I had with thee before the world was.' The original of this place, strictly rendered, it has been supposed, would run thus, 'the glory which I had before the world was, with thee,' [*παρά σοι*] that is, in thine eternal purpose or decree. And from all circumstances laid together, this writer's conclusion is, the glory which Christ here prayed for, was not a glory that he ever had *actually* enjoyed before, but only what he had in the breast or foreknowledge of God, and in such a hope or expectation as was grounded on the love of God, and did entirely rest upon the pleasure and good will of his Father. This explication he endeavours to support by other passages of scripture, as particularly Rev. xvii. 3. where we read of the *Lamb slain from the foundation of the world*. 'Where does it appear, it is said, throughout the New Testament that Jesus Christ had any other soul than what was *human*, or that any *angelic* or *superangelic* nature supplied the place of a human soul in the person of Christ? I cannot see how the language of scripture, when consistently interpreted, can be said to favour any such scheme as that of his pre-existence. But, that Christ was made and formed in a signal and extraordinary manner, by the immediate agency and power of the Deity, is a plain, credible, and scripture doctrine, and no more difficult to conceive of, than the formation of Adam, the first of the human race, who was likewise styled the *son of God*.'

as well as the *Messiah* himself, they being both created and formed by the same miraculous power and energy of the one God and Father of all. Jesus was likewise one of our nature, as he was one of the same common pedigree and descent.—He was like unto Moses, a great prophet, a lawgiver, and mediator, between God and the people; though of much higher rank and superior merit, being, eminently speaking, the great Deliverer and Saviour, not of one nation or people only, but of the whole human race or family; for which purpose he was pre-ordained of God from eternity, and made the great subject of ancient prophecy.

The interpretation which is here given of our Saviour's words mentioned above, will naturally lead some persons to recollect how much the *Antinomian* language of justification from eternity has been censured and ridiculed; our Author was aware of this, and therefore labours to shew that nothing can be drawn from the account he gives in favour of that wild manner of speaking, or of *predestination* and an absolute election of some persons, to the rejection or reprobation of others. 'We can no otherwise, says he, conceive of God, or of his infinite goodness, as a moral governor, than that he has always had, both a love to righteousness, truth, and goodness, from everlasting, and a crown of righteousness and glory in reserve for all truly virtuous and good men; who may therefore be said to have had it *with God*, that is, in his eternal purpose and decree before the world was. It is therefore an immutable, permanent, and everlasting principle; the approbation and favour of God being necessarily, unalterably founded in his *love of righteousness*, Pf. xi. 7. not in any capricious arbitrary choice of persons, but in perfect unerring wisdom and moral rectitude. The Lord knoweth them that are his, them that are like him, all who bear his *moral image and resemblance*; and he will not fail to give a just and ample recompence to all righteous and good men in another world.'

We have thus endeavoured to lay before our Readers a brief view of the nature of the present performance. The opinion here proposed cannot be called entirely *novel*, because we suppose in almost every age of the church, there have been a few persons at least who have pleaded for somewhat very like it: but it is certainly very different from that which is generally admitted, and therefore our Author observes ought to be treated upon, 'with *modesty*, as a respect due to received and established opinions. But, he adds, I can by no means admit, that because a doctrine has the advantage of age and possession, it has any infallible mark of *truth*; or that time alone can render it so sacred, that it should not be controverted or opposed at all.'

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Farther he observes, in another place, 'as the moral tendency of any proposition or doctrine, is what gives it all its importance, so such an interpretation of the character and appointments of Christ, as best secures this effect on the human mind, is the most conclusive evidence of its divine veracity. It appears to me, that all *genuine evangelical* truths must have this divine stamp or signature upon them before we can yield any rational assent to them; or in other words, that all doctrines which are proposed to us under the colour and pretence of a divine revelation, should, in the language of St. Paul, be doctrines *according to godliness*, 1 Tim. vi. 3, or such as have an obvious fitness, and a manifest tendency, to promote the interests of *real religion*, the cause of virtue, piety, and charity; or of that holiness of heart and life which is the great and ultimate design of the Christian revelation. And I cannot but think, that the doctrine which I have been endeavouring to support and establish, has this plain and direct tendency, this signal proof of its *truth* and *authenticity*, of its *usefulness* and *importance*. This, at least, appears to me a strong and presumptive argument, that the said doctrine is most agreeable to the whole tenour of the New Testament, as well as to the sense of the most ancient and primitive Christian writers.—Sure I am, that the principles which have been advanced in favour of the *Athanasian Trinity*, are not only injurious to the Christian revelation, but even destructive of it; and would equally destroy the pretensions of any revelation whatever. If any, however, can *understand* that system of theology, or find it revealed in scripture, they will certainly do well to receive it. But let no one who cannot entertain or relish the same sentiments or ideas be censured and branded for an heretic, so long as he is upright and impartial in his enquiries after truth, and in paying all proper and due regard to scripture evidence.'

We shall only observe farther, that this publication is not to be ranked with those writings which rashly exclaim against, and endeavour to expose, established sentiments, and at the same time give the Reader some reason to apprehend that their Authors have, in fact, no real regard to any scheme of religion at all. This Commentator appears to be a rational and a pious man, who reverences and loves the scriptures, and desires to advance the welfare of his fellow creatures. His treatise presents us with several inferences and reflexions of a practical nature; there is a simplicity in his style and manner of writing which is very agreeable; and we think there are evident testimonies of integrity and rectitude of heart: all which certainly give this production a claim to the candid notice of the public.

ART. IV. *A Commentary. practical and explanatory, on the Liturgy of the Church of England, as used on Sundays: Including the Athanasian Creed.* By a Lay-man, Author of an Essay on the Holy Sacrament of the Lord's Supper. 8vo. 5s. bound. Walter. 1772.

THE design of this Writer is so worthy, that we are very unwilling to pass any thing like a censure upon his performance: but while we esteem his piety, and the regard he appears to have to the interests of virtue, we cannot but think that he has more of the prejudices of the church-man than is fully reconcilable either with reason or scripture.

As the public worship of God, is plainly reasonable and obligatory upon mankind, it is very desirable that it should be rendered both a devout and intelligible service. It is to assist his fellow worshippers and to engage men to a more regular and constant attention to the public duties of religion, that Mr. Waldo has published this volume. He extols our liturgy in the highest terms; and we can acknowledge with him, that several parts of it are excellent; that through the whole there is generally preserved that spirit of humility and piety which are necessary to constitute true devotion: but we are persuaded that, among those who have a respect for it, and are capable, without some undue prepossessions to judge upon such a subject, there are many who will think that this human composition is not really perfect, or so free from blemishes and mistakes as this Author would have it believed. Several members of the church, both in late, and in former years, men eminent for learning, probity, and real worth, have pointed out many alterations which it is requisite should be made, both for the satisfaction of those who attend its worship, and to prevent or silence the reflections that may be cast upon it by others. But in this Writer's eye all is valuable and beautiful; we do not recollect more than one instance in which he thinks there might be an emendation, and that in a matter of small moment. The Nicene and Athanasian creeds he esteems; and he laments that the reading of the latter should ever be omitted by any of our clergy: the addressing of prayers to our Saviour, as is done in the greatest part of the litany, though not sufficiently warranted by scripture, he entirely approves: some kind of *peculiar* authority or power in the minister or *priest* (a term very improperly transferred from the mass book into our ritual) to pronounce an absolution or remission of sins, he pleads for, though an unprejudiced reader of the scriptures will hardly be able to find any thing throughout them favourable to such a supposition, and can conclude on nothing more than this, that the gospel publishes a general declaration of pardon to those who repent, which declaration any person may assure the penitent of, while indeed it

more immediately belongs to the office of a minister to think and discourse upon such subjects.—We do not find that he takes notice of the custom of turning to the East during the rehearsal of the creed, but bowing at the name Jesus he argues for; concerning which we must add, that we can see no reason why this ceremony might not as properly be observed at the words, Christ, Redeemer, Mediator, &c. In respect to the text of scripture sometimes alledged in support of it, but not here mentioned, we will refer this Author to a sermon among the late Dr. Secker's posthumous discourses, in which he shews that this passage has a very different meaning, and is not to be considered as enjoining such a practice, though he seems to admit, that if persons chuse to observe it notwithstanding, it will be nothing greatly amiss.

As to the dissenters from the established mode, our commentator has very little favour for them, any farther than as some of them, he imagines, may be esteemed *orthodox*, whom he therefore labours to persuade to re-unite with the Church of England. When he speaks of their method of worship, we believe, he is greatly mistaken in asserting, as he roundly does, that in none of their places of worship, any portions of the scriptures are read: upon a proper enquiry he would probably find, that in several, the reading of the scriptures makes a constant part of the public service; and the entire neglect of it in any of their societies is, we apprehend, an unjustifiable practice: Though here it may be observed, that as to some parts of holy writ, the reading them in this manner can be of no benefit to the people, unless the minister was at the same time briefly to illustrate and explain them.

Mr. Waldo appears rather to value himself upon his *orthodoxy*, but we must own we cannot deem him so *orthodox* a Christian as he seems to believe himself, while he rejects, as he does, the doctrines of election and predestination, which are so plainly declared to make a part of the faith of our church, as he may see by turning to the seventeenth article, an article which is recommended upon a like authority with any of the rest. In one part of his work he undertakes to shew the meaning of heresy, and ventures to involve in a charge of this kind some of the leaders at least among those who separate from our church; with regard to which and some other particulars, if he should candidly examine himself, he may possibly find he is rather defective in that christian charity which upon other occasions he so laudably pleads for.

These are some of the remarks that occurred upon a perusal of this book. But though we cannot entirely coincide with our Author, we nevertheless honour his intention, and think his performance not destitute of merit. It may be serviceable

ble to elucidate some parts of our liturgy; it is calculated to inform and direct persons in attending the church service, and may assist them to discharge religious duties with greater satisfaction and advantage. In several places he laments the carelessness and disregard with which it is too frequently attended upon by the people and sometimes performed by the minister: on this and other subjects there are some proper observations. We heartily wish that this or any other means might contribute to awaken such a suitable respect to and improvement of religious institutions, as may advance the cause of piety and virtue amongst us, a regard to which is so very essential even to the present order, comfort, and welfare of mankind.

ART. V. *Travels through Holland, Flanders, Germany, Denmark, Sweden, Lapland, Russia, the Ukraine, and Poland, in the Years 1768, 1769, and 1770. In which is particularly minuted the present State of those Countries, respecting their Agriculture, Population, Manufactures, Commerce, the Arts, and useful Undertakings.* By Joseph Marshall, Esq. 8vo. 3 Vols. 15 s. Boards. Almon. 1772.

THE views with which foreign travels are undertaken, and the manner in which they are conducted, frequently render them very insignificant and useless, if not really injurious, both to individuals and to the public. Mr. Marshall is exempt from any such censure; his design in taking a journey of above seven thousand miles, through the northern parts of Europe, was worthy a man of sense and virtue, and is itself a sufficient apology for adding one more to the numerous list of this kind of publications. He had several years before made the usual tour of Europe, to which (he tells us) he looked back with regret, as it was a journey performed in the rawness of youth, and afforded him but little instruction. He now determined upon a different rout, and proposed to enquire into objects of more solidity and use than he had formerly thought of*. Accordingly he embarked for Holland on the 6th of April 1768, and spent some time in examining the provinces of the Dutch republic, concerning which, in particular, he says, 'I will venture to assert that they contain more that is worthy of a traveller's attention, provided he is something more than two and twenty, than any part of Italy.'

The Reader must not expect, in these volumes, to find a very particular account of paintings, buildings, and other cu-

* He ingenuously acknowledges that he has not been induced to publish this journal by the request of friends, or any such motive. He thought, upon a careful examination of his papers, that the observations he had collected might be beneficial to others, as well as to himself, and therefore determined to lay them before the public.

riofities, as these objects do not so directly fall within this Author's plan, which is principally confined to the subjects mentioned in the title-page. As to paintings, they are seldom noticed, except in the description of Antwerp, where we find an enumeration of several pictures which adorn the churches or public edifices of that city, with some pertinent remarks. As to towns and buildings, if worthy of any observation, something is generally said concerning them; but his details of this kind are very brief. His style is rather negligent, and sometimes incorrect; yet, in our opinion, he has here provided a great deal of entertainment for his Readers, together with many rational, just, and useful observations and reflections on the various subjects which fall under his notice. He finds reason sometimes to acknowledge and lament that he had not a sufficient acquaintance with agriculture, to determine, so exactly as he wished to have done, concerning the advantage or disadvantage of the different usages which, he found, prevailed in different places, and which possibly may, in an instance or two, have occasioned his remarking upon some practices as singular, which are well known to others who are better acquainted with this valuable branch of knowledge: notwithstanding which, we are persuaded, that what he advances upon this, as well as other topics, may be found to contribute greatly to the instruction and improvement of all who wish to become acquainted with the state and manners of other countries.

Mr. Marshal's first volume consists entirely of remarks upon the Dutch provinces, under a variety of interesting and important views: the accounts of Rotterdam, the Hague, Amsterdam, the famous bank of that city, with a great number of other particulars we must entirely pass over; and shall only select, promiscuously, a few observations, which may afford some entertainment, and give a general idea of the performance.

Of the spirit of management and neatness prevailing among the inhabitants of Holland, which has been often celebrated, our Author takes particular notice: 'A Dutch boor, with 50 or 60 acres English, will manage to live as well, or better, than an English farmer with 200 acres: this is owing to frugality, and the spirit of neatness; in some instances the latter may seem to be expensive, but the saving in others much more than makes amends; this neatness and cleanliness is not only shewn in the house and furniture, but in all the farming offices; so that all the cattle, though brought up only to milk, are ranged regularly in a cow stall, as clean as in a parlour; if I found this in May, I can easily conceive it must be the same all winter; and keeping the cattle in this manner tends wonderfully to preserve their health; and at the same time it raises manure, of which the Dutch farmers well know the value. All

the tools and implements of husbandry these boors keep in the most exact order; their scythes, spades, shovels, forks, appear like household instruments; their waggons are constantly as clean as our chariots; and this spirit of cleanliness is carried through every thing: now it must be allowed, that the Dutchman requires more time, for his neatness, than other country peasants do for their slovenliness; but it answers greatly to them; for there is much difference in the wear of any kind of tool, kept quite clean and under cover, or dirty and exposed to all weathers; from which great difference I conclude, that no time is better spent than that employed in a general neatness and cleanliness through all the parts of husbandry. That such neatness is quite national in Holland, we may learn from its appearance equally in all objects. The farmers do not shew it only in their implements, and their cattle, but likewise in their fences, in the banks of their ditches, their dykes, their walls, pales, hedges, &c. whatever the fence is, you are sure to find it in exact order; and in all public works it is equally conspicuous; the canals, bridges, dykes, &c. are all in admirable repair. The same account is given of the villagers, who keep their cottages in a degree of nicety which both astonishes and pleases the observing traveller; and this minute attention extends to the little offices, the huts, the garden, the gates, all of which are preserved in excellent order.

One particular in the management of cows, in the country about Leyden, appears singular: 'They rub and curry their cows, we are told, so as to keep them as clean as any horses, which they think essential to their giving much milk; and they keep their houses as warm as possible, stopping every crevice till the breath of the beasts makes the whole house perfectly warm: this I think, adds the Writer, is a strange custom, and seems very contrary to nature; but they carry their notion so far as to cloath their cows in summer, while they are in the meadows feeding; this makes a strange sight.'

In travelling from Winschooten to Coeyorden an accident upon the road introduced this Author to a Dutch farmer, who proved civil and hospitable. He continued some time with him, and accompanied him into his fields to have a view of his husbandry: among other enquiries, as they walked over a piece of poor sandy ground, Mr. Marshall asked if that soil might not be improved: the farmer told him that it was already very valuable, as the fallow year produced him, without any tillage, a great crop of fern, which served him in the most ample manner for bedding his cattle in their winter stalls; farther, by this means, this sandy ground yielded a very large quantity of manure for better land; besides which he saved his straw, and was enabled to substitute it for part of the food of cattle of in-

ferior value, instead of hay : they found also, he added, another advantage, from the value of the dung ; as fern manure will last much longer in the soil than that of straw ; and they learn by experience that two loads of dung, made with fern, is equal in value to three made with straw. The Dutchman farther said, that he employed great crops of rushes and flags in the same manner, and that when he bedded his cattle with these, or with fern, he always strewed sand among them in pretty large quantities, which encreased and improved the manure, and was of no prejudice to the cattle. These practices, he observed, proved very profitable to them, and our traveller thinks the account may afford some useful hint to English farmers. He expresses great satisfaction and pleasure which he found in this part of his journey, through a country full of villages, well peopled, the lands well managed, and the inhabitants appearing remarkably cheerful and happy. ' This happiness and content, says he, of the lower classes of a nation make travelling peculiarly agreeable ; for nothing is so miserably irksome as moving through a country where the inhabitants of it are so oppressed as to be all in poverty and rags. But these great distinctions are all owing to variations of government ; arbitrary power spreads nothing but poverty and misery, but a free government blesses all the people that live under it. All the parts of Holland, through which I have travelled, are very heavily taxed ; much heavier than in any country in Europe where arbitrary power reigns ; that is, a given number of people pay more to the state, and yet every body is at their ease, none oppressed, and most, wealthy : Should not this single circumstance teach mankind the value of liberty ?'

He proceeds to give as agreeable an account of his journey from Arnheim, a fine city, through a pleasant country, well peopled, and abounding with seats and villas, to Utrecht ; of which place he presents us with a short description, as he does of all the considerable towns or cities through which he passed. What he says concerning them is generally very favourable, and we believe justly so, to the United Provinces : but among others the city of Groningen seems to have been one with which he was principally pleased.

When he was at Boisdeduc, he paid a visit to Captain Rey, who has rendered himself famous in the most valuable sense, on account of the improvements he has made in some parts of those extensive tracts of waste grounds, which lie to the south-east of this town. This gentleman was at first refused, by the states of Boisdeduc, a grant of any part of these heaths, though he engaged to cultivate it ; but some time after the affair came to be debated in the States General, and it was then determined that his petition should be complied with, as an object that evidently

dently tended to the public good. The relation which we have of the Captain's situation and behaviour, of his management of his farm, and advancing improvements, is very entertaining, and his example, in this respect, is worthy of imitation.

The United Provinces have ever been noted for frugality and industry; and for this reason any branch of husbandry, &c. to which the inhabitants have applied, must naturally flourish under their cultivation; but they are principally to be regarded as a commercial people, and therefore this Writer, while he gives us frequent informations concerning the state and methods of agriculture among them, pays, at the same time, a particular attention to their trade in its various branches and connections; his reflections, and accounts of this kind, constitute, indeed, a considerable part of this volume.

He has one chapter concerning the Dutch East India Company, and in another he particularly considers their commerce in respect to all the countries in Europe. Upon the whole it appears that their trade is on the decline; but 'I cannot agree,' says this Author, with those writers who predict an early downfall of the Dutch commerce. I think, on the contrary, that it may continue in the degree it is in at present, for some ages; and my reasons for thinking so are as follow: they have, for some years, stood the opposition of as severe a competition as can ever happen to them. For twenty or thirty years past, all Europe has been eager to get as much trade and manufactures as possible; the commerce of England has risen to a pitch beyond which it can scarcely mount much higher; that of France has certainly seen its most flourishing days; for those, who are best acquainted with the manufactures of the French, assert, that they are much declined, and that they can never [again] arrive at the prosperity which they once enjoyed. Now neither of the nations, which, Holland excepted, possess the greatest trade of Europe, have ever been able, in their most prosperous days, to succeed the Dutch in their *carrying* trade; their commerce has been all of a different nature; that people, consequently, can have no fears in future of the rivalry of a declining commerce. Hamburgh and the North do them some mischief by carrying on that commerce for themselves, which formerly the Dutch executed for them; but as to their gaining a superiority in their general trade, it was never dreamed of; and as to the other powers of Europe, they are of no consequence in the enquiry.'

From the chapter which considers the state of the Dutch East India Company, we shall just select a passage with which it is concluded: 'The real fact is, says Mr. Marshall, speaking of the decline of this trade, that great success in all branches of general commerce, is ever found to attend an high spirited and

enterprising period; times in which great undertakings are common, and in which trade and war go hand in hand: the foundation and progress of the Dutch republic itself is a striking proof of this; and that of the East India Company is equally to be produced as a similar instance. While the spirit of enterprise and conquest lasted, the trade of the Company flourished; but the moment they set themselves down quietly to enjoy what they had gained, from that time their commerce declined. The Portuguese experienced minutely the same fate; that vast commerce which they possessed in the Indies, was all raised in the midst of war and bold enterprizes. In the present age, the English Company perform the greatest feats in the field, and is constantly engaged in war; Do we not find in this period, while the expences occasioned by such a war run higher than was ever known, that the trade of the Company is also greater, and its affairs in general more prosperous than ever was known? The dead calm of peace is good for nought but breeding corruptions, and slackening all discipline; but in the din of war, and the hurry of enterprise, there is a keenness in every mind, which has a beneficial effect on all transactions whether of arms or commerce; besides, difficulties arise, and are met with on every hand, which for ever keep activity awake, and make commerce prosper better than when every gale is favourable, and every sea is calm; nothing is so much to be dreaded by a commercial people, as that slothful inactivity which long ease and security are sure to bring. I have been led into these reflections by the observations which are commonly made on the East India Company of England; many persons have found much fault with the idea of wars and conquests, but let me remark, that the more of them the better; when once it ceases to be a spirited, enterprising, warlike Company, it will cease to be an advantageous trading one.'

However just these reflections may be, we are persuaded that this Writer would not be an advocate for iniquitous and cruel exertions of power in the commerce of one country with another; how far any such charge may with truth and justice be advanced against the English, in regard to their conduct in the Indies, we do not think ourselves sufficiently qualified to determine, and therefore we proceed to other subjects.

This Writer speaks with particular pleasure of the windmills for sawing timber for ship-building, &c. which he saw at Sardam, and much regrets the neglect of such an improvement in our own country. 'The Dutch, says he, have had them more than 130 years, in all which time they have found the immense advantages of the practice, and yet we in England have obstinately persevered in keeping to the hand-saw, at least forty times the expence. The only argument I have ever heard ad-
vanced

vanced in its favour was, the providing employment for great numbers of sawyers, all of whom would at once be turned out of work, if mills were generally introduced : but this is but a seeming objection ; for it is absurd to suppose, that such able-bodied men as sawyers could remain without work ; they would turn hewers and carpenters ; and the cheapness of the manufacture, occasioned by the mills, would bring so much greater a consumption, that all the hands dependant on it would be increased. This was found at Holland, and particularly at Sardinia ; where the erecting of sawmills increased twenty fold the number of ship-carpenters, and which appears by authentic registers.'

Improvements in any branches of trade must be well worthy the attention of a commercial people ; and could we be certain that, by the method mentioned above, our traffic in this article would be greatly increased, as well as facilitated, and also that there would be sufficient employment provided in other ways of business for the hands deprived of their usual occupation ; then we apprehend the scheme would merit the greatest encouragement : but the subject is delicate. To take from the lower classes of the people the proper and natural objects of their labour is not to be done but for very solid and satisfactory reasons : these have indeed been very much diminished ; and when we consider the wretched state of our poor, and the burden which lies upon our parishes, it is evident that such schemes ought to be carried no farther, unless at the same time suitable supplies of work can be furnished for them by other methods. This Writer himself leads us to some reflections of this kind, when he speaks of the benefits of the Dutch herring-fishery, which he thinks should make us, on whose coasts they come to fish, more attentive to reap advantages which Nature has laid at our doors. ' Our poor's rates, says he, in vast tracts of this country run extremely high, and in others our poor are starving for want of employment.' Is not this then a reason why we should not cut them off from any proper branches of business till we are assured we can direct them to some others equally beneficial ? This reflection of our Author's also plainly reproaches us with some kind of negligence as to the fishery : this is the state of the poor in England, ' while, he adds, our more industrious and meritorious neighbours maintain themselves on our fish, and have the trouble of going 200 leagues to catch that which we might take in our own harbours. The whole circle of European politics does not offer a more striking instance of supineness.—All the plans that have been laid down by the corporation of the Free British Fishery, are nugatory and ridiculous. The only possible way of succeeding (and the Dutch owned *it*) to me more than once) would be

to build a town in the Western Isles, and make it the seat of the whole undertaking : there to build all the busses and boats, to make the nets, to establish manufactures of cordage, small anchors, &c. with yards, docks, magazines, &c. also to have the ships that carried the herrings to market built and rigged there, and in regular employment ; the coopers that made the barrels settled on the spot ; also bounties should then be given for every buss, boat, or barrel of herrings ; but the Company should, above all, attend to provide an immediate market for all the fish caught, and salted and barrelled according to their directions, under the eye of their inspectors.—When once the fishermeh found a certain market for all they caught, and cured honestly, their profession would increase amazingly ; new towns would rise up, and a general alacrity spread through all the coasts. This would form new markets for all the productions of the neighbouring estates, which would animate their culture, and infinitely increase the value of the land. All this is in the power not of the king and parliament alone, but of any great nobleman of considerable property in the islands. A private capital of 20,000 l. would go farther than five times that sum in the hands of a public Company.' This proposal appears to us so much to merit a very careful and immediate attention, that we could not avoid inserting the whole paragraph.

In his account of the manners, customs, and genius of the Dutch, he observes that luxury has found its way into this once parsimonious republic, though not to that excess in which it appears in the capitals of the English and French monarchies. ' A plainness and simplicity were formerly found, says he, in the articles of dress, furniture, equipage, architecture, &c. and even a humility, if one may so express it, but now a shew and expence is spread through them, which shews that they want nothing but the wealth to equal the greatest exertions of our richest nobles.'

In speaking of the education of youth, and the seminaries for this purpose in Holland, he drops a severe reflection upon our universities, which, we hope, truth and fact will prove to have been too severe. ' There is not, he observes, that variety of dissipation and expence, which is the disgrace and bane of the universities of Oxford and Cambridge : a young man designed for trade, may be ventured to Leyden or Utrecht, without any other danger, than giving him such a relish for literature as to induce him afterwards in the counting-house to think of other books than the Journal and Ledger ; but, at our universities, the man who designs his son for a merchant, had better hang him than send him to them ; he acquires such a taste of extravagance, as to be utterly unfit ever after for the prudence and oeconomy of trade ; nor is this all, for the morals

of the youth are incomparably purer at the Dutch universities, than the English ones, which, I must own, are little better than seminaries of vice.' There is, certainly, too much of *prejudice* in this reflection; but it is our Author's, and we leave him to support it, if challenged to do so.

But it is time that we should take our leave of this country. The view which we have here given of it, will enable our Readers to form some judgment concerning the manner in which this part of Mr. Marshall's work is conducted.

The second volume begins with *travels to Flanders*, of which country Mr. Marshall gives this general account: 'The most striking object, which must strongly catch the attention of a traveller, is the number, greatness, and populousness of the cities and towns, and the beauty of many of the public buildings. These towns abound with trade, manufactures, industry, amusement, and pleasure; and although some of them are vastly declined from that pitch of prosperity in which they once figured, yet they at present form, upon the whole, a richer and more considerable country for its size, than any in Europe, the province of Holland alone excepted; and this degree of present importance is a remarkable instance of a country retaining its consideration, after it has lost the principal part of its commerce; this can be owing only to two circumstances, which are, the happiness of its situation, and the great fertility of its soil. Some writers have remarked, that the best husbandry is usually found in the most barren and sterile spots, and have quoted Switzerland, where agriculture flourishes remarkably; but Flanders is a strong exception to this rule, which, it must be confessed, has much of philosophy in it; for this country is cultivated in a degree of perfection not to be found any where else, at the same time that the soil is esteemed the richest and most fertile in Europe. They have the principal essentials of good husbandry in their practice, keeping the land perfectly free from weeds, and at the same time cropping it perpetually, so that they hardly know what a fallow is.'

Our Author now enters Germany. After he had passed Cologne, in his way to Munster, he met with one very disagreeable lodging at an inn, or rather a large barn, called by that name, which served for parlour, kitchen, bed-chamber, stable, cow-house, and hog-stye. However he had here some conversation upon agriculture with his landlord, who was a farmer, and gained some intelligence concerning the method of managing the hogs in Westphalia, a country so famous for its hams and bacon. 'They are troubled very much, he says, in winter to find provisions for their cattle; their straw is all eaten, and they feed them also with the tender branches of several sorts of trees; their turnip-leaves and cabbage-leaves they pluck several

veral times, and boil them in a large copper until the liquor is a kind of hodge podge, and this they give their oxen and cows warm, and find that this method of giving it makes the materials go much farther; they also think it highly necessary to give cows some warm food every day in winter; their potatoes they use chiefly for their hogs. I made enquiries concerning the fattening them, and found that they are made fat chiefly by running in the woods, where they find plenty of chesnuts; but in tracts where these woods are not within a farmer's right they procure chesnuts and give them in sties: in the last stage of their fattening, which is after their range abroad in the woods is over, they give them potatoes baked. I expressed much surprise at this intelligence, but it was repeated several times, and very seriously. They have large ovens for baking potatoes; and they find, that thus prepared, they are the most fattening of all food, and that the flavour of their bacon is owing not to the chesnuts, but to the baked potatoes; what truth, or rather what propriety, there is in this practice, I am totally unable to ascertain; it is a point that must be referred to the connoisseurs in hog-fattening; but I much question whether the farmers in England will ever give credit enough to this account to try it in their practice.'

On visiting the plains of Minden our Traveller laments the expence of about forty millions of money most vilely wasted, as he thinks, in this country. 'Of all the paradoxical arguments, says he, which ever disgraced the head, or rather the heart, of a man of abilities, that of urging the propriety, and even the necessity of renewing the last German war, was the most humiliating to the individual, and the most unfortunate to Britain.—Would not the French be more alarmed, and have much greater reason to dread an enemy's army in Normandy, than in Minden, Hesse, or Hanover? We should have been able to supply all the wants of an army on the other side the channel two hundred per cent. cheaper than one in Germany, with the infinite advantage of so very considerable a part of the expence being laid out among ourselves.—Had the last war been carried on upon such principles, we should have found the French in no condition to send armies to Germany; a battle of Minden in Normandy, if I may be allowed the Irishism, would have more fatal to the French than in Westphalia.'

Our Author proceeds to the dutchy of Hanover, the city of which name is the capital of all the King's German dominions; it is situated, we are told, in a plain more fruitful than most he had passed lately, and a country tolerably pleasant. But in his progress a few miles from it he found generally a sandy neglected waste: the inhabitants might enrich themselves by many tracts of fertile lands, did they apply with understanding and industry

industry to its culture, but they are, he informs us, greatly deficient in both; the manufactures in the electorate, he likewise observes, are but few of any consequence, though the country is not unfavourable to them; all which he attributes to the want of proper encouragement. The revenues of the electorate, before the last war, were reckoned at seven hundred thousand pounds a year, during the war they declined much; but since that period have been rising very quick, and are now said to be equal to what they were before.

Hamburgh, the next remarkable object of our Author's attention, is incomparably, he says, the finest city he had seen since he entered Germany, and well known to be the most flourishing and populous in the whole empire. Its walls form nearly a circle of five miles and an half; it has six gates towards the land, and three to the great river Elbe on which it stands; the number of its inhabitants fluctuate between one hundred and ten and one hundred and twenty thousand; it contains eighty-four bridges; there are also in the city forty water-mills, six wind mills, six sluices, and six large market-places; the streets narrow, crooked, badly paved; the houses very high, many of them half dark at noon day; the buildings of brick, and not the best coloured; and what renders the streets yet more detestable, in this Writer's opinion, is the planting a row of trees on each side. Upon the whole, the city, though much larger, does not exceed Bristol in elegance; the merchants houses, though so defective in elegance, are well contrived for the convenience of trade; ships are unloaded at their doors; but their halls are turned into warehouses: upon entering the best houses you find yourself at once among hogsheds and bales of goods; and you may also find a coach-house, harness room, and sometimes stables under the same roof with the apartments. The churches and public buildings, according to the account here given, have not much to recommend them. But Hamburgh, though a city of no elegance, makes ample amends by the possession of the greatest trade of any place in Germany. 'This city, says our Author, is not a place to which a traveller should resort for pleasure; the people are enveloped in trade; their manners do not please, for they are an awkward mixture of German plainness with French eclat; of German honesty with French insincerity, and make upon the whole but a motley figure; their amusements do not deserve the name, music excepted, and that is often bad; and the places of reception for strangers vile, except one house, and that is extravagantly dear; from which it may easily be judged, that Hamburgh is no place for a traveller to stay long at.'

We now arrive at Denmark: the two principal objects which first present themselves are the town of Altena and the city of Lubeck;

Lubeck ; the former a flourishing, improving place, in its streets and buildings excelling Hamburg, whom it rivals in trade ; the latter advantageously situated for the commerce of the Baltic, and enjoying no despicable, though a declining trade, superior also to Hamburg in its appearance, in provisions, cleanliness, and cheapness, and famous for its clock, and the several *automata* attending it in the church of St. Mary.

Mr. Marshal's travels in Denmark furnish one of the most entertaining and instructive parts of this work, on account of an acquaintance which he accidentally formed with a Danish nobleman, who in a very extensive tract of waste, barren and uncultivated ground has made most remarkable improvements ; having built a town, which continually encreases, established manufactures of various kinds, extended agriculture, introduced shipping and commerce, rendered this once neglected spot populous and flourishing, and spread over it the blessings of industry, peace, cheerfulness, and plenty. Our Traveller's post-chaise broke upon the road, it happened that Count Roncellen was near, and gave him a polite invitation to his chateau, where this Author spent some very agreeable days. The relation of the conversations he had with this nobleman, of the rise, the progress, the present state and conduct of his works and improvements, form a considerable part of the second volume of this performance ; which, while it must afford great pleasure to every intelligent reader, does also great honour to the genius, humanity, and virtue of Count Roncellen. But our farther observations on these volumes must be reserved for our next Review.

ART. VI. *Political Essays concerning the present State of the British Empire ; particularly respecting* I. *Natural Advantages and Disadvantages.* II. *Constitution.* III. *Agriculture.* IV. *Manufactures.* V. *The Colonies ; and,* VI. *Commerce.* 4to. 11. 1s. bound. Cadell. 1772.

WE have now before us a work which, had we leisure, and room, to expatiate upon it, would furnish plenty of matter both for criticism and political speculation. The plan is extensive ; the design useful ; and the execution is, in some parts, masterly, and very satisfactory, although it is, in others, extremely deficient.

The title-page sufficiently points out the great importance of the subjects, merely by naming them.

An attempt to collect all the best materials, and calculations, on those points that are scattered through a multitude of volumes, and to lay them before the public in a methodical and just arrangement, is, undoubtedly, a meritorious undertaking, and

and cannot fail to throw great light upon our whole system of political œconomy.

From the nature and design of this compilation, far the greatest part of it necessarily consists of extracts from other authors; and yet the Reader will meet with, among them, many striking passages, spirited proposals, and ingenious speculations, that seem to be properly the Collector's; sometimes delivered in animated language, and supported with solid reasoning. The Reviewer's duty to the public, however, will oblige him to inform his Readers, that this Author's diction is often negligent and incorrect; that his proposals and reasonings, as well as his calculations, are frequently vague and unsatisfactory; and that he labours under a want of original information concerning the present state of commerce: a deficiency which he might have supplied by resorting, for this purpose, to experienced merchants, and to the latest Custom-house imports and exports; by which means, alone, he could expect to gain a satisfactory account of these necessary particulars.

In his first essay, the Author gives a very just, and, to every Briton, a pleasing account of the situation, climate, and natural advantages of the British dominions. In the second essay we find some very interesting and animated sentiments on the present liberties of mankind, and the precarious state of our own.

The introductory section to Essay II. cannot fail to excite a variety of interesting sensations and reflections in the breast of every Reader who is not dead to the noblest of all human passions: take it as a specimen:

‘ Liberty is the natural birthright of mankind; and yet to take a comprehensive view of the world, how few enjoy it! What a melancholy reflection is it to think that more than nine-tenths of the species should be miserable slaves of despotic tyrants! Let us view the globe and examine the fact.

‘ The largest part of the world, viz. Asia is by the best accounts despotic throughout: anarchy may rule the wandering Tartars and Arabs, but their numbers are very small. Here we fall at once on the most numerous body of people in the world in a state of slavery. Africa comes next, and what misery involves that vast country! Liberty only exists at the point of one cape, an exotic plant of European growth, unless we exhibit the Hottentots as the only specimen of African freedom! In Europe itself, what a disproportion between liberty and slavery! Russia, Poland, the chief of Germany, Hungary, Turkey, the greatest part of Italy, Spain, Portugal, France, Denmark, and Norway. The following bear no proportion to them, viz. The British isles, Sweden, Holland, Switzerland, and the Germanic and Italian states. And in America, Spain, Portugal,

Portugal, and France, have planted despotism; only Britain liberty.

‘ On the whole, what a trifling part of the globe’s inhabitants enjoy what all, by nature, have a right to! How insignificant is the number of those who possess this greatest of all blessings, compared to the unhappy tribes that are cruelly deprived of it! The inhabitants of the world are supposed to amount to about 775,300,000 souls; of these the arbitrary governments command 741,800,000, and the free ones only 33,500,000; and of these few so large a portion as 12,500,000 are subjects of the British empire.

‘ The contrast between the liberty enjoyed by the British nation, and the arbitrary power under which so great a part of the world at present groans, is not only very striking; but of all the species of political liberty known, none is so truly desirable as that. The subjects of republics are generally governed with no small severity, and universally labour under the misery of the executive authority being lodged by turns in the hands of certain individuals who are naturally prone to tread too much on their fellows: in aristocratical republics the people are slaves, and, perhaps, of the worst species. But the executive part of government lying in a mixed monarchy in the hands of the king, and he possessing no other power but what is given by the people, this evil is at once prevented. And in whatever other points the comparison is made, the superiority will be found to reside infinitely on the side of the mixed monarchy, or the British constitution.

‘ What ought to be the sentiments of this nation, during the present and future ages, on this remarkable and most generous distinction! None surely but those of the warmest gratitude to Heaven for blessing in so peculiar a manner these happy kingdoms! none but the most ardent tribute of everlasting praise to the steady valour of our patriotic ancestors, whose magnanimity won, guarded, and transmitted such glorious rights to their much envied posterity! What resolutions ought such reflections to create but those of the most determined spirit to preserve what has hitherto escaped such a variety of attacks!—And in case of any future sacrilegious hand being lifted against this sacred temple of THE NATION’S HONOUR, to dare the blackest storm with that heroic courage which Britons ever felt in defence of British Liberty.’

The following sections of this essay on the Constitution, well deserve the attention of every Briton. The Author has placed, in a striking and alarming light, the present immense power of the Crown; and clearly shews that our liberties are in imminent danger from that malignant venom, that worst of all political poisons, INFLUENCE.—The English Reader will peruse the
greater

greater part of this essay with *feeling*, and with *advantage*. Our Author's sentiments concerning the representation of the colonies, form the most exceptionable part of it. This is a subject which he seems not to have penetrated sufficiently;—and no wonder,—for who has attempted it with any tolerable degree of success? Such a work we apprehend to be yet wanting: and well would he deserve of the nation who should lay down a perfect and satisfactory plan for the political administration of the colonies.

Toward the end of his essay on the Constitution, our Author endeavours to shew that the security of Liberty is a work of such consequence, that no danger or hazard can be too great to risk for it; intimating, at the same time, that every one among us is not of the same opinion; and he informs us that he rather hints this ' from remarking some modern ideas of liberty and freedom, which Heaven forbid should ever become common in this kingdom. They result from travelling through various countries; travellers, finding that there are some arbitrary ones, in which the people are *systematically* governed, and not as despotically as in Turkey, conclude that such a constitution is a modification of freedom, and attribute to the principles of modern politics, a general freedom, as they are pleased to call it.

' This equivocal liberty is fully explained by a late author, and as the *spirit* of the passage is remarkable, I shall give it without apology at full length; was not the whole chain of these new fangled ideas contained in it, I should be obliged to have recourse to some other quotations, but as it happens to be very complete, it will singly be sufficient.—“ Trade and industry owed their establishment to the ambition of princes, who supported and favoured the plan at the beginning, principally with a view to enrich themselves, and thereby to become formidable to their neighbours. But they did not discover, until experience taught them, that the wealth they drew from such fountains was but the overflowing of the spring; and that an opulent, bold, and spirited people, having the fund of the prince's wealth in their own hands, have it also in their own power, when it becomes strongly their inclination, to shake off his authority. The consequence of this change has been the introduction of a more mild and a more regular plan of administration. (*In what countries? Not surely in arbitrary ones; and the mildness of free ones is not owing to trade, but the sword, which drove out tyranny.*) The money-gatherers are become more useful to princes, than the great lords; and those who are fertile in expedients for establishing public credit, and for drawing money from the coffers of the rich by the imposition of taxes, have been preferred to the most wise and most learned coun-

sellors. (*This, it must be confessed, is a very extraordinary argument to prove the advantages liberty has received from trade; if this is the MILD and REGULAR PLAN the author before meant, as it evidently is, he explains himself sufficiently; it is precisely the very thing I before considered in this section; this MILD PLAN is the tranquillity which attends an enslaved people: it is in this MILDNESS that consists these new ideas of liberty.*) As this system is new, no wonder if it has produced phenomena both new and surprizing. Formerly the power of princes was employed to destroy liberty, and to establish arbitrary subordination; but in our days we have seen those who have best comprehended the true principles of the new plan of politics, arbitrarily limiting the power of the higher classes, and thereby applying their authority towards the extension of public liberty, by extinguishing every subordination, other than that due to the established laws. (*The fallacy of this argument is palpable: What are these established laws? The edicts of arbitrary princes. But this new system of liberty is in every thing consistent. What a contrast is this to the sentiment of Montesquieu, "La Monarchie se PERD lorsque le prince rafferment tout uniquement à lui, appelle l'état à sa capitale, la capitale à la cour, & la cour à sa seule personne," which is the case with every arbitrary King in Europe.*) The fundamental maxim in some of the greatest ministers, has been to restrain the power of the great lords. The natural inference that people drew from such a step, was, that the minister thereby intended to make every thing depend on the prince's will only. This I do not deny. But what use have we seen made of this new acquisition of power? Those who look into events with a political eye, may perceive several acts of the most arbitrary authority exercised by some late European sovereigns, with no other view than to establish public liberty upon a more extensive bottom. (*It is pity this author did not explain his ideas of the words public liberty: they however are not difficult to be guessed at; the species of freedom which is built on such rotten foundations is very evident.*) And although the prerogative of some princes be increased considerably beyond the bounds of the ancient constitution, even to such a degree as perhaps justly to deserve the name of usurpation; yet the consequences resulting from the revolution cannot every where be said, upon the whole, to have impaired what I call public liberty *."

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* * An Enquiry into the Principles of Political Economy. By Sir James Steuart, Vol. i. p. 248.

† Swift observes, that there is a set of sanguine tempers who deride and ridicule in the number of fopperies, all apprehensions of a loss of English liberty. (*Works, Vol. iii. p. 55.*) Such ridicule, however,

‘ I cannot help adding here a short sentence from Rousseau ; not that I apply it fully to this author, of whom I am totally ignorant, but to all who prefer an equivocal species of liberty to that which is the birthright of Britons. “ Les ames basses ne croyent point aux grands hommes : De vils esclaves fourient d’un air moqueur à ce mot de liberté †.”

[*To be continued.*]

however, is very badly founded ; nor ought we to put too much confidence in the lively maxims of such an agreeable author as M. Beaumelle ; he is, however, very sensible of the value of liberty properly so called.—“ England, says he, is a very striking instance, that an unshaken and steady constitution is a happiness that cannot be too dearly purchased.—The constitution of England is immortal, because a wise people cannot be enslaved by an enemy at home, nor a free people by an enemy abroad. Rome perished ; and was it possible for her to subsist ? her system tended to aggrandizing herself ; it did not tend to her preservation. England is arrived to such a pass, as to be impossible for her to perish, because revolutions, which should have been the bane of her system, have served only to complete it.” (*Mes penſes.*) Luxury has not done the utmost against this constitution, for although the above-recited author would have us believe that the operations of trade on constitutions are not hurtful in changing them ; yet I shall very readily agree with Rollin, who declares, that—“ The most judicious historians, the most learned philosophers, and the profoundest politicians, all lay it down as a certain and indisputable maxim, that wherever luxury prevails, it never fails to destroy the most flourishing states and kingdoms ; and the experience of all ages and all nations does but too clearly demonstrate this maxim.” *Anc. Hist. Manners of the Assyrians, Art. 5, Sect. 1.*’

† *Contract Social*, p. 202. This sacred word ought not to be prostituted to that freedom a people enjoys, which is open to the political prescriptions of state physicians, such as are mentioned in the following passage ; it is written by a Frenchman on French liberty.—“ Oh ! si, au lieu de cela, vous vous chargiez de faire labourer tous les champs, en vertu de ce que c’est à vous à faire le service public, & que le soin de la subsistance de vos sujets en est la première fonction, vous croiriez faire votre charge, je le veux ; mais vous seriez dans le fait la plus grande faute politique. A cet égard vous sentez cela : C’est cependant ce qu’on fait tous les jours en votre nom, sous prétexte de la police, de prévoir les malheurs les disettes, & autres masques du monopole, qui abusent de votre sollicitude paternelle. Car dire au laboureur, je veux avoir la clef de votre grenier, c’est lui dire, je veux ordonner, à vos fraix & à vos risques, de votre administration journaliere, de votre travail, de vos semailles, de vos recoltes, de vos achats, de vos ventes, de vos repas, de vos moments, &c. par mon autorité confiée à une multitude d’agents étrangers à vos intérêts & aux miens. *Theorie de L. Impet.* p. 12.’

ART. VII. *An historical Treatise on the feudal Law, and on the Constitution and Laws of England; with a Commentary on Magna Charta, and necessary Illustrations of many of the English Statutes.* In a Course of Lectures, read in the University of Dublin, by the late Francis Stoughton Sullivan, L. L. D. Royal Professor of the Common Law in that University. 4to. 16s. Boards. Johnson and Payne: 1772.

THIS work treats of a subject which is, in the highest degree, important; and which is executed with singular ability. The very learned and ingenious Author has explained, with a minuteness of investigation, and with a spirit of candour, which have not hitherto been exerted, the origin and progress of the English constitution and laws. Enlightened by reflection, no less than by study, he surmounts difficulties, which former investigators were unable to resolve; and divested of those party-prejudices, which misled our earlier antiquaries and lawyers, his work neither descends to flatter the crown nor the people. He does not write the apology of a faction. He has fought for the truth, and he has found it, amidst the errors of hypothesis, the delusions of religious folly, and the obscurities, which a crafty invention had created to conceal it.

Before he enters formally into his subject, he has, with much propriety, enquired into the intention and ends of political society. He speaks of those usages and customs, which govern men, antecedently to positive enactments; and he explores the hidden sources of legislation. He then examines some peculiarities attending particular modes of government; and thence he is led to consider the varieties produced in relation to laws, by the growing refinement of nations. Among the causes of their multiplicity, he finds the liberty of the people to be the most powerful; from which he naturally infers, the difficulty of the study of the English law, and proceeds to enumerate the methods which have been employed to advance the knowledge of it.

These topics engage his attention in his first lecture. In his second, he explains the plan of his own undertaking.

A partial, and a weak fondness for their country had engaged Lord Coke, and other lawyers of his age, to insist, that the English laws were not derived from a foreign source. It is, however, perfectly obvious, that they are to be deduced from the feudal customs; and Dr. Sullivan, considering them as flowing from this source, has very judiciously commenced his inquiries concerning the English constitution, by investigating the origin of the feudal law, and its ceremonies.

For this purpose, he looks back, in his third lecture, into the customs of the German nations, before they invaded the Roman empire. He examines and reprobates several opinions; which men of learning have formed concerning the original of

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the feudal polity, and he can find no traces of its source, but among the nations, which destroyed the western empire of the Romans; that is, among the Franks, Burgundians, Goths, and Lombards.

Of these, says he, the first and last have the greatest number of advocates; and, whether out of jealousy to the French monarchy, or not, I cannot determine, the majority declare for the Lombards. These different opinions, however, may be easily adjusted, by distinguishing between the *beneficiary law*, as I shall call it, while the grants were at will, or for years, or at the utmost for life, and that which is more properly and strictly called *feudal*, when they became transmissible to heirs, and were settled as inheritances. As to the beneficiary law, no one of these nations can lay a better claim to it than another, or with reason pretend that the rest formed their plan upon its model, each of them independent of the other, having established the same rules, or rules nearly the same; which were, in truth, no more than the ancient customs of each nation, while they lived beyond the Rhine, and were such as were common to all the different people of Germany. But, as to the law and practice of feuds, when they became inheritances, there can be little doubt but that it was owing to the Franks. For the books of the feudal law, written in Lombardy, acknowledge that the emperor Conrad, who lived about the year 1024, was the first that allowed fiefs to be descendible in Germany and Italy; whereas the kingdom of the Lombards was destroyed by Charlemagne above two hundred years before; and he it was who first established among his own Franks the succession of fiefs, limiting it, indeed, only to one descent. His successors continued the same practice, and, by slow degrees, this right of succession was extended so, that by the time of Conrad, all the fiefs in France, great and small, went in course of descent, by the concession of Hugh Capet, who made use of that device, in order to sweeten his usurpation, and render it less disagreeable. By this concession he, indeed, established his family on the throne, but so much weakened the power of that crown, that it cost much trouble, and the labour of several centuries, to regain the ground then lost.

The opinion of the feudal law's being derived from the Lombards seems owing to this, that, in their country, those customs were first reduced into writing, and compiled in two books, about the year 1150, and have been received as authority in France, Germany, and Spain, and constantly quoted as such. But then it should be considered, that the written law in these books is, in each of those nations, especially in France, controuled by their unwritten customs; which shews

plainly, that they are received only as evidence of their own old legal practices. For had they been taken in as a new law, they would have been entirely received, and adopted in the whole.

‘ But if, in this point, I should be mistaken, and the Lombards were really the first framers of the feudal law, yet I believe it will be allowed more proper for the person who fills this chair to deduce the progress of it through the Franks, from whom we certainly borrowed it, than to distract the attention of his audience, by displaying the several minute variations of this law, that happened as it was used in different nations. To the nation of the Franks, therefore, I shall principally confine myself, and endeavour to shew by what steps this system of customs was formed among them, and how their constitution, the model of our own just after the conquest, arose, and at the same time I shall be particularly attentive to those parts of it only that prevailed in England, or may some way contribute to illustrate our domestic institutions.’

In order, accordingly, to illustrate the rise of the constitution erected by the Franks, he enters into details concerning the general disposition and manners of this people, while they continued in Germany, concerning the several ranks and orders of persons among them, their form of government, their regulations touching property, their methods of administering justice, and the nature of the punishments they inflicted on criminals.

On these different heads, he does not deviate from his usual erudition and ingenuity; but, perhaps, to an accurate observer, it will appear, that in examining the state of property among the German tribes, while they remained beyond the Rhine, he is not sufficiently perspicuous, and does not fully consider its importance*.

In continuing his historical researches, he describes the irruptions of the northern nations into the provinces of the Roman empire; attends to the innovations which their situation, when they had made settlements there, was calculated to produce in regard to their manners and policy; and explains, in particular, the condition of the Franks after they had fixed their establishment, and the state of those Romans with whom they had entered into engagements.

It was not, in the opinion of our Author, long after the settlement of the Franks, that estates in land proceeded from being annual and temporary, to be given for life; and at this

* See in our account of Bougainville's voyage some hints on the condition of property in rude nations, and an appeal to authors who have treated this subject. Review for March last, p. 206.

last period, and not sooner, he conceives, that the forms of the feudal investiture were invented and employed. These he explains at considerable length; and having made some remarks on improper or less formal feuds or benefices, he examines into the steps and degrees by which estates for life grew into inheritances.

Having arrived at the perpetuity of the feud, he sets himself to enquire into the consequences it produced, and offers an enumeration of the feudal casualties, with a very masterly account of representation and collateral succession.

In the kingdoms, however, established on the ruins of the Roman greatness, there were lands which submitted not to tenure, and were not included in the feudal system. These were known under the appellation of *Allodial* property, and were subject only to general services. Their history is not omitted by our Author; but we must regret, that he has not insisted on it at greater length. There are circumstances, with regard to their condition and duration, in the states of Europe, that are no less curious than important.

The feudal institutions, averse to the spirit of trade, locked up land from sale or conveyance, and, as communities refined, became grievous and oppressive. The feudatory contracted debts, but his estate was not liable to their payment. Other injurious restrictions attended these grants. And having explained the oppressions, which flowed from them, Dr. Sullivan enters into the history of the alienations of land. These were voluntary or involuntary. The former proceeded on the consent of the feudatory; the latter was the attaching of property for debt: and the effects resulting from hence, are pointed out with precision and judgment.

The power of alienation seemed to divest the Great of the means of perpetuating their families: in the course of time, they strongly felt this inconvenience; and the famous statute *De Donis* offered a remedy to it, by creating, a new inheritance, *estates tail*. The nature and origin, with the consequences of this act, the curious Reader will find explained and illustrated by our Author, in a manner equally profound and satisfactory.

He comes now to give a sketch of the constitution of a feudal monarchy. The king, as the head of the political body, attracts his first notice; and having described his dignity, and mentioned his revenues, he examines the much agitated question, Whether he possessed the power of raising taxes and subsidies? His reflections, on this interesting topic, are particularly valuable, and ought to be acceptable to every Englishman.

‘ To come, says he, to the head, whether taxes, aids, and subsidies can be assailed by the king, as sole judge of the occasion, and the *quantum*—or whether they must be granted by parliament, was the great and principal contest between the two first princes of the unfortunate house of Stuart and their people, and which, concurring with other causes, cost the last of them his life and throne, (to say nothing of the divine hereditary right urged on the king’s behalf, and which, if examined into strictly, no royal family in Europe had less pretensions to claim) both sides referred themselves to the ancient constitution for the decision of this point. The king’s friends urged that all lands were holden from him by services, and that this was one of his prerogatives, and a necessary one to the defence of the state. They produced several instances of its having been done, and submitted to, not only in the times of the worst, but of some of the best kings; and as to acts of parliament against it, they were extorted from the monarchs in particular exigencies, and could not bind their successors, as their right was from God.

The advocates of the people, on the other hand, insisted that, in England, as in all other feudal countries, the right of the king was founded on compact; that William the Conqueror was not master of all the lands in England, nor did he give them on these terms; that he claimed no right but what the Saxon kings had, and this they certainly had not; that he established and confirmed the Saxon laws, except such as were by parliament altered; that he gave away none but the forfeited lands, and gave them on the same terms as they were generally given in feudal countries, where such a power was in those days unknown. They admitted, that, in fact, the kings of England had sometimes exercised this power, and that, on some occasions, the people submitted to it. But they insisted, that most of the kings that did it were oppressors of the worst kind in all respects; that the subjects, even in submitting, insisted on their ancient rights and freedom, and every one of these princes afterwards retracted, and confessed they had done amiss. If one or two of the best and wisest of their kings had practised this, they insisted that their ancestors acquiescence once or twice, in the measures of a prince they had absolute confidence in, and at times when the danger, perhaps, was so imminent as to stare every man in the face, (for it was scarce ever done by a good prince) as when there was not a fleet already assembled in the ports of France to waft over an army, should not be considered as conveying a right to future kings indiscriminately, as a surrender of their important privileges of taxation. They insisted that these good and wise kings had acknowledged the rights of the people; that they excused what they had done, as extorted by urgent necessity, for the pre-
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servation of the whole; that, by repeated acts of parliament, they had disavowed this power, and declared such proceedings should never be drawn into precedent. They observed, that there was no occasion for the vast demesne of the king, if he had this extraordinary prerogative to exert whenever he pleased. They denied the king's divine right to the succession of the crown, and that absolute unlimited authority that was deduced from it. They insisted that he was a king by compact, that his succession depended on that compact, though they allowed that a king intitled by that compact, and acting according to it, has a divine right of government, as every legal and righteous magistrate hath. They inferred, therefore, that he was a limited monarch, and consequently that he and his successors were bound by the legislative, the supreme authority.

The advocates of the king treated the original compact as a chimera, and desired them to produce it; which the other side thought an unreasonable demand, as it was, they alledged, transacted when both king and people were utterly illiterate. They thought the utmost proof possible was given by quoting the real acts of authority, which the Saxon kings had exercised; among which this was not to be found; that the Norman kings, though some of them had occasionally practised it, had, in general, both bad and good princes, afterwards disclaimed the right, and that it never had (though perhaps submitted to in one or two instances) been given up by their ancestors, who always, and even to the face of their best princes, insisted that it was an encroachment on those franchises they were intitled to by their birthright.

Such, in general, were the principles on which the arguments were maintained on both sides: for to go into *minutiæ*, would not consist with the design of this undertaking. I apprehend it will be evident from this detail of mine, though I protest I designed to represent both sides fairly, that I am inclined to the people in this question. I own I think that any one that considers impartially the few monuments that remain of the old Saxon times, either in their laws or histories, the constant course since the conquest, and the practice of nations abroad, who had the same feudal policy, must acknowledge, that though this right was claimed and exercised by John, Henry the Third, Edward the First, Second, and Third, Richard the Second, and Henry the Eighth, it was in the event disclaimed by every one of them, by the greatest of our kings, Edward the First and Third, and Henry the Eighth, with such candour and free will, as enforced confidence in them; by the others, in truth, because they could not help it. I hope I shall stand excused, if I add, that the majority of those who engaged in the civil war, either for king Charles, or against him,

him, were of the same opinion. For, had he not given up this point, (and indeed he did it with all the appearances of the greatest sincerity) he would not have got three thousand men to appear for him in the field. But, unfortunately for his family, and us, (for we still feel the effects of it from the popish education his offspring got abroad) his concession came too late. He had lost the confidence of too many of his people, and a party of republicans were formed; all reasonable securities were certainly given; but upon pretence that he could not be depended upon, his enemies prevailed on too many to insist on such conditions, as would have left him but a king in name, and unhinged the whole frame of government. Thus the partizans of absolute monarchy on one side, and the republicans, with a parcel of crafty ambitious men, who for their own private views affected that character, on the other, rented the kingdom between them, and obliged the honest, and the friends to the old constitution, to take side either with one party or other, and they were accordingly, for their moderation and desire of peace, and a legal settlement, equally despised whichever they joined with.

I shall make but one observation more; that though it is very false reasoning to argue from events when referred to the decision of God, as to the matter of right in question; I cannot help being struck with observing, that though this has been a question of five hundred years standing in England, the decision of providence hath constantly been in favour of the people. If it has been so in other countries for two hundred or two hundred and fifty years past, which is the utmost, let us investigate the causes of the difference, and act accordingly. The ancients tell us it is impossible that a brave and virtuous nation can ever be slaves, and, on the contrary, that no nation that is cowardly, or generally vicious, can be free. Let us bless God, who hath for so long a time favoured these realms. Let us act towards the family that reigns over us, as becomes free subjects, to the guardians of liberty, and of the natural rights of mankind; but, above all, let us train posterity so as to be deserving of the continuance of these blessings, that Montequieu's prophecy may never appear to be justly founded.

"England, (says he,) in the course of things, *must* lose her liberties, and then, she will be a greater slave than any of her neighbours."

We shall leave our Readers, for the present, to reflect on this excellent vindication of the original freedom of our constitution; and, in the succeeding number of our Journal, we shall offer, what has farther occurred to us, concerning the present interesting and very instructive performance.

ART.

ART. VIII. *A Journal of the Swedish Ambassy, in the Years 1653 and 1654. From the Commonwealth of England, Scotland, and Ireland. Written by the Ambassador the Lord Commissioner Whitelocke, With an Appendix of original Papers. 4to. 2 Vols. 1l. 11s. 6d. Boards. Becket. 1772.*

Commissioner Whitelocke was one of the most respectable chiefs of that republican party which bravely delivered this kingdom from one species of tyranny, and unfortunately subjected it to another. He was a man of strong sense, of extensive knowledge, of strict virtue, and sincerely attached to the liberties of his country. He was above being the tool * of any party; for though intimately connected with the Protector, he was ever jealous of his designs, and opposed every procedure of the Usurper's which he deemed inconsistent with true Commonwealth principles; by which disinterested conduct he became a considerable sufferer, through Cromwell's private resentment. He *disliked* Oliver for his selfish and ambitious views; and Oliver *feared* him, on account of his integrity and popularity: for Whitelocke's respectable character made all honest men his friends; and his name gave a sanction to every measure in which he embarked.

Dr. Morton, the Editor of this work, authenticates it, by the following particulars, which are taken from his dedication to Lord Lumley:—that he received these papers from the Lord Commissioner Whitelocke's grandson, Carleton Whitelocke, of Prior's Wood, near Dublin, Esq; by the favour of the late Lord Chancellor Bowes, Archbishop Secker, and Arthur Onslow, Esq;—these very respectable persons being of opinion, that the Journal of the Swedish Ambassy was due to the public; as a very considerable part of the Author's *Memorials of English Affairs*: the candour, accuracy, and usefulness of which work are so universally allowed.

Speaking, in this dedication, of *instruction by precept*, the Editor remarks, that it 'is slow, transient, and too often ineffectual for want of being duly understood; but instruction by example is quick, strong, permanent, and flattering to the mind' in the light of a self-instructor. And this is founded in the nature of man, who acquires his general knowledge in this way. For precepts, or principles, are no other than general inferences from particular experiences; which are best understood, as well as best applied, by those who make them. And thus chiefly it

* We are not ignorant that Whitelocke has been charged with temporizing, and duplicity of conduct; but we apprehend the charge to be ill founded, having never yet met with a convincing argument in support of it.

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is, that they become profitable helps to the mind ; and the true grounds of judgment as well as action.

‘ In the following pages the political man, that master-builder ! will find no contemptible model of doing business ; the family man may also extract that which suits his laudable purposes ; and the individual the moral (let me say) the religious man, who alone adorns the rest, will see his form delineated, and be instructed where to seek his end.—

‘ With respect to *historical facts*, he farther observes, that the curious searcher of anecdotes will here find an abundant treasure ; and be enabled to fill up divers links in the chain of causes of certain events ; and to mark more particularly the characters of the respectable personages, who figured during a remarkable period. Perhaps also, it may not be unprofitable to note the more rational, and temperate grounds, of some extraordinary occurrences.’

As to Whitelocke's qualifications for the important ambassy on which he was sent, and which is the subject of these memoirs, we believe that a fitter man could not have been found ; for we agree with Dr. M. that he possessed ‘ sense, spirit, temper, experience in business, and knowledge of the world ;’ that he was ‘ able to distinguish, choose, and execute, whether by persuasion, or otherwise ;’ and that he was ‘ thoroughly versed in the history, constitution, laws, revenues, force, trade and interests of his country, and its connections with others :’ Dr. M. adds, that he made it his immediate study to be well informed of the same important particulars, respecting Sweden ; that some sketches of this kind are preserved in the Appendix to the present publication ; and that ‘ more might have been added :’—the success of this ambassy was answerable.

This Journal, the Editor assures us, is printed literally from the Author's own manuscript : a declaration which, no doubt, will be satisfactory to many Readers, who will consider the work as the more curious and valuable for being delivered entire, and in its original dress, without any abridgment or alteration whatever ; but others, who pay more regard to *taste* in reading, may, perhaps, think this book *a very great one*, and deem it a tedious task to go through the whole of so voluminous a performance : to them, too, the strain of piety—(that kind of piety, especially, with which all writing, and all conversation, was so highly tinged in Whitelocke's days) which runs through almost every page of this publication, may not prove altogether so acceptable as ‘ good men would think.’ For us, however, we freely own that the multiplicity of this Writer's pious reflections, and the frequent repetition of his devotional phrases, give us no offence. They seem, like the rust of an antique,

antique, to be no other than marks of authenticity, and the true stamp of the times which gave birth to this curious, valuable, and entertaining Journal.

But, in truth, we do not find that Whitelocke was cast altogether in the puritanical mold of Oliver's days, or that he was thought, by any means, to come up to the standard of pure fanaticism. From other evidences of this, we shall select the following anecdote.

On the council of state's reporting to the parliament that they had fixed upon Whitelocke as a fit person to be sent Ambassador Extraordinary to the Queen of Sweden * (which they submitted to the consideration of the house) a debate arose upon the subject; and one of the members objected, 'that they knew not whether he were a godly man or not:' adding, that 'though he might be otherwise qualified, yet, if he were not a godly man, it was not fit to send him Ambassador.' To this another member, who, says Whitelocke (himself being the relator of this anecdote, *Journal*, p. 36.) was known not to be inferior in godliness to the objector, shrewdly answered, 'that godliness was now in fashion, and taken up in form and words for advantage sake, more than in substance for the truth's sake; that it was difficult to judge of the trees of godliness or ungodliness, otherwise than by the fruit; that those who knew Whitelocke, and his conversation, were satisfied that he lived in *practice* as well as in a *profession* of godliness; and that it was more becoming a godly man to look into his own heart, and to censure himself, than to take upon him the attribute of God alone, to know the heart of another, and to judge him.'—And it was voted—'That the Lord Commissioner Whitelocke be sent Ambassador Extraordinary to the Queen of Sweden.'

The Journal commences Aug. 23, 1653, and recites, among many other circumstances, preparatory to his full appointment to this embassy, and to his embarking for the voyage, some curious conversations with Cromwell, in which the art, address, and masterly spirit of Oliver are conspicuous.

On Dec. 20, in the same year, Whitelocke arrived at Upsal, where Queen Christina at that time resided; and the next day her Majesty granted him a public audience: the ceremonies of which are very circumstantially related, and will entertain many of our Readers. The Ambassador's equipage was extremely magnificent, according to the taste of the times, and well fitted to strike the Swedish court with the most respectable idea of the power and grandeur of the Commonwealth which he represented:

* The celebrated Christina, who soon after abdicated the crown.

‘ Att his gate stood his porter in a gowne of grey cloth, laced with gardes of blew velvet between edges of gold and silver lace, two in a seame, his long stasse, with a silver head, in his hand.

‘ The liveries of his coachmen and postillions were basse doublets, laced with the same lace, the sleeves of their doublets thicke and rownd laced, their breeches and cloakes of grey cloth, with the like laces.

‘ His twelve lacquays, proper men, had their liveries of the same with the coachmen; and the winges of their coates very thick laced with the like laces.

‘ The liveries of his four pages were blew satin doublets, and grey cloth trunke breeches, laced with the same lace, very thicke, the cloakes up to the cape, and lined with blew plush; their stockings long, of blew filke.

‘ His two trumpets in the like liveries.

‘ The gentlemen attendants, officers, and servants of his house, were hanfomly accoutred, and every man with his sword by his side.

‘ The gentlemen of the first ranke were nobly and richly habited, who spared for no cost in honor to their cuntry, and to their friend; and their persons, and most of the others, were such as graced their habiliments.

‘ His secretary, for the credit of his master, had putt himselfe into a rich habit.

‘ Whitelocke himselfe was plaine, butt extraordinary rich in his habit, though without any gold or silver lace or imbroidery; his suite was of blacke English cloth, of an exceeding fine sort, the cloake lined with the same cloth, and that and the suit sett with very fayre rich diamond buttons, his hat-band of diamonds answeareable; and all of the value of 1000 l.

‘ Thus accoutred, with the senators, they took their coaches; Whitelocke’s two coaches, with some of the gentlemen, went first; after them, one of the Queen’s coaches, with some more of the gentlemen; and last, was the Queen’s other coach, the senators, master of the ceremonies, and Whitelocke in it.

‘ In the great court of the castle, att the entry uppon the bridge, was a guard of 100 musquaters, with their officer; they made a lane crosse the court. Whitelocke alighted att the foot of the stayres, where was Grave * Gabriel Oxenstierne, nephew to the ricks chancellor, the hous marshall, or steward of the Queen’s house, with his baston, or marshall’s stasse of silver in his hand, and many officers and servants of the Queen; he was a senator, a civill and well fashioned gentleman. He complemented Whitelocke in French, bid him wellcome to court, and promised his readines to doe him service. Whitelocke returned his gratefull acceptance of his civilities, and the honour he had by this occasion of being knowne to his excellence; they went up two payre of stone stayres in this order:

‘ First the gentlemen and officers of the Queen, bare headed; after them, Whitelocke’s gentlemen attendants, and of his bed-chamber, with the inferior officers of his house; then followed his gentlemen of the first ranke; after them, his two sons, then the

* An ancient Teutonic title, the same with Earl, or Count.

master of the ceremonies, after him the two senators, then the house marshall, after him Whitelocke, whom his secretary and chaplains followed, and then his pages, lacquays, and other liverymen.

' The Queen's lacquays carried torches; and when they had mounted many staires they came into a large hall, many people being in the way, from thence into a great chamber, where Prince Adolphe, brother to the prince heretier of the crown, then grand master, or high steward of Sweden, mett Whitelocke: and it was observed, that he had not done that honor to any Ambassador before.

' Some complements passed between his highnes and Whitelocke in French; the prince bad him wellcome to court; Whitelocke acknowledged his happynes to know so noble a prince, and thanked him for his letters, and the accommodations of his journey, especially within his highness's government, by his favour to a stranger.

' The prince sayd, that the Queen had commaunded her officers to take care for his accommodations, which he doubted had not bin such as were fitt for him, and desired his excuse for his ill treatment. After many complements and ceremonies they passed on, Whitelocke uppon the right hand of the prince, who conducted him to another chamber, where stood a guard of the Queen's partizans in livery coates, richly imbroydered with gold; in the next roome beyond that, which was large and fayre, was the Queen herselfe; the roome was richly hung with cloth of Arras, in the midst of it great candlesticks full of waxe lights, besides a great number of torches.

' He perceived the Queen sitting att the upper end of the roome, uppon her chayre of state of crimson velvet, with a canopy of the same over it; some ladies stood behind the Queen, and a very great number of lords, officers, and gentlemen of her court, filled the roome; uppon the foot carpet, and neer the Queen, stood the senators, and other great officers, all uncovered; and none butt persons of quality were admitted into that chamber. Whitelocke's gentlemen were all lett in, and a lane made by them for him to passe thorough to the Queen.'

The Ambassador's description of the person and dress of this celebrated Princess (the daughter of the great Gustavus Adolphus) is also worth transcribing:

' As soon as he came within this roome, he putt off his hatt, and then the Queen putt off her cappe, after the fashion of men, and came two or three steppes forward uppon the foot carpet; this, and her being covered, and rising from her seate, caused Whitelocke to know her to be the Queen, which otherwise had not bin easy to be discerned, her habit being of plaine grey stuffe, her petticoate reached to the ground, over that a jackett such as men weare, of the same stuffe, reaching to her knees; on her left side, tyed with crimson ribbon, she wore the jewell of the order of *Amaranta*, her cuffes ruffled a la mode, no gorgett or band, but a blacke skarfe about her neck tyed before with a blacke ribbon, as soldiers and marriners sometimes use to weare; her hayre was breaded, and hung loose uppon her head; she wore a black velvet cappe lined with fables, and turned up, after the fashion of the countrey, which she used to putt off and on as men doe their hattes.

' Her

‘ Her countenance was sprightly, butt somewhat pale; she had much of majesty in her demeanor, and though her person were of the smaller size, yett her mienne and carriage was very noble.

‘ Whitelocke made his three congees, came up to her and kissed her hand, which ceremony all ambassadors used to this Queen; then she putt on her cappe, making a ceremony to Whitelocke, who also putt on his hatte, then calling to his secretary, tooke of him his credentialls, and putting off his hatte (at which the Queen also pulled off her cappe) Whitelocke told her in English (which Mr. de la Marche interpreted in French) that the parlement had commaunded him to present those letters to her majesty: she took them with great civility, and read their superscription, butt did not then open them.

‘ After some pawze, Whitelocke began and spake to the Queen in English, Mr. de la Marche, by his appointment, interpreting every sentence as he spake it, in French, which was desired from Whitelocke, and alledged to be the constant practise of that court.’

Although the Queen was very attentive to the Ambassador's speech, yet she did not forget to play off her majestic airs upon him, as her custom was, in order to dazzle and daunt those who addressed her, by the dignity of her aspect and carriage. While he spake, she came close to him, and, *by her looks and gestures*, as the journal expresses it, *would have daunted him*; ‘ but, says this fine old steady republican; those who have been conversant with the late great affairs in England, are not so soon as others appaled with the presence of a young lady and her servants.’

Whitelocke's speech, upon this occasion (which was *‘delivered in English’*) is a curious one; but we have not room to insert it. He gave the Queen a brief recital of the late troubles in England; set forth the signal manner in which it had pleased God to give success to the cause of the people, struggling to preserve their rights and liberties; and concluded by tendering to her Majesty the friendship of the Commonwealth: at the same time signifying their desire ‘ not only to renew that amity and good correspondence which hath hitherto been between the two nations, but their further willingness to enter into a more strict alliance and union than hath as yet been, for the good of both,’ &c.

The Queen stood still, some time, after the Ambassador had done speaking, and then ‘ stepping near to him, with a countenance and gesture full of confidence, spirit and majesty (as Whitelocke well expresses it) yet mixed with great civility, and a good grace, she answered him presently, in Swedish.’ Every sentence, as she spake it, being interpreted to him in Latin: in like manner as *his* speech had been interpreted to *her* in French. The Queen expressed the greatest approbation of his Excellency's person and commission; frankly declaring the ‘ affection which she bore to the Commonwealth of England,’ and her ‘ desire

not

not only to renew former alliances between the two nations, but to enter into a nearer union than heretofore.'

In the course of his many audiences, and some very free and familiar conversations which our Ambassador had with Christina, many curious and entertaining particulars are recited. In one of his private audiences, her Majesty made very particular enquiries concerning the ' Lord General Cromwell, who about this time attained the title of PROTECTOR; but the news of that circumstance, and the important change in England, by which it was brought about, had not reached Sweden. The following dialogue, relating to that Great Man will, we doubt not, be acceptable to most of our Readers :

' *Queen.* Your Generall is one of the gallantest men in the world; never were such things done as by the English in your late war. Your Generall hath done the greatest things of any man in the world; the Prince of Conde is next to him, butt short of him. I have as great a respect and honor for your Generall, as for any man alive; and I pray, lett him know as much from me.

' *Whitelocke.* My Generall is indeed a very brave man; his actions show it: and I shall not fayle to signify to him the great honor of your Majesty's respects to him; and I assure your Majesty, he hath as high honor for you as for any prince in Christendome.

' *Qu.* I have bin told that many officers of your army will themselves pray and preach to their soldiers; is that true?

' *Wh.* Yes, Madame, it is very true. When ther ennemies are swearing, or debauching, or pillaging: the officers and soldiers of the parlement's army use to be encouraging and exhorting one another out of the word of God, and praying together to the Lord of Hosts for his blessing to be with them; who hath showed his approbation of this military preaching, by the successes he hath given them.

' *Qu.* That's well. Doe you use to doe so too?

' *Wh.* Yes; uppon some occasions, in my own family: and thinke it as proper for me, being the master of it, to admonish and speake to my people when there is cause; as to be beholding to another to doe it for me, which sometimes brings the chaplein into more credit then his lord.

' *Qu.* Doth your Generall, and other great officers do so?

' *Wh.* Yes, Madame, very often, and very well. Nevertheless they maintaine chapleins and ministers in their houses, and regiments; and such as are godly and worthy ministers have as much respect, and as good provision in England, as in any place of Christendome. Yett 'tis the opinion of many good men with us, that a long cassake, with a silke girdle, and a great beard, do not make a learned or good preacher; without gifts of the spirit of God, and labouring in his vineyard: and whosoever studies the holy scripture, and is inabled to doe good to the souls of others, and indeavours the same, is no where forbidden by that word, nor is it blameable.

' The officers and soldiers of the parlement held it not unlawfull, when they carryed their lives in their hands, and were going to adventure them in the high places of the field, to encourage one another

out of his word who commaunds over all: and this had more weight and impression with it than any other word could have; and was never denyed so be made use of butt by the popish prælats, who, by no meanes would admit lay people (as they call them) to gather from thence that instruction and comfort which can no where else be found.

Qu. Methinks you preach very well, and have now made a good sermon. I assure you I like it very well.

Wh. Madame, I shall account it a great happines if any of my words may please you.

Qu. Indeed, Sir, these words of yours doe very much please me; and I shall be glad to heare you oftener on this strayne. Butt I pray tell me, where did your Generall, and you his officers learne this way of praying and preaching yourselves?

Wh. We learnt it from a neer friend of your Majesty, whose memory all the Protestant interest hath cause to honor.

Qu. My friend! who was that?

Wh. It was your father, the great King Gustavus Adolphus, who, uppon his first landing in Germany (as many then present have testified) did himselfe in person uppon the shoare, on his knees, give thanks to God for his safe landing, and before his soldiers himselfe prayed to God for his blessing uppon that undertaking; and he would frequently exhort his people out of God's word: and God testified his good liking thereof, by the wonderfull successes he was pleased to vouchsafe to that gallant King.

In another of those intimate conversations with which Christina honoured the English Ambassador,—now become a great favourite with her Majesty,—she took occasion to impart to him the important secret of her design to abdicate the crown. After discoursing with him upon the articles of the treaty, then under consideration between the two nations, she drew a stool close to Whitelocke, and this conversation passed:

Qu. I shall surprize you with something which I intend to communicate to you; but it must be under secrecy.

Wh. Madame, we, that have bin versed in the affayres of England, doe not use to be surprized with the discourse of a young lady: whatsoever your Majesty shall thinke fitt to impart to me, and commaund to be under secrecy, shall be faithfully obeyed by me.

Qu. I have great confidence of your honor and judgement, and therefore, though you are a stranger, I shall acquaint you with a buisnes of the greatest consequence to me in the world, and which I have not communicated to any creature; nor would I have you to tell any one of it, no not your Generall, till you come to see him; and in this buisnes I desire your counsell.

Wh. Your Majesty doth me in this the greatest honor imaginable, and your confidence in me, I shall not (through the help of God) deceive in the least measure, nor relate to any person (except my Generall) what you shall impart to me; and wherein your Majesty shall judge my counsell worthy your receiving, I shall give it you with all sincerity, and according to the best of my poore capacity.

Qu. Sir, this it is: I have it in my thoughts and resolution to quit the crowne of Sweden, and to retire mysele unto a private life, as much more suitable to my contentment, then the great cares and troubles attending uppon the government of my kingdome: and what thinke you of this resolution?

Wh. I am sorry to heare your Majesty calle it a resolution; and if any thing would surprise a man, to heare such a resolution from a lady of your parts, power, and judgement, would doe it; butt I suppose your Majesty is pleased only to drolle with your humble servant.

Qu. I speake to you the trueth of my intentions; and had it not bin for your coming hither, which caused me to deferre that resolution, probably it might have bin done before this time.

Wh. I beseech your Majesty deferre that resolution still, or rather wholly exclude it from your thoughts, as unsitt to receive any intertainment in your royal breast; and give me your pardon, if I speake my poore opinion with all duety and plainness to you, since you are pleased to require it: can any reason enter into a mind, so full of reason as yours is, to cause such a resolution from your Majesty?

Qu. I take your plainness in very good part, and desire you to use freedom with me in this matter. The reasons which conduct me to such a resolution are; bicause I am a woman, and therefore the more unsitt to governe, and subject to the greater inconveniencies; that the heavy cares of government doe out-weigh the glories and pleasures of it, and are not to be imbraced in comparison of that contentment, which a private retirement brings with it.

Wh. As I am a stranger, I have an advantage to speake the more freely to your Majesty, especially in this great buisnes; and as I am one who have bin acquainted with a retired life, I can judge of that; butt as to the cares of a crowne, none but those that weare it can judge of them: only this I can say, that the higher your station is, the more opportunity you have of doing service to God, and good to the worlde.

Qu. I desire that more service to God, and more good to the world may be done, then I, being a woman, am capable to performe; and as soon as I can settle some affayres for the good and advantage of my people, I think I may, without scandall, quitt mysele of my continuall cares, and enjoy the pleasure of a privacy and retirement.

Wh. Butt, Madame, you that enjoy the kingdome by right of descent, you that have the full affections and obedience of all sorts of your subjects, why should you be discouraged to continue the reines in your own hands? how can you forsake those, who testify so much love to you, and likeing of your government?

Qu. It is my love to the people which causeth me to thinke of providing a better governor for them then a poor woman can be; and it is somewhat of love to mysele, to please my own fancy, by my private retirement.

Wh. Madame, God hath called you to this eminent place and power of Queen: doe not act contrary to this call, and disable yoursele from doing him service, for which end we are all heer; and

your Majesty, as Queen, hath farre greater opportunities, then you can have as a private person, to bring honor to him.

Qu. If another person, who may succeed me, have capacity, and better opportunity, by reason of his sexe and parts, to doe God and his countrey service then I can have; then my quitting the government, and putting it into better hands, doth fully answer this objection.

Wh. I confesse my ignorance of better hands then your owne, in which the government may be placed.

Qu. My cousen, the Prince Palatin, is a person of excellent parts and abilities for government, besides his valour and knowledge in military affayres: him I have caused to be declared my successor; it was I only that did it. Perhaps you may have heard of the passages between him and me; but I am resolved never to marry. It will be much more for the advantage of the people, that the crown be on his head then on mine; none fitter then he for it.

Wh. I doe believe his royall highness to be a person of exceeding great honor and abilities for government: you have caused him to be declared your successor; and it will be no injury to him to stay his time, I am sure it may be to your Majesty, to be perswaded (perhaps designedly) to give up your right to him whilest you live and ought to enjoy it.

Qu. It is no designe, butt my owne voluntary act, and he being more active and fitt for the government then I am, the sooner he is putt into it the better.

Wh. The better for him indeed. With your Majesty's leave, I shall tell you a story of an old English gentleman, who had an active young man to his son, that perswaded the father to give up the management of the estate to the son, who could make greater advantage by it then his father did: he consented, writings were prepared, and friends mett to see the agreement executed to quitt all to the son, reserving only a pension to the father. Whilest this was doing, the father (as is much used) was taking tobacco in the better roome, the parlour, where his rheum caused him to spitt much, which offended the son; and bicause there was much company, he desired his father to take the tobacco in the kitchen, and to spitt there, which he obeyed.

All things being ready, the son calles his father to come and seale the writings: the father sayd his mind was changed; the son wondered att it, and, asking the reason, the wise old man said, the reason was, bicause he was resolved to spitt in the parlour as long as he lived; and so I hope will a wise young lady.

Qu. Your story is very apt to our purpose, and the application proper, to keep the crown upon my head as long as I live; butt to be quitt of itt, rather then to keep it, I shall think to be to spitt in the parlour.

Wh. What your Majesty likes best, is best to you; butt doe you not thinke that Charles V. had as great hopes of contentment by his abdication, as your Majesty hath, and yett repented it the same day he did it.

Qu. That was by reason of his son's unworthiness; butt many other princes have happily, and with all contentment, retired themselves

selves to a private condition; and I am confident, that my cousin, the Prince, will see that I shall be duely paid what I reserve for my own maintenance.

Wh. Madame, lett me humbly advise you, if any such thing should be (as I hope it will not) to reserve that countrey in your possession out of which your reserved revenue shall be issued; for when money is to be paid out of a prince's treasury, it is not alwayes ready and certaine.

Qu. The Prince Palatin is full of justice and honor; butt I like your counsell well, and shall follow it, and advise further with you in it.

Wh. Madame, I shall be alwayes ready to serve you in any of your commaunds, butt more unwillingly in this then any other. Suppose, Madame, (as the worst must be cast), that by some exigencies, or troubles, your lessened revenue should not be answered, and payd, to supply your own occasions; you that have bin mistress of the whole revenue of this crowne, and of so noble and bountifull a heart as you have, how can you beare the abridging of it, or it may be, the necessary supplies for yourselfe and servants to be wanting to your quality.

Qu. In case of such exigencies, notwithstanding my quality, I can content myselfe with very little; and for servants, with a lacquay and a chambermaid.

Wh. This is good phylosophy, butt hard to practise: give me leave, Madame, to make another objection; you now are Queen, and soveraigne Lady, of all the nations subject to your crown and person, whose word the stoutest and greatest among them doe obey, and strive to cringe to you; but when you shall have divested yourselfe of all power, the same persons, who now sawne upon you, will be then apt to putt affronts and scornes upon you; and how can your generous and royall spirit brooke them, and to be despised by those whom you have raysed and so much obliged.

Qu. I looke upon such things as these as the course of this world, and shall expect such scornes, and be prepared to contemne them.

Wh. These answers are strong arguments of your excellent temper, and fittnes to continue in your power and government; and such resolutions will advance your Majesty above any earthly crowne. Such a spirit as this shoves how much you are above other women, and most men in the world, and, as such a woman, you have the more advantage for government; and without disparagement to the Prince, not inferior to him, or any other man, to have the trust of it.

Qu. What opinion have they in England of the Prince Palatin?

Wh. They have a very honorable opinion of him, butt have not heard so much of him as of your Majesty, of whom is great discourse, full of respect and honor to your person, and to your government.

Qu. I hope I shall testify my respects to your Commonwealth in the buisnes of the treaty between us, and that it shall be brought to a good issue, and give satisfaction to us both.

' *Wb.* That doth wholly rest in your majesty's power, to whom I hope to have the favour to offer my reasons in any points, wherein there is a difference of opinion between your chancellor and me; and I shall much depend upon your majesty's judgement, and good inclinations to my superiors.

' *Qu.* I shall not be wanting in my expressions thereof, and do hope, that the protector will afford me his assistance for the gaining of a good occasion and place for my intended retirement.

' *Wb.* You will find his highness full of civility and respects and readiness to serve your majesty.'

[*The account of this work to be concluded in our next.*]

ART. IX. *A Treatise on the putrid and remitting Fen Fever, which raged at Bengal in the Year 1762.* Translated from the Latin of a Dissertation on that Subject. By James Lind, M. D. Member of the Royal College of Physicians at Edinburgh. 12mo. 1s. Dilly. 1772.

THIS Essay contains a concise history of the disease, together with some judicious observations on the causes and cure of it, which may be applied, *mutatis mutandis*, to fevers of the same genus raging in similar situations. Among the exciting causes, however, we are surprised to see the Author laying so much stress on the supposed influence of the sun and moon at Bengal; where, he affirms, their power is truly amazing, in causing those to relapse, who were recovering from this disorder. Those who had been mending for 8 or 10 days past, he observes, 'were in the greatest danger of relapsing, during the dark of the moon, and even till it was full moon, unless they took the bark to prevent it.'—An equally singular observation, we shall remark, was not long ago made likewise by the Author's namesake and kinsman, Dr. James Lind, of Hasser Hospital, in his *Essay on Diseases incidental to Europeans in hot Climates*; where he affirms, that, during the epidemic fever which raged at Bengal in 1762, there was so general a relapse, on the day in which the moon was eclipsed [and yet, by the bye, she must be then at the full—Vide supra] among the English merchants who were recovering from it, and had left off taking the bark, that there was not the least reason to doubt of the moon's influence*.

The present Author alluding, we suppose, to the same eclipse, observes, that, about two in the morning of the fourth of the *Nonas* of November, he 'had the best opportunity of observing the sudden and violent effects of the moon,' on this occasion; adding, that, 'at this time, no less than eight of the Drake's hands, who were recovering at the captain's house

* See our 39th volume, November 1768, page 345.

at Calcutta, were all seized with a most violent fit, and that, almost at the same instant.' He gives other instances, and declares that the moon's influence is so well known at Bengal, that it is enough to have mentioned it. He accordingly advises practitioners *diligently to study* the alterations effected by the moon in this part of the world, and in every other country between the tropics, where it is so often vertical, and consequently acts with greater force than in higher latitudes. Nay, he is so minute and precise on this head, as to recommend their consulting the *Nautical Ephemeris* of Dr. Maskelyne, evidently with a view to enable them to discover, with the greatest precision, at what seasons the baneful effects of this planet are to be guarded against, and the proper antidote brought forth to oppose them!

We leave our readers to their own sensations on what goes before, and shall only simply express our astonishment at finding a person of sense declaring his belief that the Drake's or any other people relapsed into the sen fever, on a certain day at two in the morning—*because* the moon, who duly once a month goes very near the skirts of the earth's shadow, happened just then to plump into it!

ART. X. *The natural History of the human Teeth: explaining their Structure, Use, Formation, Growth, and Diseases.* Illustrated with Copperplates. By John Hunter, F. R. S. and Surgeon to St. George's Hospital. 4to. 16s. in Boards. Johnson. 1771.

THIS Treatise appears to be the fruit of a very considerable degree of attention bestowed, by a very capable observer, on this particular subject. Its principal merit consists in the anatomical description, which is executed with the greatest accuracy and minuteness. The work begins with an account of the figure, articulation, &c. of the upper and lower jaw-bones, followed by a description of the particular muscles that move the latter, and which are thereby subservient to the motion and action of the teeth. The Author then proceeds to treat of the component parts of the teeth, their different kinds, forms, situation, &c. He next describes the process of their formation; observing that the body of the tooth is first formed, and that afterwards the enamel and fangs are added to it. This body is originally produced from a kind of pulpy substance, furnished with numerous vessels, pretty firm in its texture, which is transparent, except at the surface where it adheres to the jaw, and which has at first, or before the ossification begins, the same shape, and is nearly of the same size, with the body of the future tooth; though it increases a little in size for some time after the ossification is begun. This process evidently

commences from one or more points, according to the different kinds of teeth.

After this pulp has been compleatly converted into bone, and not before, it becomes covered with that singular matter, the enamel, called by some the vitreous or cortical part; a substance much exceeding every other part of the human body in hardness; as the sharpest and hardest saw will scarce make any impression upon it. The enamel has no marks of being vascular, or of having a circulation of fluids; as not only the most subtile injections have never been able to reach it, but as it receives no tinge from the colorific matter of madder, even in the youngest animals that have been fed with that plant. This seems likewise to be secreted from a pulpy substance, and is, according to the Author, a calcareous earth, probably dissolved in the animal juices, and thrown out, from the part appropriated to that purpose, as from a gland. The Author supposes that after this pulpy substance has been secreted, its earth is separated from its solvent, and attracted by the boney part of the tooth, which is already formed, and that it chrySTALLIZES upon its surface, by an operation similar to that by which the shell of an egg, the stone in the kidneys and bladder, and gall stones, are formed. That such is the process by which the various *calculi* in the human body are produced, he has found by many experiments; an account of which he proposes at his leisure to communicate to the public. The striated chrySTALLIZED appearance which the enamel exhibits when it is broken, as well as the direction of the *striae*, are thus, he observes, naturally accounted for.

Among other subjects of inquiry, the Author treats of the transplanting the tooth of one person into the socket of another: an operation performed without much difficulty, if the parts fit each other with tolerable exactness, and the success of which he attributes to a disposition, in all *living* substances, to unite when brought into contact with one another, although the circulation is carried on only in one of them. On this principle, the young spur of a cock, after having been taken off from his heel, may be fixed to his comb; and the Author has frequently taken out the *testis* of a cock and replaced it in his belly, where it has adhered, and has been nourished; nay, he has put it into the belly of a hen with the same effect. But a tooth which has been extracted for some time, so as to have lost the whole of its *life*, will never become attached to the socket in which it is fixed. In this case, the latter shews a disposition to fill up, which it does not exhibit on the insertion of a fresh tooth.

What constitutes this *living principle*, which enables the body yet possessed of it, though detached from its living stock,

to become seemingly a part of the new body with which it so readily unites, does not appear from this treatise. To us there seems to be no necessity, in order to explain many of these instances of adhesion, to have recourse to a term which is more commodious than satisfactory; as this adhesion may, in many cases, be supposed to be effected by an aptitude depending merely on the form, vascular structure, or other organization, state, as to soundness, moisture, &c. and the other *sensible* qualities of the body applied, which are undoubtedly altering every instant after its separation. We agree, however, with the ingenious Author, that there exists a living principle in the several parts of animal bodies, independent of the influence of the brain and circulation; the effects of which are more observable in young animals, and still more so in those that are the more simple and imperfect, and which have less of brain and circulation, than in the older, more complex, and perfect animals, such as quadrupeds. Accordingly, he observes that, in the latter, a separated part soon dies, and seems to have its life dependant on the body from which it has been taken; whereas, in the imperfect animals, this living power is an active principle in itself, and seems to be possessed equally by all the parts; more particularly in those animals which have no brain or circulation, and which are nearly similar in this respect to vegetables.

We shall only add, that very little is said in this treatise concerning the diseases of the teeth; and that the anatomical description is satisfactorily illustrated by sixteen excellent plates, exhibiting the formation, figure, situation, progress, &c. of the teeth: the figures of which were drawn, under the Author's direction, by Mr. Rymfedyk, and engraved by Messrs. Strange, Grignon, Ryland, and others.

ART. XI. *Thoughts on Hospitals.* By John Aikin, Surgeon, &c.
8vo. 1s. 6d. Johnson. 1771.

THIS pamphlet highly merits the attention of the public, on account of the great importance of the subject, and the very judicious manner in which it is treated; and more particularly as it presents to their consideration several important circumstances, that have either been entirely overlooked, or not sufficiently attended to, in the original *construction* of public hospitals; as well as many other observations respecting their *management* or regulation, by an attention to which they may be rendered still more productive of good to the public. It is indeed to be lamented, that the beneficent spirit which has, within less than a century, given rise to so many charitable institutions, erected with a view to relieve our fellow-creatures labouring under the united pressure of want and disease, should, in

in too many instances, counteract its own benevolent purposes, and produce, in some cases, even greater evils than those intended to be removed by it.

‘Whoever, says the Author, has frequented the miserable habitations of the lowest class of poor, and has seen disease aggravated by a total want of every comfort arising from suitable diet, cleanliness, and medicine, must be struck with pleasure at the change on their admission into an hospital, where their wants are abundantly supplied, and where a number of skilful persons are co-operating for their relief. On the other hand, when he walks through the long wards of a crowded hospital, and surveys the languid countenances of the patients; when he feels the peculiarly noisome effluvia, so unfriendly to every vigorous principle of life, and compares their transient effect upon him, with that to be expected by those who are constantly breathing them, and imbibing them at every pore; he will be apt to look upon an hospital as a dismal prison, where the sick are shut up from the rest of mankind, to perish by mutual contagion.’

The existence and magnitude of this evil, which ‘has thinned our fleets and armies more than the sword of the enemy,’ have been incontestably proved by many well-known instances. It has likewise been rendered equally evident, that it principally derives its origin from the air, that grand necessary of life, rendered noxious, and even absolutely poisonous, by the crowds who at the same time reciprocally contaminate and breathe it. Its influence, in an inferior degree, and where this baneful cause could not operate to so great an extent, has been observed by the Author, even in a country infirmary, remarkable for neatness and excellence of construction; where he ‘has frequently seen a slow depressing fever, the offspring of putridity, creep over the patient’s other complaint, become the principal disorder, and resist every remedy that could be thought of, till dismissal from the house produced a spontaneous cure.’

The principal source of this evil is to be traced, according to the Author, from the interference of two contrary and incompatible designs in the *construction* of hospitals. The views of the architect and of the physician are in this case directly opposite to each other. ‘The former considers it as his business to manage his room and his materials in such a manner, as to accommodate the greatest number of people in the least possible space.’ This least possible space, however, the physician justly considers as the grand source of contagion. Unhappily a false œconomy prevails, and makes the scale preponderate in favour of the architect.

But these buildings are not only deficient in room, or space adequate to the salutary purposes for which they are constructed;

struſted; but become obnoxious to their inhabitants in conſequence of their form, or the plan of the whole building. This is, for inſtance, very frequently quadrangular. By this conſtruction, however, an effectual ventilation is prevented, and a pool of ſtagnating tainted air is collected in the area, which is continually re-entering the rooms through the windows that look into it. The Author gives ſome hints and obſervations on this part of his ſubject; and with regard to the expence attending the conforming to them, adds, that this is certainly an object of little weight, when it is conſidered that the very deſign for which theſe edifices are erected is in a great meaſure defeated by this ill-judged frugality in the conſtruction of them. A diſeaſe *produced* by an hospital is certainly a ſoleciſm in civil policy: but ‘that ſuch a diſeaſe is really known, that it has proved fatal to thouſands, and in ſome meaſure prevails in every hospital, is a too certain and deplorable proof of important miſtakes in their conſtruction and management.’

The Author next proceeds to the other part of his ſubject, and conſiders the various claſſes of internal diſeaſes, or of external injuries, ſo far as they render the ſubjects of them more or leſs proper objects of admiſſion into hospitals. He accordingly propoſes ſome general rules for the ſelection of patients, founded on the reſpective nature of their caſes, with a view to avoid or diminiſh the inconveniences, and to advance the general utility of theſe inſtitutions.—But for theſe, and many other judicious remarks on the ſubject, we muſt refer to the pamphlet itſelf, which is equally commendable for the deſign and execution. A letter of Dr. Percival’s is ſubjoined to it, in which that ingenuous writer offers ſome pertinent obſervations on the grand articles, air, diet, and medicine, with a view to the preventing or correcting putrefactive contagion in hospitals, as far as the ſame appears practicable on their preſent eſta bliſhment; and of thereby rendering them more ſalutary and ſafe to the ſick who reſide in them, and conſequently more uſeful to the public.

MONTHLY CATALOGUE,

For J U N E, 1772.

RELIGIOUS and CONTROVERSIAL.

Art. 12. *Diſcourſes on three eſſential Properties of the Goſpel-Revelation, which demonſtrate its divine Original.* With a Caution againſt Infidelity, addreſſed to Youth. And a ſupplemental Diſcourſe on the ſupernatural Conception of Jeſus Chriſt. By Caleb Fleming, D. D. 8vo. 2 s. Towers. 1772.

THIS Author publiſhed ſome time ago what he called *Three plain Monuments*, alluding to three facts ſupporting the Chriſtian religion; in purſuit of the ſame method, he now preſents the world with
Three

Three essential Properties of the gospel, demonstrating, he apprehends, its truth and divinity. The former had respect to the external, the present to the internal evidence, for the veracity of this revelation. His scheme in brief is this; to shew, in the first discourse, that the religion of Jesus has in it a simplicity, harmony, and unity of principles; and that this unity is an irrefragable proof of its divine original. In the second, that it has an unmixed purity, having nothing of human invention in its whole plan. In the third, that it appears manifestly calculated to be the *universal* canon of heavenly instruction to mankind; and, upon these considerations cannot fail, he concludes, to convince and persuade every honest mind of the completeness and sufficiency of its internal evidence.

It will, we doubt not, be very agreeable to many of our Readers to see, from the pamphlet itself, the manner in which Dr. Fleming endeavours to establish his argument; but the nature of our work will only admit of adding a few general observations.

The first discourse is founded on Eph. iv. 5, 6. where Christians are told, that *there is one body, one spirit—one Lord, one faith, one baptism—one God and Father of all*. In this account, the Dr. apprehends, we have the fundamental principles of the Christian Religion. ‘There is not, says he, a better key to the whole New Testament teachings than this text provides. We must so interpret all its doctrines, as to render them consistent with this unity. But instead of so reading the New Testament, men carry along with them some education-prejudices, or some systematic-prepossessions, and they read the sacred page only to countenance and confirm, not at all to correct and remove those prejudices.’ Among a variety of other reflections on the purity of the gospel-canon, we find the following remark: ‘There is such a divine simplicity, plainness, and irresistible weight in the principles, motives, and reasoning of the New Testament teachings, that the more men would affect to put on them the ornaments of a flowery rhetorical address, or the paintings of a fine imagination, the less will their native beauties be conspicuous.—Hence the very best judges of their vast importance have ever proposed, that a translation of the sacred text into any language should be as *literal* as the established idioms of that language will permit. And we have ever unhappily found the *liberal* to be no better than a *licentious* translation. Men sadly forget themselves, when they fancy a devised imagery of their own can add a beauty and energy to the sacred text, in its native original divine dress.’

This writer, though possibly he may sometimes be too positive, or partial to his own opinion, appears as a rational and pious divine. His sentiments are indeed often very different from what has been accounted *orthodox* faith, and he is a known and a warm enemy to the operations of human authority in the Christian church: ‘Had the scriptures, says he, been every where religiously attended to, and at all times, none would ever have dreamed of church governors, and church-government, exercised by fanciful deputies, or frail vicars of the one Lord.—I will add, the sacred writings, when read justly by a mechanic, have as much authority as when they are read by any priest or prelate whatsoever. It cannot be otherwise, since they borrow no authority at all from man! and all true Christians are a
royal

royal priesthood! 1. Pet. ii. 9. and therefore are equally qualified to offer up gospel-sacrifices. Heb. xiii. 15.' But for farther particulars we must refer our Readers to the pamphlet itself, and leave them to their own reflections upon this short view which we have given them.

Art. 13. *A Letter to the Bishop of London, on his public Conduct:*

Pointing out, among other Particulars, his Lordship's Inattention to public Ordinations, and hireling Preachers. In which is delineated the Character of a late examining Chaplain. By a Curate. 4to. 2s. Wheble. 1772.

Dr. Terrick here meets with a very free correspondent, who, without scruple, lays before the public some complaints of his Lordship's behaviour. The writer, we are told, was himself ordained some years ago by the present bishop of London. He gives a particular relation of the manner in which it was transacted; and if this narration is to be depended upon, we must acknowledge it reflects no honour either on the prelate or his chaplain.

The second part of this letter gives a strange account of *ecclesiastical register-offices, or public offices for hireling preachers, &c.* which are said to be *tolerated* in the diocese of London. The disgrace and other evils which may arise to religion, and to its ministers, and the injury which may accrue to the people, from such a method of supplying the public services of the church, (if such methods *are* ever practised,) will be easily apprehended.

Among other things, the letter writer says, 'Nothing is more common now, than for a clergyman to undertake a number of curacies, and depend upon these places of rendezvous for assistance. I can point out to your Lordship a man, who is actually at this time curate to two of the largest churches in town,—afternoon lecturer to another,—chaplain to one of the city company's alms-houses,—and reader and preacher to a free chapel besides;—at each of these his attendance is required every Sunday.' He farther represents these public offices, of which he seems to have reason to complain as a great nuisance, but now *established by authority*; 'for, he adds, not to discountenance what we *can* prevent, is *ipso facto* to authorize.'

This anonymous curate appears to write with acrimony and with resentment; but every thing of this kind we are desired to impute to honest indignation.

Art. 14. *Religion Displayed, or the Principles of it drawn from the Mind itself.* To which is added, the Principles of revealed Religion. With illustrious Examples of Virtue; and Sentiments, Maxims, and Rules, for the Conduct of Life, collected from the most celebrated Writers, ancient and modern, with some select Pieces of moral and devotional Poetry. The whole calculated to give Youth, and others who have not Time and Opportunity to read much, a true and feeling Sense of Religion, and the Excellency of Virtue; and to supply them with just and noble Thoughts for the Regulation of their Judgment and Life. 12mo. 1s. 6d. Baldwin, &c. 1772.

The instruction of children and youth in the principles of religion and virtue, is an object of essential importance to the welfare of society. There have not at any time, we suppose, been so great a number

number of publications, with this design, as some few years past have produced; notwithstanding which, it is not uncommon to hear persons complain of a want of suitable books for this purpose: every addition, therefore, to writings of this sort, may have its use, as, to some readers, it may be more acceptable than former ones. The Author of the present performance exhibits so minute an account of it in the title page, that it will not be requisite for us to add a great deal concerning it. The principles of religion are here delivered in a kind of catechism, or rather dialogue between the instructor and the youth, and it is endeavoured that the questions should be so formed as to lead the young person by his own reflections to the proper conclusions. A method of communicating knowledge and wisdom, which, when well conducted, seems, of all others, to be the most useful.

The editor of this small volume has farther collected a number of stories, anecdotes, &c. which are likely to engage the attention of youth, and have a moral tendency. To these are added a variety of sententious maxims and poetical extracts; all which appear calculated to promote the same good design.

Art. 15. *The whole Duty of a Mother.* Consisting of Letters from an eminent Divine in London, to a Lady of Distinction in the Country. Concerning the several Duties incumbent on her, in the Quality of a Christian, a Wife, a Mother, and a Mistress of a Family. 8vo. 6s. Crowder. 1772.

On cursorily turning over this book, we were at a loss what judgment to form concerning it; for it appeared to relate as much to the duty of a husband, a father, a son, or a servant, as that of a mother; there being nothing, as to the body of the work, which should render it peculiar to any one of these characters. But upon a nearer inspection, happening to observe the table of contents, we have discovered, that the present publication, consisting of 359 pages, is only the first volume of what is designed. From whence we must draw one inference, not greatly in its favour,—that if the author proceeds in the manner in which he has begun, his performance will be too large for any great or general use, as to the immediate end he professes to have in view; of which end, our Readers may judge from a short account of what is contained in this part of it.

It consists of six letters. The first of which considers the necessity of our being instructed in our duty, and the first seventeen pages of this letter do more directly regard the relation and duty of a mother. The second treats upon natural religion, its abuse, the necessity of a revelation, the divinity of the Jewish revelation, and the characters of the Christian. The third letter is intended to shew us the necessity of a mediator, the qualities of such a one, and what he was to perform; and here several abusive points fall under examination. The subject of the fourth letter is, that man has at all times necessarily known the Messiah, by the means of sensible and visible types, and the predictions of all the prophets. The fifth letter is designed to prove, that Jesus Christ is the Messiah. The sixth, that the Christian religion is the only one in which God is honoured in a manner

manner worthy of him,—and the only true support of government and society.

It is not to be supposed that the writer of this work is now living *, since it is not probable he would usher it into the world by calling himself an *eminent divine*. The editor, nevertheless, whoever he is, gives no account of him or his performance; only we find a preface, that appears to have been written by the Author, in which he relates his motives to this composition, gives a view of his plan, and farther says, that having shewn it in MSS. to some capable judges, he was advised to make it public. It is formed rather upon the *orthodox* scheme, but is not destitute of good sense or learning. We are far from saying that it may not be read with edification and improvement; but it is not entirely adapted, in our apprehension, to what the title-page expresses.

Art. 16. *A Detection of the dangerous Tendency, both for Christianity and Protestantism*, of a Sermon, said to be preached before an Assembly of Divines. By G. C. D. D. *on the Spirit of the Gospel*. By a Member of the Alethian Club. 8vo. 2s. 6d. Coghlan. 1772.

The sermon which has given birth to this *Detection*, as it is entitled, was preached before the synod of Aberdeen, on the 9th of April 1771, by George Campbell, Principal of the Marishal College in that City, and Author of the celebrated Essay on Miracles: in which sermon, the learned Principal bore so very hard upon the church of Rome, as to provoke some friend to that church, to undertake its defence. The author's design is to prove the following propositions: 1. That the Dr. has 'grossly slandered the Roman Catholics, and misrepresented their doctrine in several points. 2. That 'by so doing, he has given them a vast advantage over the Protestant cause, both as to the confirming themselves in their own opinions, and the influencing our Protestant brethren to become their proselytes.' 3. That 'he has also condemned, as gross superstitions, several articles of the Christian religion, which are clearly contained in the holy Scripture, and has greatly misrepresented the real state of the Christian world in its apostolical and primitive ages.' 4. That, 'by so doing, he has given an immense advantage to deists and infidels, and put arms in their hands whereby to undermine the very foundation of Christianity entirely.

As this tract is plausibly written, and may do *some* mischief, we think that Dr. Campbell would do well, if his leisure will permit, to honour it with a refutation; which, with his abilities, employed in so good a cause, will, we apprehend, be no difficult task to accomplish.

Art. 17. *An Appendix to a Sermon on the Requisition of Subscription to the 39 Articles, &c.* Addressed to the Author of *free Remarks* on the above Sermon. 4to. 6d. Flexney.

If we were conscious of any thing blameable, in regard to the account that was given of the sermon to which the present publication refers, it was, that we treated it in too gentle a manner. But

* We have some doubt whether this be not a republication of an old work.

notwithstanding this, we have incurred, for what reason we know not, the author's severe displeasure, and he treats us with great contempt. His contempt, however, is not real, but affected; for it is evident that he strongly feels our power; and we appeal to his own heart for the truth of our assertion, when we say, that the man who is so much offended with us can never despise us.

His insinuation, that the writer of the *Free Remarks* is one of our body, is totally groundless; as we are, in every respect, unacquainted with that writer.

As to this Appendix, the author tells us, that he hath treated the objections of his antagonist with seriousness and candour. His seriousness we shall not dispute, because he is too angry to be merry; but his candour we cannot find out, though we have condescended to peruse his pamphlet twice: an honour which, we believe, will not be conferred upon it by many other readers.

Art. 18. *Real Scriptural Predestination asserted and defended*, against the false Account of it, by the Rev. Mr. Madan, in his Scriptural Comment on the Thirty-nine Articles. With a prefatory Address, on Account of his illiberal Attack on Dr. Samuel Clarke's Character, by a letter in the Preface to his Comment. By a Friend to the Petitioning Clergy. 8vo. 1s. Wilkie. 1772.

The chief advantage of this author consists in the evident superiority arising from the goodness of his cause, and the weakness of his adversary; for we cannot recommend him as an accurate, judicious, or temperate writer. Would any one, who was acquainted with the history of opinions, or the characters of men, have joined Doddridge with the persons that deny the grace of God, set limits to his mercy, and appropriate the riches of his good-will to themselves; or have ranked Baxter with the Calvinistical college of Goodwin, Owen, and others? The rebuke, however, which is here given to Mr. Madan, for his calumny with regard to Dr. Samuel Clarke, is very just and proper; and Mr. Clarke's letter, in vindication of his father's character, is inserted, from the London Evening Post of December 7th, 1771. This writer seems by no means destitute of abilities; and when time hath corrected his temper, enlarged his knowledge, and matured his judgment, he will probably appear in the world with considerable advantage.

Art. 19. *A Charge relative to the Articles of the Church of England*, delivered to the Clergy of the Archdeaconry of Worcester, in the Year 1772. And published at their Request. By John Tottie, D. D. Archdeacon of Worcester, and Canon of Christ Church, Oxford. 8vo. 6d. Rivington.

At the beginning of this charge, Dr. Tottie lays no little stress upon authority, in the matter of Subscription, and informs us, that the names of *Cranmer, Latimer, Ridley, Jewel, Hooker, Chillingworth*, at the head of a thousand more that will dignify the catalogue, are so respectable and venerable, that a modest man of inferior attainments would almost be inclined to take up the sentiment of the young Man in Cicerō, *Errare mehercule malo cum Platone, quam cum istis vera sentire*. Not to mention the absurd and contradictory purposes

to which the argument from authority may be applied, we cannot help observing, that Chillingworth seems to be here rather unfortunately introduced. It is well known that he had the greatest difficulties with regard to Subscription, and that he hath nobly proved the BIBLE, *the BIBLE ONLY*, to be the religion of Protestants. Indeed, he did, at last, subscribe to the Articles of the Church of England; but it appears, from the history of his life, that he subscribed to them as articles of peace, and not of truth.

Dr. Tottis next pleads for a latitude of explanation with respect to the articles, and then lays down the three following rules for the explanation of them. First, 'A consistency throughout must be preserved in our explanations, and one article must not be so understood as to set it at variance with itself, or with any other article.' Secondly, 'Where there are any general positions contained in or referred to and confirmed by the articles, which cannot be received but under certain restrictions and limitations, those restrictions and limitations ought to be made and received; just in the same manner as we receive many absolute declarations in the Scriptures themselves, which no one ever understands or interprets but under proper restrictions and explanations.' Thirdly, 'We must observe and have in our view what particular opinion any article refers to, and is designed to guard against and correct.'

By the help of these three rules, the archdeacon endeavours to give a rational sense to the articles that are deemed most liable to exception; but, though we admire the ingenuity with which he hath conducted his design, we can by no means think that his explanations are satisfactory. It is in vain to attempt to rescue the articles of the church of England from the charge of Calvinism; and we wish it had occurred to Dr. Tottis, that no real benefit can arise from continuing the imposition of formularies, which require so much straining, in order to make them speak the language of truth and reason.

Art. 20. A serious Address to the Members of the Church of England. By Samuel Seyer, M. A. Rector of St. Michael's, Bristol. 12mo. 1s. Cadell. 1772.

Mr. Seyer appears to be a pious man; who, being himself entirely satisfied with the liturgy and offices of our church, endeavours to inspire others with the same sentiments. His address may possibly be read with some degree of edification by many of the author's parishioners in St. Michael's, Bristol; but it will not afford any instruction or entertainment to philosophical and liberal minds.

Art. 21. The Doctrines of a Trinity and the Incarnation of God examined, on the Principles of Reason and Common Sense. With a prefatory Address to the King, as first of the three legislative Estates of this Kingdom. By a Member of the Church of England from Birth and Education, and a sincere Disciple of Jesus Christ from Choice and rational Conviction. 8vo. 3s. sewed. Bladon. 1772.

This publication is composed of four chapters, the first of which brings under consideration five of the articles of our church, relative to the doctrine of the Trinity, the Divinity, and the Humanity of Christ. The author combats the propositions they advance

with great freedom, and endeavours to expose their absurdity and incongruity with the sacred writings. At the same time, he allows, that had the scriptures contained such a declaration as is found in the conclusion of the first article, so infallible an authority might demand our acquiescence: but he also observes, supposing such a doctrine to have been contained in holy writ, yet, as the belief of it is no where included in the terms of salvation which that prescribes, is is surely unwarrantable in any church to make it an article of religious faith, and declare the belief of it necessary to eternal salvation. It is, he farther remarks, in the highest degree improper, since, in the present unintelligible state of the terms in which it is expressed, it cannot operate so far upon the mind of any man as to produce a rational conviction. In the second and third chapters of this work the Nicene and Athanasian creeds are brought under review. In the last chapter, *articles of Christian faith according to the gospel, and articles of right faith according to the orthodox*, are placed in distinct columns; upon the same pages, that the reader may be able with the greater ease to consider and compare them together. Upon the whole, this writer discovers a competent share of learning and acquaintance with the topics which he examines; he appears also as a well-meaning and worthy man: but, perhaps, in one instance or two, he treats the subject with rather too much ridicule, though he professes this not to have been his intention. What is most remarkable in the tract is, the dedication of it to the King, whom he addresses with freedom, in a discourse of about fifty-four pages. Whether the King will hear of this performance, or will take the pains to read and consider this long address, are contingencies to which we can say nothing. We may, however, venture to add, that some truths are here proposed, which are by no means unworthy of his Majesty's notice and regard, as the chief governor of a free and a thinking people.

Art. 22. *Remarks on the Christian Minister's Reasons for administering Baptism by sprinkling or pouring of Water: In a Series of Letters to a Friend.* By Samuel Stennett, D. D. 12mo. 1s. 6d. Keith, &c. 1772.

These letters are intended as a reply to a treatise upon the subject of baptism, published some time ago by Mr. Addington, of which some account was given in the 44th vol. of our Review, p. 449. It is only the first part of that work which is here animadverted upon; and hints are given that the remainder may hereafter be expected. Dr. Stennett's learning and abilities are well known: and he appears yet more respectable on account of that candour and moderation which he generally observes, in treating upon a subject that has unhappily been the cause of great altercation, and sometimes of fierce contention, and rude investives, among people who call themselves Christians. 'As to the manner, says he, in which this controversy has been conducted, I am afraid both parties have sometimes failed, in regard of that meekness and charity which the gospel requires, if not that good nature and decorum which the laws of humanity demand. Such, it has often been observed, is the unhappy fate of very many religious disputes. But, wherever the fault lies, I most heartily agree with all good men in lamenting, not ex-

suing it.' In another place, he takes notice of a charge which has been brought against some of the Baptist denomination, of being very zealous to draw over others to embrace their sentiments; concerning which, he observes, 'As to their endeavours to proselyte others to their opinion, there may, I acknowledge, have been weak and rash attempts of this sort, which it would be a folly to excuse. I can, however, freely declare for myself (and I believe most of my brethren can say the same) that it affords me infinitely greater joy to hear, that a man is become a sincere disciple of Christ, than that in a frenzy of party zeal he has thrown down the gauntlet, and declared himself a champion in the cause of baptism. Nor do I love a fellow-Christian, who conscientiously differs from me in this point, a whit less than one who has been immersed in Jordan itself.'

The author proceeds to consider the *mode* of baptism, and to offer those arguments which are to be urged in favour of immersion; while he endeavours to overthrow the pleas which Mr. Addington has offered on the other side of the question.—For our part, we are still inclined to think, that the matter remains, as it ever was, indifferent; and that he who baptizes *with water* in the name of the *Father, the Son, and the Holy Ghost*, complies with the direction of our Saviour, in this particular, whether the rite is performed by immersion, by pouring, or by sprinkling. But far be it from us to pretend to decide peremptorily upon a subject on which wise and worthy men have seen so much reason to dissent from each other.

Art. 13. *Paradise Regained*: or the Scripture Account of the glorious Millenium, &c. the Time when it will commence; first Resurrection and Change: Elijah and John prophecy 1260 Days. Antichrist, the Man of Sin, destroyed. Satan bound and shut up 1000 Years: loosed a little Season, to prove the Nations: his Hosts, Gog and Magog, devoured by Fire. The second Resurrection and final Judgment. The most glorious eternal Kingdom, in which God, even the Father, will be all in all. Unto which is added, a consistent explanation of the prophet Daniel's Numbers. 8vo. 1s. Buckland. 1772.

It is observable, that with regard to some parts of the sacred writings, the considering them according to a literal or a mystical sense have both led to the same issue; that is, have produced chimeras, conceits, and conjectures, which bewilder rather than inform and improve the student. It is the criterion of a good expositor, that he have judgment to discern in what instances a regard is to be paid to either of these, and at what point he should stop in his enquiries, or interpretation.

The well-meaning writer of the above pamphlet complains that divines have now, for a long time, endeavoured to explain many of the prophecies in a mystical sense, foreign, as he apprehends, to the meaning of the scriptures. He observes, that the mad attempt of *Vener* and his followers, in 1661, to erect Christ's kingdom by the sword, brought the doctrine of the Millenium under discredit, and turned the attention of Christians away from the obvious and direct meaning of the scriptures upon this head. But, 'surely, says he, there is reason to think, that of all the comments upon scripture, that which is farthest from the letter of the text is most likely

to be wrong; and that, wherever the literal sense of any prophecy will stand in harmony with many others, without a contradiction to reason, or impeaching the divine perfections, such explanations ought to be admitted as the true sense of them.' Upon this principle he proceeds to consider the subjects so particularly enumerated in the title-page. He agrees with some divines in supposing that there are prophecies, not yet accomplished, which, according to the more general belief of Christians, are already fulfilled; among which are the predictions of our Lord, commonly thought to regard the destruction of Jerusalem. The two witnesses, mentioned in the Apocalypse, concerning whom various conjectures have been formed, he concludes to be *Elijah* the prophet and *John* the evangelist; and the 1260 days of their prophesying, he understands to mean literally that length of time, or forty-two months of 30 days each. For as to imagining, with most commentators, that a day is put for a year, he thinks it introduces great difficulties, and is making mysteries where there are none. It is not requisite for us to take any farther notice of this performance, which, though it manifests that the author has applied himself, with some care, to discover what is intended by several mysterious parts of scripture, is yet hardly sufficient to afford any great and solid satisfaction concerning them to thinking and studious readers.

MISCELLANEOUS.

Art. 24. *Considerations on the Causes of the present Stagnation of Matrimony*, under the following heads. I. The unreasonable Degree of Influence and Authority which most Parents exercise over their Children in the Concern of Marriage. II. The high and elegant Education that is given to young Women beyond the Compass of their Fortunes and Stations in Life. III. The Debauchery and Extravagance of young Men. IV. The general luxurious and expensive Taste of the Times. 8vo. 1s. 6d. Ridley. 1772.

The author has here given a sufficient view of the nature of his work. Under the first of the above mentioned heads, the principal evil which he laments is, that parents make wealth the chief consideration in the disposal of their children. Under the second, a deplorable and increasing grievance, he observes, 'It is a common maxim with many parents, to give their daughters, what they falsely call, a Good Education, to make them amends for the want of fortune; which is just as rational, as it would be for them to administer bitters to whet their children's appetites, under the notion that a keen stomach will supply the want of food.' Under the third head, he sometimes seriously, and sometimes with a degree of humour, reproves, and endeavours to expose, the extravagance of the present race of our young men.

The latter part of the pamphlet is designed to shew that the luxury and extravagance of the age is the bane of matrimony; and the disorder, says the writer, hath run to such a height of malignity, that there is the greatest reason to think it must prove fatal, unless some *empiric in politics* should strike out a method of *insculcating frugality*.

There are many useful reflections in this publication; but as the author has discovered his learning by a number of Latin, French, and Italian quotations, many of which he has not translated, we should apprehend, this would rather retard, than promote the sale of his work.

Art. 25. *A Letter to John Hanbury, Esq; Member of Parliament for the County of Monmouth.* By Richard Edwards, Clerk, Vicar of Marnble, in the County of Worcester, and Curate of Pont-y-pool. 4to. 1s. Swan. 1772.

Relates the affecting case of the writer, who seems, from the facts here stated, to have been reduced to the very brink of ruin, by the gentleman to whom the letter is addressed; and this, principally, in revenge of his having voted against Mr. H. at the last election for the county.—It is not for us, who have only heard one side of this question, absolutely to pronounce on the merits of the case; but we are afraid that there is much truth in the unfortunate Mr. Edwards's tale; at the same time that we would hope, no gentleman, of rank and fortune sufficient to entitle him to a seat in the British senate, could be so far lost to common humanity, as to pursue, with malignant vengeance, a poor Clergyman, for having given his vote according to his conscience. And we may here, generally, observe, that He cannot be expected to be a very strenuous public assertor of the constitution and liberties of his country, who privately persecutes his neighbour, for daring honestly to exercise those rights with which the laws of his country have invested him.

Mr. Edwards being, in the decline of life, and burthened with a family, deprived of a little school, and certain curacies which he served, is reduced publicly to solicit relief at the hand of charity, to keep him from starving in a jail.

Art. 26. *A Letter to Sir John Fielding, Knt. Illustrated with the Portrait of a Monster.* By Robert Holloway. 8vo. 1s. 6d. Bladon. 1772.

The monster here portrayed, is one P——, an attorney*, whom Mr. Holloway hath frequently celebrated in the news papers; but here he gives the public a more ample detail of the exploits of his hero. Seriously, if P. is, indeed, such a monster of wickedness as he is here described to be, we can scarce think of a more dreadful misfortune happening to any society, than that such a wretch should exist among them.—We have heard many shocking stories of the knaveries, perjuries, and robberies, committed by the rotten members of the law, but the crimes here alleged against our *Practitioner* seem so far to surpass every thing else of the kind, that (for the honour of the law, and, indeed, of human nature) we hope the man's guilt is greatly exaggerated in this narration: perhaps the Devil himself is not altogether so black as he is painted. In this case, too, the painter may be prejudiced against the object before him, as he tells us that he has himself been most vilely and audaciously robbed and plundered by this legal freebooter.—But should he hereafter appear, that the picture drawn by Mr. H. is not overcharged with *monstrosity*, how alarming is his farther intelligence,

* An associate, as our author says, of the late notorious Bolland.

that 'there are [among us] *five hundred P*——s, at this day, in full vocation of their profession!'—If it be true that we are really exposed to the depredations of such a swarm of Westminster-Hall Locusts, Mr. H. may well add, as he does, this lively exclamation: 'How wretched is the condition, how precarious the property and liberty of four-fifths of the nation!'—But if the evil be grown to an enormous an height, may we not hope, with our author, that it will soon become the object of 'a parliamentary inquiry,' as nothing less than parliamentary wisdom and power 'will prove a sufficient stiptic to stop the mischief.'

Art. 27. The History of the Herculean Straits, now called the Straits of Gibraltar: including those Ports of Spain and Barbary that lie contiguous thereto. Illustrated with several Copper-Plates. By Lieutenant-Colonel Thomas James, of the Royal Regiment of Artillery. 4to. 2 Vols. 2l. 2s. bound. Kington, &c.

Colonel James having resided during several years in the garrison of Gibraltar, was naturally induced to engage in the inquiries which make the subject of the present work. The mountains of Abila and Calpe, with the Herculean Straits, and the ancient cities of Gades, Tingis, Ceuta, and Carteia, have considerable renown, as having been connected with important events; and to form into a regular history the materials concerning them, which are scattered in a multitude of books, was an undertaking, from which, if properly executed, much real advantage might have accrued. But to draw facts from a state of obscurity, in which they have long been involved, to reconcile circumstances which seemed to be contradictory, and to ascertain what is doubtful, is a task for which few are qualified. Our author, unfortunately, is not of this number; and his work will conduce to nothing greatly beneficial, if its defects do not stimulate some person, of superior talents, to do justice to the topic which Col. James would illustrate.

This writer possesses, notwithstanding, some store of learning, and that persevering industry which is so necessary to those who engage in extensive researches. In other and more important qualifications he is deficient. He wants that vigour of mind, which leads to discovery and manly investigation. The difficulties, which start up before him, sometimes confound and overwhelm him. In the selection of his facts, he discovers no choice or skill; and they perpetually appear without precision. The reader sees them indistinctly, and without those circumstances and illustrations which ought to have accompanied them. Nor is he altogether free from credulity and superstition. He never penetrates into the principles and conduct of great operations; and he judges of statesmen and heroes by the standard of a rigid morality. Though he enters far into the wide field of history, he affords us no political instruction. The arrangement of his materials is awkward and unnatural; his repetitions are frequent and disgusting; and his language, almost always careless, is frequently disgraced with foreign idioms and grammatical impurities.

The plates, however, which adorn and illustrate the present publication, appear to be exact, and are well executed.

Art. 28. *An Assemblage of Coins, fabricated by Authority of the Archbishop of Canterbury.* All the metropolitical Coins, whether already published, or latent in private Cabinets, so far at least as the Author's Correspondence extends, are here engraved in one View, and illustrated with a proper Commentary. An Essay is annexed, in which some Account is given of the Origin, and the variable Fate and Fortune, and the final Determination of these inferior and subordinate Mints; and something concerning the Nature and particular Circumstances of them, with other incidental Matters relative to the Subject, is occasionally noticed; with Intention of throwing some Light on a Branch of the Science of Medals, both curious and copious, though but imperfectly considered by our English Medallists: To the whole are subjoined, two Dissertations on similar Subjects, I. On a fine Coin of Ælfred the Great, with his Head. II. On a famous Unic of the late Mr. Thoresby, supposed to be a Coin of St Edwin, but shewn to be a Penny of Edward the Confessor; wherein a Plan is laid down for re-engraving Sir Andrew Fountaine's Tables of the Saxon Coins. By Samuel Pegge, M. A. 4to. 7 s. 6 d. Boards. Snelling. 1772.

This verbose title sufficiently explains the nature and intention of the present performance. In regard to its merit, we cannot express ourselves in the highest terms. It addresses itself to the mere antiquary, and reflects but a very feeble light on our history. It is, moreover, with little satisfaction, that we can contemplate the busts and countenances of men, who have come down to us, with the character of having been, in general, more solicitous about the grandeur of their own order, than the peace and emolument of society.

In investigating the origin of the prelatical and subordinate mints, our author attempts a subject that seems rather beyond his reach. It is abundantly clear, that the dignified clergy, as well as the nobility of the highest rank, exercised, in early times, the privilege of coining money; and the foundation of this prerogative, in regard to the former, is to be found by attending partly to the influence of the feudal arrangements, and partly to that of religion. But of this our author does not appear to have had the most distant conception; nor does he seem to have been aware, that an inquiry of this sort, is not calculated to do honour to our metropolitans. It would be an indifferent compliment, to point out to a class of men, whose profession enjoins them to preach and to practise disinterestedness and humility, the methods which conducted them to the highest temporal advantages.

In treating of the 'Fine Coin of Ælfred', and of the 'Famous Unic of the late Mr. Thoresby,' our author is more within the line of his studies and knowledge. But, on the whole, we cannot, with justice to the public, say much in commendation of any part of his present work.—See more of this author's productions, Rev. Vol. xiii. p. 462 *; and Vol. xxiv. p. 350 †.

* A Series of Dissertations on some elegant *Anglo-Saxon* Remains.

† *Memoirs of the Life of Roger de Wesham.*

Art. 29. *An Essay on the present high Price of Provisions.* By Jos. Wimpey. 8vo. 1s. 6d. Davies. 1772.

'The design of this Essay (to use the Author's own words) is to examine the several opinions concerning the dearth of provisions, and the reasoning used for their support. To distinguish and separate the causes which are natural and unavoidable, and their effects therefore irremediable, from those which are the effects of artifice and management, and therefore curable by the prudent interposition of government. And, lastly, to endeavour to point out the most probable means of paving the way to redress, at least in some measure, the evil complained of.' In examining the opinions of others, this Author attempts to invalidate the account we formerly gave of an article on this subject *; and seems to speak with some degree of petulance of 'those, who by profession are the monthly arbiters of literary merit,' and with a kind of sneer to extol our *discernment* and *generosity*. The account we gave of that publication was an act of justice to the Author and to the public; and it is but justice to ourselves to declare, that we find no reason, from any thing offered by Mr. W——, to retract or to alter our opinion. And as he has bespoke our candour, we are glad of an opportunity of declaring (we hope Mr. W—— will not consider it as any impeachment of our judgment or impartiality) that, though he is not one of the ablest writers on this subject, he has thrown out several hints and observations which deserve the attention of the public.

Our Author has taken pains to inform himself of several facts relating to the dearth of provisions, which are worthy of notice, and which we wish to see under proper regulation. Though this complicated evil, in the production of which so many causes concur, cannot be entirely removed, a prudent policy might be established, which would help to lessen it, or at least to prevent its increase. We entirely agree with Mr. W—— in attributing the present enormous price of provisions, in a great measure, to the 'immoderate consumption of corn and hay, occasioned by the almost infinite number of horses which are now kept for pleasure; a species of luxury as ruinous in its consequences to individuals, as pernicious in its effects to the community, and which, therefore, loudly calls for redress. A law to subject the owners of such horses to a considerable tax, would, perhaps, be one of the most salutary kind. The quantity of hay and corn used for this purpose would rear and fatten an incredible number of cattle, and could not fail of greatly reducing the price of butcher's meat, pork, and bacon. Beside, it would operate most beneficially in respect to thousands, by restraining them from an expence, which is not only unnecessary, but which is by no means suited to their circumstance and income. Fashion and example are greatly an overmatch for reason and economy, and 'tis not the least among the acts of human policy, for a state to constrain its subjects, by prudential laws, to act more wisely, and be happier than they would if left to carve for themselves. And if all our taxes were levied with this view, as far as the nature and fitness of things would

* See Monthly Review for March, 1772, Art. 35.

permit, perhaps there would be less room for all that clamour and complaint, which now so generally prevail.'

Art. 30. *Considerations on the present Dearness of Provisions and Corn in Great Britain, with Thoughts on a suitable Remedy, &c.* By Thomas Eldridge Rooke, Esq. 8vo, 1s. 6d. Printed for the Author by T. Burrough, Devises; sold by Leacroft in London. 1772.

The Author of these Considerations, who writes from motives of humanity, and whose zeal led him to present his thoughts, on this subject, to the King, sums up the causes of the dearth of provisions in the following general abstract; viz too great a number of horses, still-houses, a prohibition of the distillery of wheat, too general an use of tea, the monopoly of farms, the goodness of the roads, and the numerous dealers in provisions. 'These (he says) are the causes, and the only causes, of the present dearth of meat;' and what he proposes is to suggest a suitable and effectual remedy, so as to reduce the price to a moderate proportion.

The general use of tea, he observes, keeps up the price of cheese and butter, notwithstanding the assistance of Ireland; and while this is the case, the dairyman will not breed calves. But, we apprehend, the evil here complained of is not so much owing to the use of tea as to the practice of selling both calves and lambs, and the high price they bear in the market. Whilst the luxury of the times gives such encouragement to the sale of young meat, the farmer does not think it worth his while to breed; especially as the milk, which would be consumed in this way, yields so high a price in the articles of cheese and butter. This is a circumstance which the Author might justly have introduced and urged in this connection. Mr. R. presumes, that the dearth of meat is not occasioned by the salesman, grazier, or butcher; but that it arises from a real scarcity of 'eatable cattle.' And he apprehends, that the way to reduce the price of meat is to increase the number of horned cattle; for which purpose he suggests the necessity of a law to oblige the dairyman to wean one-third of his calves every year; and, to induce the cornfarmers to take them at this age, when they would become burdensome to the dairyman, he proposes a bounty of two, three, and four shillings per head, as they are one, two, and three years old, till they are six years old, when they would be at the full growth, and fit for fattening. In order to pay the expence of this bounty, he proposes to lay a small tax upon horses, so that every person who rents fifty pounds per annum, and upwards, should be allowed to keep four horses, besides a saddle-horse; and all above this number be liable to taxation; saddle-horses, halliers, draymens and carriers horses excepted. To encourage the breed of horned cattle it is proposed, that all waggons and carriages of every kind, drawn by oxen, should pass the roads free of any toll for seven years. We cannot dismiss this article, in which are many sensible hints that might be enlarged and improved into a plan of general utility, without observing that, towards the close, where the Author is speaking of our American connections, and of enforcing the tax lately levied on the colonies, he seems to adopt the principles of a military more than those of a free government. To assume a power over a free people, which must be sup-
ported

ported by force of arms, is much more likely to promote than to prevent their independency. Mild and equitable laws will, in time, establish themselves. May such laws grace the annals of the present reign! And we may conclude, with the Author, 'it will be one of the greatest of blessings to say, *I am a subject of George the Third.*'

Art. 31. *A Letter to one of the Associators at the Chapter Coffeehouse in London.* Folio. 4d. Marlborough printed by Smithe, and sold in London by Longman, &c.

A very sensible and spirited address against the revival of the bounty on the exportation of corn, and the severity of the laws which render the importation of food an illicit and contraband trade. The gentlemen of the Chapter Coffeehouse generously associated, as we have heard many of them repeatedly declare, not so much with a design to reduce the price of provisions, as to investigate the cause of its dearth. This, it must be allowed, was a very important object; could they have discovered the source of this evil, they would have been better able to apply the proper and effectual remedy. Some had been led to imagine, from the clamours which generally prevailed, that the scarcity was altogether artificial, and the dearth of provisions principally owing to the combinations and tricks of the dealers. The experiments already made have, we apprehend, in a great measure, undeceived them; and they are obliged to trace this evil to a higher source, which the utmost efforts of their benevolence cannot reach. This ingenious Author is of opinion, that all such combinations are ideal, and that if they expect success, they must oppose 'their influence and experience to a most formidable combination subsisting in this kingdom in favour of a landed interest.'

'In short, Sir, we feel in this country the direful effects of a monopoly established in this age by landed legislators, in order to aggrandize themselves, and all land-owners, to the infinite detriment of others, and particularly the labouring poor: this sole command obtained over the sale of victuals, like Joseph's over Pharaoh's granaries, may have answered their expectation in raising the value of their lands; but it does not seem that any legislature can act in concert with reason and nature, if at one and the same time it gives encouragement to the exportation of food, and prohibits the importation.'

Though we cannot entirely adopt the sentiments of this Writer, nor allow the conclusiveness of his reasoning, there is too much ground for some of his reflections. The evil, so frequently complained of and so severely felt, appears to us to be one of those which arises from a complication of causes, operating by means of the unequal distribution of property, and the growing luxury of the times; and we fear any remedies which the wise and humane may propose, must prove only temporary and partial.

Art. 32. *A Proposal for establishing Life-Annuities in Parishes for the Benefit of the industrious Poor.* 8vo. 1s. White. 1772.

This Proposal was first printed in the Public Advertiser of July 22, 1771, under the signature *Eumenes*; and is now republished with the alterations and amendments suggested by the celebrated author of the *Observations on Reversionary Payments, &c.* The design of the present publication, we are informed, is to furnish a number of copies for the

the use of such members of both houses of parliament as may be inclined to support it, should it be made the subject of parliamentary consideration. A scheme of this kind to serve the labouring poor, whose savings can amount to no considerable sum, and yield, in the best way of improvement, a very incompetent provision against the infirmities of age, is extremely desirable and important. We sincerely wish to see it adopted and established.

According to the scheme, here offered to the public, the churchwardens and overseers of every parish are to be legally empowered to grant life-annuities to those who may be inclined to purchase them; the said annuities are to commence at some future period of time, and to be paid out of the poor rates of the parish, so that the lands and other property in the parish that is chargeable to the poor rate, shall be answerable for the payment of these annuities. It is proposed, that no annuity depending upon one life should exceed 20 l. per annum; and that no less sum than 5 l. be allowed to be employed in the purchase of an annuity; and that the purchase-money be laid out in three per cent. Bank annuities, in the joint names of all the churchwardens and overseers; and transferable, with the expiration of their office, to their successors for ever. We must refer our Readers for the calculations and other regulations, relating to such an institution, together with the bill proposed to be brought into parliament for this purpose, to the pamphlet itself.

Art. 33. *Natura, Philosophia, et Ars in Concordia*; or, Nature, Philosophy, and Art in Friendship. An Essay. In four Parts. By W. Cauty, Cabinet maker. 8vo. 2s. Nicoll. 1772.

An enumeration of the particulars contained in this treatise from the Author's title-page will be a sufficient account of a work which deserves the attention of those for whom it is principally intended. This is the more necessary, as the title is whimsical, and furnishes no reasonable conjecture with respect to the contents of the book itself. In the first part the Author undertakes to demonstrate the necessity and practicability of building all manner of houses proof against fire and vermin; and to give several curious and useful observations on subjects relative thereto. In the second part he proposes an entire new plan of constructing chimnies, so as the smoke cannot reverberate. In the third part he points out plain methods, by which smoky chimnies may be effectually cured. And the fourth part contains certain and easy directions to all mechanics in wood, how to finish household furniture and the wainscoting of rooms, so as no vermin can exist therein; and also how to cleanse those already infected. To the whole are added six letters on interesting subjects, published several months ago in the Public Ledger.

Art. 34. *The Rev. Mr. Talbot's Narrative of the whole of his Proceedings relative to Jonathan Britain*. 8vo. 6 d. Doddsley, &c.

From this narrative it fully appears, that Britain was one of the greatest of rogues, and the most dangerous of impostors; and that (such is the ingratitude and folly of mankind!) Mr. Talbot hath been idly and absurdly traduced for the laudable steps which, on the most public-spirited grounds, he took toward bringing this wretch to justice, and effectually ridding the world of so vile a pest: but no
one

one will wonder at this, who considers what strange lengths the madness of party will run.

Art. 35. *Fitz-Stephen's Description of the City of London*, newly translated from the Latin Original: with a necessary Commentary, A Dissertation on the Author, ascertaining the exact Year of the Production, is prefixed: and to the whole is subjoined, a correct Edition of the Original, with the various Readings, and some useful Annotations. By an Antiquary. 4to. 4 s. sewed. White. 1772.

William Fitz-Stephen was a learned monk, of Norman extraction. He was born at London, lived in the family of archbishop Becket, held employments under him, and was present when he was murdered at Canterbury. His description of London, which has been quoted by Stowe, Strype, and Maitland, was not a detached piece expressly written on that subject, but was introduced as a preliminary in his Life of St. Thomas a Becket, to which it was prefixed after the manner of the Roman historian Sallust, as his present editor observes, from Leland.

This fragment, though written in a panegyrical strain, may be considered as a great literary curiosity, as describing the metropolis, with the manners of its inhabitants, at a very early time, the twelfth century, in the reign of Henry II. An extract from an extract of so old a composition, is rendered unnecessary, as it has already been made use of by the historians of London: it is sufficient to say, that the anonymous editor has added many notes to ascertain dates and facts, which render it an acceptable performance to those who are curious in searching back into antiquity.

Art. 36. *A Miscellany of Eastern Learning*. Translated from Turkish, Arabian, and Persian Manuscripts, in the Library of the King of France. By Mons. Cardonne, Secretary and Interpreter of the Oriental Languages to his Christian Majesty, and Professor of Arabic in the Royal College at Paris. Translated into English. 12mo. 2 Vols. 5 s. sewed. Wilkie.

As the articles which compose this miscellany are selected with little care or choice, they reflect no honour on their collector; and still less does the present edition do credit to the English translator. The former has been deficient in taste and judgment; and, the latter, beside having small pretensions to these qualities, does not even seem to understand either the French language or his own.

Art. 37. *Socrates out of his Senses*: or, Dialogues of Diogenes of Sinope. Translated from the German of Wieland, by Mr. Winterstedt. 12mo. 2 Vols. 4 s. bound. Davies.

An ingenious writer has given the above whimsical title to a work abounding with delicate satire, pleasant humour, and excellent sentiments; in which he seems frequently to have had his eye upon our admirable STRAUM. But why he has given the name of Socrates the lead, in his title-page, we are at a loss to conceive, since Diogenes is the hero of this performance, and Socrates is never personally introduced.—The philosopher of Sinope is here represented, not at the snarling, ill-natured Cynic, but as the honest and inoffensive citizen of the world, the disinterested advocate of virtue, and the benevolent friend of mankind.

P O E T I C A L.

Art. 38. *The Rival Beauties; a poetical Contest.* 4to. 1s. 6d.
Griffin. 1772.

A frivolous contest between two idle Bath rhymers, squabbling about the celebration of the beauties who frequented that place in 1771. One of the pieces, however, has some smartness, as, for instance, in the following droll exhibition of a good Lady-wife, with all her family-paraphernalia:

—— We see the dame in rustic pride
A bunch of keys to grace her side
Stalking across the well-swept entry,
To hold her council in the pantry;
Or with prophetic soul foretelling
The peas will boil well by the shelling;
Or bustling in her private closet,
Prepare her Lord his morning posset;
And while the hallowed mixture thickens
Signing death-warrants for the chickens:
Else, 'gready pensive, poring o'er
Accounts her cook had thumb'd before;
One eye cast up upon that great-book
Yclipp'd the *family receipt-book*;
By which she's rul'd in all her courses,
From stewing figs to drenching horses.
—— Then pans and pickling skillets rise
In dreadful lustre to our eyes!
With store of sweetmeats rang'd in order;
And potted nothings on the border:
While salves and caudle-cups between,
With squalling children, close the scene!

One of these worthy Lady Bountifuls, however, may be a more estimable character than a thousand of our fashionable dames, whose heads and hearts are filled with nothing but an eternal round of extravagant amusements.

N O V E L S.

Art. 39. *The Feelings of the Heart; or, the History of a Country Girl.* Written by herself, and addressed to a Lady of Quality. 12mo. 2 Vols. 5s. Noble. 1772.

This performance is not destitute of incident or sentiment. It is conducted with a good deal of art, expressed with tolerable purity, and may be read with some degree of pleasure.

Art. 40. *The Voyages and Adventures of the Chevalier Dupont.* Translated from the French. 12mo. 4 Vols. 10s. sewed. Jones. 1772.

Although we have classed this work with the Novels, it has rather the appearance of a narrative of real adventures, occurring in a series of trading voyages, through various parts of America and the West Indies. There is nothing romantic nor extraordinary in the incidents; and most of them are intolerably circumstantial and tedious: yet has Mr. Dupont, by the ease and vivacity of his manner, rendered

rendered his details in some degree interesting; and they will prove the more entertaining to many readers, from his descriptions of the various places which he visited, in his several voyages. His personal story, however, is left imperfect, with a view, we suppose, to a farther publication, *en suite*, should the present volumes meet with a favourable reception from the public.

POLITICAL.

Art. 41. *A comparative View of the public Burdens of Great Britain and Ireland, with a Proposal for putting both Islands on an Equality, in regard to the Freedom of foreign Trade.* 8vo. 1s. 6d. Robinson. 1772.

This pamphlet is written with judgment and ability; and the Author's remarks, with respect to Ireland in particular, appear to be just and conclusive. The alteration of circumstances ought to produce an alteration of political system. Laws which are proper to a country in one situation are improper in another. Regulations which are no longer of advantage should be abolished, and give place to others that are adequate and effectual. It is not always, however, that those who are called to take the lead in society are able or willing to attend to the schemes of improvement that are set before them. It happens thus that the patriot and the citizen often speculate to little purpose; and that their wisdom and their plans are often treated with contempt.

MEDICAL.

Art. 42. *Oratio in Theatro Collegii Regalis Medicorum Londinensis, ex Harvii Instituto Habita, Feste Divi Lucae. A. D. 1771.* A Johanne Green, M. D. Coll. ejusdem Socio, &c. 4to. 1s. Walter. 1772.

After the usual commemoration of benefactors and others who have deserved well of the College, the Orator labours to prove that all the requisites to a good medical education are to be had at our two Universities; which he considers as schools of medicine not only in no degree inferior, but even superior to most others. Some reflections are added relative to the contest between the College and the Licentiates. The Author discusses this subject in a very liberal manner, and treats these last-mentioned gentlemen with temper and urbanity. But though our medical Orator highly disclaims every idea of an illiberal spirit of monopoly in the College, he appears tolerably tenacious of its rights and privileges; and does not think it reasonable or expedient, under a pretence of reformation, to have its powers circumscribed, much less given up to or shared with persons, who, however deserving in other respects, are not, in consequence of certain circumstances respecting their course of education, intitled to interfere in the *governmental* concerns of the College.

Our Orator finally intrenches himself in the reverence due to old establishments, and the hazards often attendant on innovations; and ends with a *Nolumus ergo leges mutari*, adding that, *QUIETA movere ut plurimum incommodum est*:—an apothegm which might be, not unaptly, parodied and applied to the acts of that memorable day, in which the quiet of this venerable body was unseasonably interrupted by

by the *Rebel-Licentiates*—as they were whilom called by a less temperate Orator than the present †.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

London, June 7, 1772.

ONE of your functions is to detect literary impositions; therefore I doubt not you will permit me to confirm your suspicion of a petty larceny, mentioned in your last Monthly Catalogue, p. 542, Art. 34, viz. *The real Views and political System of the late Revolution at Copenhagen*. By Christian Adolphus Rothes, formerly Counsellor of Conference, Secretary of the Cabinet to his Majesty Christian VII. and great Assessor of the Supreme Council at Altena. Though this trash is not worth any refutation, I shall offer a remark or two upon the title-page.

1st. As I am pretty well acquainted with the Danish service, I can assure you there is not in Denmark, Norway, or any of the Danish dominions, such a man as Mr. Christian Adolphus Rothes, in any employment whatever.

2dly. The dignity of Counsellor of Conference being merely titular, and *for life*, there is no *formerly* Counsellor of Conference.

3dly. The present King, Christian the VIIth. (not Christiern) has had but three Secretaries of the Cabinet; the first is now at London; the second, who followed his Master in his voyage, is in the Court of Chancery at Copenhagen; the third was beheaded on the 28th of April: none of these three called himself *Rothes*.

4thly. There is no Supreme Council at Altena: that town being no capital hath but a Corporation, and no other Council. In that corporation there is no Assessor, great or little.

Every circumstance in the work itself is absolutely false, and grounded on facts, and a state of things, that never existed. For instance: the conduct of the Queen Dowager in the *King's Council* is very circumstantially described;—but, *she never sat in the King's Council*.

A *bon mot*, is reported to have been said by the Queen Consort when her Royal Husband (very impolitically indeed) bestowed a regiment on the King of France, to be commanded by the Duke of Duras—but never was such a present made, or even thought of. I am, yours, &c. S. R.

N. B. The *Essais sur divers Sujets interessans*, &c. mentioned p. 548, are not to be ascribed to a Mr. Haller, but to M. Schmidt of Arau, formerly Præceptor to the Duke of Saxe-Weymar. S. R.

The Reviewers are desired to make allowances for the style of this letter, it being written by a foreigner."

GENTLEMEN,

IN your Monthly Review, for April last, you have inserted, from Mr. Stevens's Book of Songs, such reasons as that gentleman hath there thought fit to offer to the Public, as an apology for that publication. You have done this in a manner that not only manifests your own belief of the transactions there related, but must in-

† Monthly Review, February 1770, p. 143.

fluence the general opinion. As I am most materially injured by this very unfair proceeding of Mr. Stevens's, I expect from your justice the insertion of the advertisement prefixed to that Book of Songs, which, depending on Mr. Stevens's word *as an honest Man*, I have been unfortunate enough to publish. I am, Gentlemen,

With much Respect,

Whitehaven,
May 23, 1772.

Your very obedient humble Servant,
JOHN DUNN.

To the PUBLIC.

" A Book of Songs, entitled, *THE CHOICE SPIRITS CHAPLET*, &c. compiled by *GEORGE ALEXANDER STEVENS, Esq;* printed by me, having been lately published by Messrs. Hawes, Clarke, and Collins, in Paternoster-row, London, an advertisement has since appeared in several of the public papers, signed George Alexander Stevens, denying his having had any concern, directly or indirectly, in the compilation of that book; and asserting, that several of the songs wrote by him are taken from mutilated and spurious copies; which though I cannot believe it to have been inserted by Mr. Stevens himself, yet I think it incumbent on me to lay the following account before the public, in order to justify my own character, and those concerned in the publication of that book. When Mr. Stevens was in Whitehaven in April 1767, I mentioned to him my design of reprinting a book of songs, I had formerly published; but as there were several of the songs in that collection he did not approve of, he desired I would send him all the song-books I had in my possession, and he would mark those he thought most proper for a *NEW PUBLICATION*; which he was so obliging as to do, and affixed his name to a great number of his songs, which had been omitted in those publications, and also corrected several errors in them; he afterwards drew up three different titles, and an advertisement, and desired me to make choice of one of the titles, and transcribe it over, with the advertisement; and he would, if necessary, correct it*; which I did, and he afterwards made a few alterations in it, which title is now prefixed to the book; nor are there any songs in the collection (six Scotch ones excepted, inserted by particular desire) that were not marked by him. He also gave me leave to make use of his name in the publication of the book, in any manner I might think most conducive to my interest; a permission, he said, he had never granted to any other person, and which I hold myself greatly obliged to him for. While the book was printing I wrote to Mr. Stevens, acquainting him of it, and, at the request of several of my friends, I affixed his name to the title-page, agreeable to the liberty he gave me. From the above account the Public will be able to judge of the truth of the advertisement, and to their candour I willingly submit the determination of the affair.

Whitehaven,
Nov. 26, 1771.

JOHN DUNN."

" * Both these copies, together with a few of those songs of Mr. Stevens's which he affixed his name to, and corrected, are left at Messrs. Hawes, Clarke, and Collins, in Paternoster-row, for the inspection of any gentleman who chuses to satisfy himself of the truth of the above."

A P P E N D I X

T O T H E

M O N T H L Y R E V I E W,

VOLUME the FORTY-SIXTH.

F O R E I G N L I T E R A T U R E.

A R T. I.

Le Pitture antiche D'Ercolano e Contorni incise con qualche spiegazione.—

The antique Paintings of Herculaneum, engraved, with some Explanations. Folio. 6 Vols. 18 Guineas in Sheets. Naples.

THE King of Naples, having gratified his royal and illustrious friends with the finest impressions of this work, has now permitted the bookseller to sell these volumes to all who choose to purchase them; and as the plates have, as we are informed, been engraved at his Majesty's expence, it is not probable any other bookseller in Europe can ever afford to publish a copy of this work.

Long before the discovery of Herculaneum, the antiquaries and artists of Europe had been enlightened and animated, and the productions of the latter greatly improved, by many fragments of ancient works that were gradually arising from the earth in which they had been buried:—Venerable fragments, that truly performed miracles! for they created Buonarotis, Rafaelles, Corregios, and Poussins. They produced skilful architects to erect, and excellent painters and sculptors to adorn, noble and magnificent buildings: and with the aid of Philosophy, who, conducted by the genius of Bacon, happily began to receive her principles from Nature, as Taste received hers from the antique and nature united, Ignorance and Barbarism were powerfully opposed, and generally gave way to the progress of true science, taste, and humanity.

Almost all the antique paintings that have been discovered, at different times, in Italy, are in *fresco*; and though the colours generally appeared fresh, and wonderfully preserved at first, yet

on being exposed to the air, they suffered extremely, and several of the pieces mouldered away : but at the same time it is very happy for the arts that *Bartoli* and others preserved copies of most of them in coloured drawings, and that engravings of them have been published. Of these coloured drawings there are several inestimable collections preserved ; one of which, by *Bartoli*, falling into the hands of the late *Count Caylus*, he obliged the curious with a volume of prints, well engraved and coloured after these drawings ; and the drawings are preserved in the cabinets of the King of France. This volume gives us a very high idea of the painting of the ancients, as it presents us with many charming pictures, and beautiful cielings, though they were mostly taken from lower apartments, where it cannot be supposed the ancients employed their best artists ; nay, *Pliny* tells us, that no fine painters ever painted upon walls : from whence we may conclude the moderns have seen few or no capital specimens even of *Roman* painting ; as almost all the ancient paintings that exist are in *fresco*.

There are some other collections of coloured drawings after antique paintings, besides those in the cabinet of the King of France ; two of which are in England, and were procured at great expence by those illustrious encouragers of the arts, *Mr. Topham* and *Dr. Mead* ; though it is greatly to be lamented that *Dr. Mead's* collection of drawings, which was not sold with the rest of his museum, and which was the famous collection of the *Massimi* family at Rome, are at present inaccessible to the public.

All the works of the ancients that have come down to us are matters of curiosity and utility ; and a collection of prints after all the pictures that were found before the discovery of the ruins of *Herculaneum*, would be a very considerable and a valuable present to the public ; yet this collection would be small compared with that before us, in which we have four large volumes, in folio, of prints after the paintings in the Royal Museum of Portici. And from the first volume of the catalogue, which makes the sixth of this publication, we are led to expect many succeeding volumes of ancient treasure, consisting of statues, bas-reliefs, altars, vases of silver, bronze, glass, marble, and earthen-ware ; ornaments of dress and furniture, lamps, candelabri ;—in short, specimens of almost every thing that existed in the city of *Herculaneum* at the time of its dreadful destruction.

The first, second, third, and fourth prints in this collection are from paintings in one colour, upon marble ; the colour vermilion. To this colour the ancients were very much attached. All the other paintings were upon walls in *fresco*.—Each print is accompanied with a description of the original picture,

picture, and with large illustrations from the classics, and other ancient authors, by way of notes.

Some of the pictures are extremely pleasing, especially the dancing Nymphs and Centaurs in the first volume.—The draperies of the dancing, or aerial, Nymphs, are wonderfully light and flowing, so that one sees them suspended in the air almost without any idea of their gravity. The attitudes of some of them are extremely elegant, and their motions apparently smooth and graceful. The plain black grounds make a strong contrast to the figures, and being free from subordinate objects, that generally spoil the pictures they are intended to embellish, the figures themselves engage the whole attention of the spectator, and have a good effect.

The *Chiron* and *Achilles*, the *Marsyas* and *Olympus*, and the *Domestic Supper*, in the same volume, are striking pictures; and many of the boys at play are extremely agreeable.

The landscapes, of which there are multitudes, are curious, as they furnish ideas of the taste of ancient Italy, in sea-ports, country buildings, and rural scenes and diversions.

In viewing many of these landscapes, as well as the picturesque architecture, our thoughts are irresistably led to the Oriental style of gardening and ornament, and particularly to that of the Chinese, which bears so near a resemblance to that of Herculaneum, that one would almost imagine there had formerly been more connexion between the civilized part of Europe and the East of Asia; than the writings of the ancients would lead us to believe; and we cannot but apprehend that a more perfect knowledge of the present manners of Indostan, and other parts of the East, would throw great light upon Greek and Roman antiquities.

In the second volume we meet with a set of *Muses*, not finely drawn, but many of them in good attitudes, preceded by a very indifferent character of an *Apollo Musagetes*: and a little farther we are presented with two prints of the exposition of *Ariadne* on the coasts of the island of *Naxos*; in the design and composition of which there is great merit.

In the former, *Ariadne* appears alone, seated upon a couch laid upon the shore, under a tremendous rock, beaten by the waves of the sea. She supports her body with one hand, and extends the other, in which she holds up a part of her garment, towards the vessel that has just left her upon the shore, and is beginning to move away, with that grace and persuasive eloquence of gesture that she might hope would make her cruel *Theseus* relent: while the action of the only figure seen in the vessel plainly indicates that her eloquence is in vain, and that the only concern on board is to crowd all the sail they can, and to fly as speedily as possible out of her sight.

The idea of this picture is well expressed; there are few objects, and those essentially necessary: no subordinate trumpery, and minute divisions, to take off the mind from the principal sentiment. The vast ocean; the craggy rock; the departing vessel; and a beautiful woman, abandoned by a cruel and ungrateful lover, whose life she had saved, are all the materials of this picture; and they are so employed by the judicious painter, who knew where to stop, as to produce that full, clear, and almost instantaneous effect, which all intricate and tumultuous pictures must for ever want.

In the next picture we see the same *Ariadne* in an agony of grief, with her face and eyes lifted up towards heaven; not vulgar grief, but such as might become the daughter of *Minos*. The ship is far out at sea: a sweet Cupid, with his bow unstrung, and dartless arrows, weeping by her side; and a winged female behind, stretching out one arm towards the vessel, and resting the other upon *Ariadne's* shoulder: perhaps meaning to say that, "though this lovely woman is abandoned by a faithless man, she shall be supported by the gods;"—which does not ill agree with the sequel of her history.

In the third volume we have a great variety of curious pictures, that may serve to illustrate the manners and taste of the place and age in which they were executed; but none of them are excellent, though some few, from the attitudes and composition, seem to indicate that they were derived from nobler originals.

In the fourth volume Nos 189, 195, 201, 207, and 211, seem to be fragments of valuable pictures. The rest of this volume has the same kind of merit as the third.

The fifth volume contains prints of a great number of excellent busts: and the sixth, as we said before, is the first volume of the general catalogue.

Connoisseurs of the most critical taste, who have examined the originals at *Portici*, inform us that the *drawings* of the best pieces in this work are not equal to the originals; and so far as we can judge, from the copy before us, which we apprehend indeed is not an early impression, the engravings in general are far from being excellent, though some of them are delicately touched, and above mediocrity.

At the same time we must acknowledge the work to be of immense value, considering the variety and importance of its contents; and we hope to see the effects of this vast harvest of antiquities, in the improvement of all the arts that depend upon design: but we apprehend there may be some reason to doubt whether this vast profusion of materials, published under the venerable name of *Antiques*, in which good and bad things are indiscriminately blended, may not be a temptation to many of our

our artists to employ them too generally, and scatter them with too bountiful a hand over the walls of our apartments.

It ought to be remembered that Herculaneum was destroyed at a time when the decay of taste, in the fine arts, was lamented by the best Roman writers; that in every place, and in every age, there are a hundred ugly things called ornaments for one good design or composition: that *ornament*, from its nature as ornament, requires to be used very sparingly; that much space should always be left for the repose of the eye; that all objects of sight should bear a due proportion to the magnitude of the space in or upon which they are to be seen, and to the distance at which they are to be viewed; and, lastly, that no composition can be good which has not a *suitable effect*; that is, that does not please, move, or properly exercise the mind of an intelligent spectator.

It is with pleasure we observe the rapid progress which the fine arts have lately made in this country; and we believe nothing has contributed more to it than the study of the antique: but at the same time we beg leave earnestly to recommend to our artists a close attention to the principles of beauty, as they are founded in Nature, and investigated by many ingenious authors, who have written particularly on this subject; that they may know how to choose and apply the materials they possess to the best advantage; and then we shall not so frequently be disgusted with ceilings and walls of saloons, and drawing-rooms painted, all over with strings of flowers and grotesque scrawls, better calculated for the embellishment of toys and fan-mounts; nor see huge draperies and heavy wreaths borrowed from the stonemason, overwhelming our vessels of silver, often as destitute of beauty in the form, as of proportion in the ornaments.

Nor should we did our painters understand the true principles of their art, and especially *the divine beauty of simplicity*, see in our exhibitions so many laboured and well-pencilled works, which have no fault but the want of *effect* upon the spectator.

A R T. II.

Histoire philosophique et politique des Etablissements et du Commerce des Européens dans les deux Indes.—A philosophical and political History of the Settlements and Commerce of the Europeans in the East and West Indies. 8vo. 6 Vols. Amsterdam.

COMMERCE, which connects the most distant countries, and is productive of the most important and interesting consequences, cannot fail of affording a fruitful source of reflection to the philosopher and the politician. But, in general, it has been treated by men who understood only its mechanism or practice, and who were unable thoroughly to investi-

gate the alterations which it will naturally occasion in the condition and arrangements of nations.

This, however, we observe with pleasure, is not the case with the Author of the present performance. The advantages and the calamity which have accrued to the states of Europe, from their settlements and trade to the East and West Indies, he has explained with singular ability. He appears to have perused, with much attention, every work from which he could gather information; and his penetration and ingenuity have enabled him to make the best use of the ample materials which he had collected. It is difficult to determine whether his Readers will be more enlightened by his facts, or by his reflections. Nothing can exceed his accuracy in the former, or the depth and justness of his views in the latter. Of his narration, it is sufficient to say, that it is generally spirited, and that it sometimes exhibits strokes of a manly and pathetic eloquence.

As the great extent of this work does not permit us to attempt an analysis of it, we shall present only a single specimen to our Readers; and with this view we shall give an extract from our Author's deduction of the rise and progress of commerce in England.

‘ It is not known, says he, at what period the Britannic islands were peopled; and the origin of their first inhabitants is involved in obscurity. All that we learn from those historical monuments which are the most worthy of credit, is, that they were successively frequented by the Phenicians, the Carthaginians, and the Gauls. The traders of these nations went there to exchange earthen vases, salt, and instruments made of iron and brass, for hides, slaves, dogs, and tin. But in these early times the Britains were in the state of savages, who are equally ignorant of the value of what they receive, and of what they part with.

‘ If we give way to vague speculation we may suppose that islanders arrive the soonest at refinement. The inhabitants of a continent can at the same time fly from danger, and find the necessities of life. But in islands, the calamities of war, and of a confined intercourse, we should imagine, would almost instantly produce a necessity for conventions and laws. It happens, notwithstanding, that manners and government are there formed slowly, and exist imperfectly. History and tradition attest this fact; and it is particularly applicable to Great Britain.

‘ The dominion of the Romans in this island was too much disputed, and lasted not long enough, to advance the industry of the inhabitants. Even the small progress which, during this period, they had made in civilization and the arts, was annihilated as soon as these fierce conquerors abandoned them.

Besides,

Besides, the servile spirit which the inhabitants of the southern provinces had contracted, restrained them from repelling the incursions of the Picts, who had saved themselves from the Roman yoke by retreating to the northern extremities of the island, and made them give way to the obstinate valour of those bands, that came to overwhelm them from the most northern quarters of Europe,

No country escaped the ravages of the barbarians; ravages the most destructive of which history has preserved the remembrance; but in Britain, the calamities that were suffered are inexpreible. Every year its fields were laid waste, the houses of its inhabitants were burned, their wives and daughters were ravished, the churches were spoiled of their ornaments and riches; its people were massacred, tortured, or reduced to the condition of slaves. When the country was desolated, and offered nothing to excite the avidity of these enemies, they still contended for its possession. Nation succeeded to nation; the invading hord or tribe chased before them or exterminated that which had already established itself. A crowd of revolutions perpetuated idleness, mistrust, and misery. There is reason to think, that during these unfortunate times, the Britains carried on no trade with the continent. Barter, or the exchange of commodities became even so rare among them, that witnesses were necessary to give validity to the meanest purchase.

Such was the situation of affairs when William the Conqueror subdued Great Britain, a little after the middle of the eleventh century. Those who followed his fortunes had been bred in countries more polished, more active and industrious than that in which they were to settle. The natural consequence of this communication ought to have been the extending the ideas of the vanquished. But, as this did not happen, it must be ascribed to the introduction of the feudal government, which, at this period, was the source both of the stability and disorder of the kingdoms of Europe. Under these imperfect institutions England continued to languish; and its civil wars were a new calamity that repressed and retarded its refinement.

The whole of its commerce was managed by Jews, and bankers from Lombardy, whom they encouraged and plundered, whom they regarded as useful and necessary, yet punished; whom they alternately sent into exile, and recalled from it. These disorders were augmented by the audacity of pirates, who indifferently attacked all vessels, and were sometimes under the protection of government, which shared in their spoils. The interest of money was at fifty per cent. It exported for a small sum, hides, fur, butter, lead, and tin; and thirty thousand bags of wool brought it a profit more considerable. But as the

English understood not at this time the art of dying and preparing wool, the greatest part of this money repassed the sea. To remedy this inconvenience, they invited to them foreign manufacturers, and prohibited the wearing of stuffs fabricated at home. It was also enacted, that no manufactured wool, and no wrought iron should be exported. These laws were worthy of the age, which produced them.

Henry VII. permitted the Barons to alienate their lands, and the Commons to purchase them. This law diminished the inequality, which had subsisted between the great and their vassals. It made them less dependent on each other; it spread among the people the desire of getting riches, and gave them the hope of enjoying them.

This desire and this hope had powerful obstacles to struggle with. — Destructive combinations were formed, and trade was fettered by them. The profits of interest and exchange were interpreted to be usury, and were prohibited. It was commanded, that money should not be exported under any shape whatever; and that foreign merchants might not carry it off in a clandestine manner, they were obliged to invest in English merchandize, the produce of their sales in England. Nor was it permitted to export horses; they did not perceive, that this prohibition would render them less common and discourage the breed. In fine, they created corporations in all the towns; that is, they authorized all those who followed the same profession, to make what regulations they conceived might operate to their advantage. The nation groaned under an abuse so contrary to industry, and which introduced a kind of monopoly in every branch of trade.

From the absurd laws which prevailed, one would be apt to conclude, that Henry was indifferent to the prosperity of his kingdom, or that he was totally destitute of capacity. It is notwithstanding very certain, that this Prince, though his avarice was extreme, often furnished considerable sums, and without interest to merchants, whose funds were not equal to the enterprizes they meditated. The wisdom also of his administration is so generally admitted, that he justly passes for one of the greatest monarchs, that ever swayed the sceptre in England. But in spite of all the efforts of his genius, it was necessary that several centuries should pass, before this science, could be reduced to certain and simple principles. It is with theories as with machines, which at first are always complicated, and arrive not at simplicity, but with time, and after much experience and observation.

Succeeding reigns were not better informed with regard to the subject that we treat. The Flemings, who had come to reside in England, were its ablest artisans; and on this account, they

they were insulted and oppressed by the English artificers, who were jealous of them, but without emulation. The latter complained that all the business of the kingdom went to the former, and that they had raised the price of provisions. The government imbibed these absurd prejudices, and a law was made, prohibiting foreigners to have above two workmen in their houses. Nor were the foreign merchants better treated than the artisans: those of them who had been naturalized were obliged to pay the duties which had been imposed on aliens. The ignorance that prevailed was so great, that they abandoned the cultivation of their best lands, in order to keep them in pasturage, though the law fixed at two thousand, the number of sheep of which a flock was to consist. The exportation trade was confined to the Low Countries: the inhabitants of these provinces bought up the English commodities, and circulated them through the different quarters of Europe. It is probable; that, without the aid of favourable circumstances, the nation would have continued long in an inferior and low condition.

The cruelties of the Duke of Alva engaged a number of artificers to leave Flanders to reside in London, and they imported with them the arts of their manufactures. The persecutions which the reformed underwent in France were also favourable in this respect to England. Elizabeth, who could not bear contradictions, but who had at heart the good of her country, and knew how to act for it; and who was despotic, yet popular; who was enlightened, and obeyed; Elizabeth, I say, made a proper use of that fermentation of mind, which was no less general in her dominions, than in the other states of Europe: while in other nations, it produced the disputes of theology and civil or foreign wars, she excited by it in England an emulation for commerce, and the advancement of navigation.

The English learnt to build their own vessels, and no longer thought of purchasing them from Lubec or Hamburgh. They drew to themselves the whole trade of Muscovy in consequence of the discovery of Archangel; and they delayed not to form connexions with the Hanse Towns. They also commenced a trade with Turkey. Several of their navigators attempted, but without success, the discovery of the north-west passage to the Indies. At length Drake, Stephens, Cavendish and some others arrived there; some by the south sea; and some by doubling the Cape of Good Hope.

The consequences of these voyages determined the more intelligent merchants to form a company; and they obtained an exclusive privilege of trading to the East Indies. The patent granted to them confined their association within fifteen years. It declared, that if this privilege proved hurtful to the State, it

it should be annulled, and the company suppressed, on the previous notification of two years.—

* The funds of the company amounted only at first to three hundred and sixty nine thousand eight hundred and ninety-one pounds five shillings sterling *. The fitting out of four vessels, which set sail in the beginning of the year 1601, absorbed a part of this sum; and the rest was carried out in specie and commodities.

* Their first establishments in the East were peaceable, and formed by compact or agreement. They did not think of conquests. Their expeditions were the enterprizes of merchants, humane, and just. They were beloved; but this love did not put them in a condition to contend with nations, whose power was formidable.

* The Portuguese and the Dutch were in possession of extensive provinces, of strong forts, and had the command of excellent harbours. These advantages secured their commerce against the natives of the country, and against new adventurers; they facilitated their returns to Europe; and gave them the opportunity of disposing of to advantage the merchandize they carried to Asia. and of procuring at a moderate price the goods, which they wished to purchase. The English on the contrary, dependent on the caprice of the natives, without troops, without an azylum; and deriving their funds only from England, were unable to carry on an advantageous trade. They perceived that to acquire great riches they must commit great oppressions, and that, to surpass or even equal in wealth, the nations, whom they censured, they must imitate their conduct.

* The project of making conquests and establishments was too great for an infant society; but the company flattered themselves, that they would receive assistance from government, on account of their utility to England. They were deceived; they could obtain nothing from James I; a weak Prince, who was infected with the false philosophy of his age, and who was better calculated to govern a college than a kingdom. The company, however, by their activity and perseverance, joined to the choice they made of their officers and factors, supplied the want of public assistance. They built forts in the islands of Java, Potosone, Amboyna, and Banda; and they shared with the Dutch the spice-trade; a branch of traffic not the least important in the commerce of the East. At that time, it was of more consequence than it is at present, because luxury had not

* Our Author has probably committed a mistake here. The first stock of the company, in Elizabeth's time, if we can trust some of our historians, amounted only to 72,000 l. but in the reign of James I. it was augmented to 1,500,000 l.

then made so great a progress; and the stuffs of the Indies, tea, and the varnish of China had not so extensive a sale.

‘ The Dutch had not chased the Portuguese from the spice islands, to make way for the settlement of a nation whose maritime power, character, and government rendered them formidable. They had, indeed, innumerable advantages over their rivals. Powerful colonies, a well ordered marine, important alliances, prodigious riches, an intimate knowledge of the country, and with the principles and details of trade; all these circumstances were wanting to the English; against whom they employed artifice and force. The English were on the point of being destroyed, when some moderate politicians sought in Europe, where the fire of war was not yet kindled, the means of reconciling the two companies. A method the most ridiculous was adopted for this end.

‘ The Dutch and English companies subscribed in 1619 a treaty, which declared, that the spice islands belonged in common to the two nations; that the English should have one third, and the Dutch two thirds of their produce; that each company should proportionally contribute to the defence of the islands; that a council of intelligent men chosen out of each company should regulate at Batavia all matters of commerce; that this treaty guaranteed by their respective states should subsist twenty years; and that if during this interval disputes should arise, they should be decided by the King of Great-Britain, and the States-General of the United Provinces. The political conventions recorded in history, offer not to our view a treaty more extraordinary. It had the fate, which it merited.

‘ The Dutch sought an opportunity to annul it; and circumstances happened which favoured their views.—

‘ A Japanese in the service of a Hollander at Amboyna, had rendered himself suspected by an indiscreet curiosity. He was seized, and confessed, that he had engaged with the soldiers of his nation to deliver up the fortress to the English. His confession was confirmed by that of his companions. The authors of the conspiracy, were taken, and did not deny it. An ignominious and cruel death punished the guilty. Such is the account given of this matter by the Dutch.

‘ The English have never discovered any thing in this accusation but the avidity of their rivals. They maintain, that it is absurd to suppose that ten factors, and eleven foreign soldiers would form the project of possessing themselves of a place, defended by a garrison of two hundred soldiers. If they had even been certain, it is said, of succeeding in so extravagant an attempt, they yet would have been deterred from it, by the absolute impossibility there was, of their being able to defend themselves, against the forces, which would have hastened to attack

attack them on all sides. To render a treason of this kind probable, other proofs are necessary than confessions extorted by torture. These considerations, strengthened by others no less strong, render the conspiracy at Amboyna extremely suspicious; and, in general, it is only considered as a cover, employed to conceal the most insatiable avarice.

The ministers of James I. and the nation, were so entirely occupied with ecclesiastical subtilties, and with discussions concerning the rights of king and subject, that they perceived not those outrages which sullied the English glory in the East. This indifference and weakness was succeeded by civil wars and convulsions; a source of greater interruption to commerce. Men engaged about what most nearly interested them, forgot the Indies; and the company, oppressed and discouraged, had sunk to nothing at the time of the violent death of Charles I.

Cromwel, offended that the Dutch should favour the unfortunate family of Stuart, that they should furnish an asylum to those subjects of England whom he had proscribed; and that they affected the empire of the sea; fierce from success, and conscious of his power; was solicitous to draw to himself respect, and to satisfy his revenge. He declared war against the States of Holland; and history has preserved no memorial of a maritime war more fruitful in obstinate engagements, or more illustrious, from the capacity of the commanders and the courage of the troops. The English had the advantage, and they owed it to the construction of their vessels, which the rest of Europe have since imitated.

The Protector did not do all that was in his power for the East India company. He contented himself with requiring from the States, that they should not molest the English in their trade; and that they should give compensation to the descendants of those who had suffered at Amboyna. But no mention was made in the treaty, of the sorts of which the Hollanders had violently dispossessed the English. It is true, that the restitution of the isle of Polerone was stipulated; but the usurpers, assisted by the English negotiator, whom they had corrupted, found means to waive this article.

But notwithstanding the neglect with which the company was treated, they had no sooner procured from the Protector the renewal of their charter, and the certainty of assistance from government, than they exerted themselves with a successful vigour; and their courage grew with the extension of their rights and their power.

On the whole, if there is any thing that deserves censure in the present valuable performance, it is the repetitions, in which the Author has ventured to indulge himself; and the obscurity, which

which arises from his sometimes leaving a subject in which he had made some progress, and his reconsidering and discussing it at a future period.

A R T. III.

Histoire de l'Académie Royale des Inscriptions et Belles Lettres, &c.
The History of the Royal Academy of Inscriptions and Belles Lettres, from the Year 1764 to the Year 1766 inclusive. Vols. 34, 35, continued.

IN our last Appendix we gave an account of a few articles contained in the *historical* part of the thirty-fourth volume of this work; the other articles, in this department, none of which are very interesting, are upon the following subjects, *viz.* the respect which the Romans entertained for religion—the true extent and figure of the *Lacus Asphaltites*, or Dead Sea, by M. D'Anville—the necessity of citations in works of erudition, and the manner in which the ancients introduced their quotations, by M. Burigny—on Marius Bishop of Avranches; author of the most ancient chronicle of France, by the Baron Zur-Lauben—on the two last French translations of Virgil, *viz.* that by Abbé des Fontaines, and that published by Defaint and Sallant in 1751—on the Abbé de Foy's *Notice des Diplomes*, by the Baron Zur-Lauben.

The historical part of the thirty-fourth volume is followed by the *Biogés* of Count D'Argenson, Count Caylus, and M. Le Beau, jun. all of them curious and entertaining: but as the character of Count Caylus is known to almost all who either are, or pretend to be, judges of the fine arts, it cannot fail of proving agreeable to our Readers to learn some of the principal circumstances of his life. We shall therefore present them with the substance of what is contained in his *Biogé*.

Count Caylus was descended from a very ancient and noble family; he was born at Paris in October 1692: The Count, his father, was particularly attentive to his son's health, in his earliest years, and did every thing in his power to make his constitution hardy and robust; in which he perfectly succeeded. The Countess, his mother, who was nearly related to Madam Maintenon, and whose amiable qualities rendered her the ornament of the court, was at great pains to improve his understanding and his heart; and no person was better qualified for such a task. She inspired her son with the love of truth, justice, and generosity, and with the nicest sentiments of honour. The amiable qualities and talents of the mother appeared in the son, but they appeared with a bold and military air: in his natural temper and disposition he was gay and sprightly, had a taste for pleasure, a strong passion for independence, and an invincible aversion

aversion to the servitude of a court, though unalterably attached to the person of his Prince.

After finishing his exercises, he entered into the corps of the *Musquetaires*, and in his first campaign, in the year 1709, he distinguished himself, by his valour, in such a manner, that the King commended him in the presence of all the court, and rewarded his merit with an ensigncy in the *Gendarmerie*. In 1711 he commanded a regiment of dragoons, which was called by his own name; and he signalized himself at the head of it in Catalonia. In 1713 he was at the siege of Fribourg, where he was exposed to imminent danger in the bloody attack of the covered way. Had he been disposed to enter into the views of his family, the favour of Madam Maintenon, and his own personal merit, could not fail to have raised him to the highest honours; but the peace of Rastadt left him in a state of inactivity, ill suited to his natural vivacity.

He travelled into Italy, and his curiosity was much excited by the wonders of that country, where antiquity, though buried, is still fruitful, and rises sometimes from her tomb, to give birth to artists, and, by a happy imitation, to produce new models. The eyes of the Count were not yet *learned*, but they were struck with the sight of so many beauties, and soon became acquainted with them. After a year's absence, he returned to Paris, with so strong a passion for travelling, and for antiquities, as induced him to quit the army.

About eight months after, he set out for the Levant. When he arrived at Smyrna, he availed himself of a few days delay, and visited the ruins of Ephesus. It was in vain that the dangers attending a journey of this kind were represented to him. The formidable Caracayali had put himself at the head of a troop of robbers, and spread consternation over all Natolia. But our Adventurer was superior to fear; and bethought himself of a stratagem which succeeded. Having procured a mean garb, and taking nothing with him that could attract attention, or tempt any robber, he put himself under the protection of two of Caracayali's band, who had come to Smyrna. He made an agreement with them; but they were to have no money till they returned. As they had an interest in protecting and taking care of him, never were guides more faithful. They introduced him, with his interpreter, to their chief, who received him very graciously, and even assisted him in gratifying his curiosity. The chief informed him that, at no great distance, there were ruins worthy of being visited, and accommodated him with a pair of fine Arabian horses. The Count was not long in finding these ruins: they were those of Colophon. He was particularly struck with the remains of a theatre, the seats of which being scooped out of a hill that looks towards the sea, the spec-

tator;

tator, beside the pleasure of the representation, enjoyed a delightful prospect. The next day he examined the site of the ancient Ephesus.

I shall say nothing of the condition in which he found this city, and the famous temple of Diana; he has given an account of them himself in one of his memoirs, from which I shall beg leave to quote one passage only. The sight of the ruins of Ephesus, and of the pillars which the Turks have cut, sawed, disfigured, and placed in their houses and mosques, without any order or regularity, produced the same effect upon my mind, says he, as the greatest number of the modern explanations of ancient monuments would produce upon the mind of a sensible inhabitant of ancient Greece, were he to come to life again.— But, in my opinion, the cottages of the Turks, so wretchedly built with the finest ornaments of ancient architecture, afford a more striking representation of those compositions, both in verse and prose, in which the rich inventions of the ancients are mutilated, displaced, and disfigured by an awkward and absurd imitation.—

He passed the streights of the Dardanelles, to indulge himself with a view of those plains, which make so rich and beautiful an appearance in Homer's poems. He did not expect to meet with any vestiges of ancient Ilium; but he flattered himself with the hopes of walking on the banks of the Xanthus and the Simois: these rivers, however, had disappeared. The vallies of Mount Ida, drenched with the blood of so many heroes, were now a dreary waste, scarce affording nourishment to a few puny oaks, whose branches crept upon the ground, and died almost as soon as they appeared.

Here he put an end to his researches in the Levant. The tenderness of a mother, who was constantly soliciting his return, checked his curiosity, and he returned to his native country in February 1717. When he had finished his travels, and became sedentary, his mind was no less active, for he applied himself to music, drawing, and painting. He wrote too, but it was only for the amusement of his friends; he had fire and spirit, but did not aim at correctness or elegance of style. In order to judge of the works of art, he had that taste, that instinct superior to study, surer than reasoning, and more rapid than reflection; his first *coup d'œil* seldom betrayed him, and he seized, at one glance, the beauties and defects of every piece.

In 1731, he was received into the Royal Academy of painting and sculpture, as an *Honoraire-Amateur*. Count Caylus, who loved to realize titles, spared neither his labour, nor his credit, nor his fortune, to instruct, assist, and animate the artists. He wrote the lives of the most celebrated painters and engravers that have done honour to this illustrious Academy; and in order

to extend the limits of the art, which seemed to him to move in too narrow a circle, he collected, in three different works, new subjects for the painter, which he had met with in the works of the Antients. I leave it to the artists to pronounce upon the utility of these collections, and to determine whether the beautiful images of a Virgil and a Homer are all of them fit to appear upon canvas or in marble.

The zeal of writers, who propose to instruct mankind, is not always disinterested; they pay themselves for their instructions by the reputation which they expect to derive from them. Count Caylus did not despise this noble recompence, but he loved the arts on their own account, as plainly appeared from the many private instances of his generosity to those who were possessed of talents, but were not the favourites of fortune: he even searched for such in those retreats where indigence kept them in obscurity. He anticipated their wants, for he had few himself; the whole of his luxury consisted in his liberality. Though his income was much inferior to his rank, he was rich for the artists; and when, towards the close of his life, his fortune was increased by that of his uncle, the Duke de Caylus, he added nothing to his expence, had no new wants, but employed the whole of his fortune for the benefit of literature and the arts: in a word, he was but their steward, and his generosity was only equalled by that of several artists who acknowledged their obligations to him.

Beside the presents which he made, from time to time, to the Academy of Painting and Sculpture, he founded an annual prize in it for such of the pupils as should succeed best in drawing, or modeling a head after nature, and in giving the true expression of the characteristical features of a given passion. He encouraged the study of anatomy and perspective by handsome rewards; and if he had lived longer, he would have executed the design which he had formed of founding a new prize in favour of those who should apply themselves with most success to these two essential branches of the art.

Such was his passion for antiquity, that he wished to have had it in his power to bring the whole of it to life again. He saw, with regret, that the works of the antient painters, which have been discovered in our times, are effaced and destroyed almost as soon as they are drawn from the subterraneous mansions where they were buried. A happy chance furnished him with the means of shewing us the composition and the colouring of the pictures of antient Rome. The coloured drawings, which the famous *Pietro-Sante-Bartoli* had taken at Rome, from antique paintings, happened to fall into his hands. He had them engraved, and before he enriched the King's cabinet with them, gave an edition of them at his own expence. It is perhaps the

most extraordinary book of antiquities that will ever appear. The whole is painted with a precision and a purity that is inimitable; we see the liveliness and freshness of colouring that charmed the eyes of the Cæsars. There were only thirty copies published; and there is no reason to expect that there will ever be any more. What will, hereafter, be the value of these admirable copies, the faithful monuments of ancient painting, in all its grace and beauty!

Count Caylus was engaged, at the same time, in another enterprize, still more honourable for the Roman grandeur, and more interesting to the French nation. In the last age *Des Godetz*, under the auspices of Colbert, published the *Antiquities of Rome* *. The work was admired by all Europe, and those nations that are most jealous of our glory, shewed the opinion they entertained of its merit by their attempts to imitate it. This gave birth to that indefatigable emulation, which, in our days, carried able and ingenious travellers to Spalatro, Balbec, and even to the burning sands of Palmyra, in order to visit the famous ruins of so many magnificent buildings, and to present them to our view. It is this that has made us spectators of the monuments of Athens, that mother of learning, of arts, and of sciences; where, in spite of the injuries of time and barbarism, so many illustrious sculptors and architects still live in the ruins of their edifices, in like manner as so many incomparable authors still breathe in the valuable fragments that remain of their writings. The same Colbert had formed the design of engraving the Roman antiquities that are still to be seen in our southern provinces. By his orders, Mignard, the architect, had made drawings of them, which Count Caylus had the good fortune to recover. He resolved to finish the work projected by Colbert, and to dedicate it to the memory of that great minister; and so much had he this glorious enterprize at heart, that he was employed in it during his last illness, and recommended it warmly to M. Mariette. The project will be faithfully executed. Almost all the plates are already engraved; and if no unforeseen obstruction arises, the work will be finished with a precision and beauty that will leave no advantage to foreign nations. An able architect is now upon the spot, employed by M. Mariette in measuring those edifices which escaped former researches, and in verifying the drawings of Mignard.

The confidence which all Europe placed in the knowledge and taste of Count Caylus, has contributed to decorate and embellish it. The powers of the North have more than once

* See a translation of this work into English, in *Review*, vol. xlvii. p. 140.

consulted him, more than once referred the choice of artists to him for the execution of great undertakings. It is to the protection and countenance of Count Caylus, that BOUCHARDON, that immortal sculptor, whose name will, in future times, accompany that of Phidias and Praxiteles, was indebted for the noblest opportunities of displaying his talents. It is to Count Caylus that the city of Paris is indebted for those master-pieces of art, which are two of its noblest ornaments, viz. the equestrian statue of the King, and the fountain in the *Rue de Grenelle*. To the recommendation of Count Caylus our Academy is indebted for the best designer in Europe.

He shunned honours, but was desirous of being admitted into the number of the *honorary* members of this Academy: he entered into it in 1742, and then it was that he seemed to have found the place which Nature designed for him. The study of literature now became his ruling passion; to it he consecrated his time and his fortune; he even renounced his pleasures, to give himself wholly up to that of making some discovery in the vast field of antiquity. But he confined himself generally to the sphere of the arts. In consequence of his researches, we know how the Egyptians embalmed their mummies, and converted the papyrus into leaves fit for receiving writing. He shews us how that patient and indefatigable people laboured for years at rocks of granite: we see the most enormous masses floating along the Nile for hundreds of leagues, and, by the efforts of an art almost as powerful as nature, advancing by land to the place destined for their reception. His knowledge of drawing enabled him to explain many passages in Pliny, which were obscure to those who were unacquainted with that art. He has developed, in several memoirs, those expressive and profound strokes, which that wonderful Author has employed, with an energetic brevity, to paint the talents of celebrated painters and sculptors. He does more; he carries us, if I may be allowed the expression, into the work-shops of the ancients, and he makes the Grecian artists labour under our eye. In Pausanias he found the pencil of Polygnotus, and the composition of those famous pieces of painting wherewith that illustrious artist decorated the portico of Delphos. He rebuilt the theatre of Curio, and, under the direction of Pliny, shewed again that astonishing machine, and presented us with the view of the whole Roman people moving round upon a pivot. The rival of the most celebrated architects of Greece, without any other assistance than a passage of the same Pliny, he ventured to build anew the magnificent tomb of Mausolus, and to give to that wonder of the world its original ornaments and proportions.—

But nothing seemed more flattering to him than his discovery of encaustic painting. A description of Pliny's, but too concise a

one, to give him a clear view of the matter, suggested the idea of it. He availed himself of the friendship and skill of M. Majault, a physician in Paris, and an excellent chemist; and, by repeated experiments, found out the secret of incorporating wax with different tints and colours, of making it obedient to the pencil, and thus rendering paintings immortal*.

Thus it was that, in the hands of Count Caylus, literature and the arts lent each other their mutual aid.—But it would be endless to give a particular account of all his dissertations that are published in our *Memoirs*; they are upwards of forty. Never was there an academician more zealous for the honour of the Society to which he belonged. The artists he was particularly attentive to; and to prevent their falling into mistakes, from an ignorance of *costume*, which the ablest of them have sometimes done, he founded a prize of five hundred livres, the object of which is to explain, by means of authors and monuments, the usages of ancient nations.

* Pliny mentions two kinds of encaustic painting, practised by the ancients; one of which was performed with *wax*, and the other was done upon *ivory*, with hot punches of iron. That kind of painting with wax, Count Caylus had the merit of reviving. M. Müntz afterward made many experiments to bring this art to perfection, and wrote a book upon it, of which we gave an account in the 22d volume of our *Review*; but we believe, through some difficulties in the execution, it has not yet been much used: although the properties attributed to it by the Abbé Mazeas, in a Letter to the Royal Society, are such as could not fail to make it appear of great value to so excellent a connoisseur as Count Caylus.

The Abbé says, ‘the colours have not that natural varnish, or shining, which they acquire with oil; but you are capable of seeing the picture in any light, or in whatever situation you place it: in short, that there can be no false glare or light upon the picture, for the spectator: the colours are secured, are strong, and will bear washing.’ And after being smoaked, and then exposed to the dew, he adds, ‘a picture becomes as clean as if it had been but just painted.’

These are, doubtless, the grand *desiderata* of painting, with respect to colours; and all these excellent properties belong to a *much higher species of encaustic painting* lately discovered in England, the colours of which, as we are informed, are fixed by a very intense heat, much stronger than that used by the enamel painters; and neither the colours, nor the grounds upon which they are laid, are liable to be dissolved or corroded by any chemical menstruum, or, like the glassy colours of enamel, to run out of drawing, in the fire:—properties that raise this species of encaustic painting far above all others hitherto discovered.

Although Pliny does not mention them, it is evident, from numerous monuments, that this last-mentioned kind of encaustic painting, and enamel painting, were both, in *some degree*, known to the ancients.

With this view it was that he collected, at a very great expence, antiquities of every kind. Nothing that was ancient seemed indifferent to him. Gods and reptiles, the richest metals, the most beautiful marble monuments, pieces of glass, fragments of earthen vases, in a word, every thing found a place in his cabinet. The entry to his house had the air and appearance of ancient Egypt; the first object that presented itself was a fine Egyptian statue, of five feet five inches: the staircase was adorned with medallions and curiosities from China and America. In his apartment for antiques, he was seen surrounded with gods, priests, Egyptian magistrates, Etruscans, Greeks, and Romans, with some Gaulic figures that seemed ashamed to shew themselves. When he wanted room he sent his whole colony to the Royal Depository for Antiques, and in a very little time his apartment was filled with new inhabitants; who flocked to him from different nations. This happened twice during his life; and the third collection, in the midst of which he ended his days, was, by his orders, carried, after his death, to the same Depository.

This curiosity, in many instances fatal to private fortunes, was always proportioned to his income, and never burdensome to his friends. His name, which was known in every country where letters are respected, procured him a great number of correspondents. All the antiquaries, those who thought themselves such, those who were desirous of being thought such, were ambitious of corresponding with him; they flattered themselves they were entitled to the character of learned men, when they could shew a letter from Count Caylus; *c'étoit pour eux* (says the Author of the *Éloge*) *un brevet d'antiquaire*.

His literary talents were embellished with an inexhaustible fund of natural goodness, an inviolable zeal for the honour of his prince and the welfare of his country, an unaffected and genuine politeness, rigorous probity, a generous disdain of flatterers, the warmest compassion for the wretched and indigent, the greatest simplicity of character, and sensibility of friendship.

The strength of his constitution seemed to flatter our hopes of his continuing many years longer among us, but in the month of July 1764, a humour settled in one of his legs, which entirely destroyed his health. He bore some very painful operations with great courage and patience. Whilst he was obliged to keep his bed, he seemed less affected with what he suffered than with the restraint upon his natural activity. When the wound was closed, he resumed his usual occupations with great eagerness, visited his friends, and animated the labours of the artists, whilst he himself was dying. Carried in the arms of his domestics, he seemed to leave a portion of his life in every place he went to. How oft have we seen him at our meetings in this condition? How oft have we trembled lest he should expire

expire in the midst of us? When an universal languor had condemned him to his bed, he tore himself from it whenever the Academy met, and, in spite of the entreaties of his friends, the tears of his domestics, in spite of Nature herself, who refused to second his efforts, insisted upon being carried to us. He expired on the fifth of September 1765: by his death his family is extinct, and the Academy, the arts, and the literary world, have lost their warmest, their most active friend, and their most zealous benefactor.*

The rest of the articles in the volume before us, must be referred to future consideration.

A R T. IV.

Questions sur l'Encyclopédie.—[See Appendix to Rev. Vol. 44.] By Voltaire. Vols. IV. and V. 8vo. 1771.

THESE two volumes contain further observations on the celebrated Dictionary of the Encyclopædia; but they only take in the letters *C*, *D*, and *E*, so that by a proper æconomy of the more pregnant parts of the alphabet, the criticisms on the Encyclopædia may possibly swell to the size of the work itself*. The strictures, however, cannot, in general, be said to be impertinently prolix. They are frequently acute, and sometimes well founded; but they often betray an unaccountable ignorance of what is confidently asserted upon knowledge. For instance, on the the word *CLERK*, the critic says, that, by the laws of England, no thief, who has committed a robbery not exceeding the value of five hundred pound sterling, can be refused his pardon if he can *read*. Were the now exploded Benefit of Clergy to extend thus far, the sons of Tyburn would have fine times!

It is curious to observe with what easy assurance the critic introduces this idle assertion. 'We have remarked, says he, more than once, that the ancient customs, exploded every where else, are still to be found in England, as the Mysteries of Orpheus were found in the Isle of Samothrace.' Now this, too, is an egregious misrepresentation; for, perhaps, no people in the world are farther removed from a superstitious reverence for ancient customs than the English in general: but those, who are ignorant of our laws, are not likely to be well acquainted with our manners.

Speaking of the influences of climate on religion (for religion, with this Author, is handled on every occasion, and, like Jobson's wife, is to receive the strappado though only the cock crows) the critic says, 'There are people on whom neither

* This observation was made before we saw a subsequent continuation of these *Questions*, in which the Author has made quicker expedition through the interior parts of this great work.

climate nor government have had any influence with respect to determining their religious opinions. What was it, continues he, that detached the north of Germany, Denmark, three parts of Switzerland, Holland, England, Scotland, and Ireland from the communion of the Romish church?—Poverty! Indulgences and deliverance from purgatory were sold too high to the poor souls, whose bodies had but little money in their pockets. The prelates and the monks devoured the whole provincial revenues. The people, therefore, took up a cheaper religion.

This logic would disgrace even the rawest soph in Cambridge. It is well known, that the purchase of present indulgences and purgatorial exemptions is, and ever was, a voluntary thing among the Romanists. The cause of the reformation could not therefore be poverty. What does this Author think of the principles of such men as the virtuous Lord Cobham?—Men who sacrificed their lives to the liberty and redemption of opinion! It is surely worth while to obviate this scandalous assertion, that poverty was the primary cause of establishing the reformation in this kingdom. To do this, we need only look back to the fourteenth century, a century which seems to have produced a new, and a nobler race of men! Their immediate ancestors struggled for political liberty, and obtained it; but *they* contended for an object still more important,—for the liberty of the mind. Superior to every natural fear, they fought, under the most desperate disadvantages, for justice, for honour, for the independency of their country; but superior, too, to every moral fear, they took arms under the banners of Reason for the privileges it assigned them.

Those privileges, indeed, were great. The most deplorable degree of slavery is the subjection of opinion. If a man is not permitted to *think* for himself, he surely suffers a worse imprisonment than the mere loss of personal liberty. That loss may be incurred by natural evils, by pain, or accident, or the infirmities of age; and what nature has made us liable to suffer, she has taught us to sustain. But that we should forfeit the free exercise of reason, was never her intention; and for this she has not left us a resource, even in patience. Conscious of this, it was the policy of those who made a property of the mind, to encourage a profound and universal ignorance. They knew, that to awaken thought by any species of learning, would be to disarm their own power. The treasures of knowledge, therefore, and those shining stores of genius and moral truth, the writings of antiquity, they secreted in their cells. The ecclesiastics had two motives for this conduct. That liberal philosophic spirit, that freedom of enquiry and exertion of reason, which breathed through many of the ancient writers, they foresaw would be very inauspicious to the absurdity of their
creeds;

creeds; and, in the next place, the acquisition of languages would lay too generally open, a book, from which they pretended to draw doctrines it immediately opposed, and which they had abused to the vilest of purposes.

Their apprehensions were not groundless. Soon after the middle of the thirteenth century, that book was laid open, and the minds of men began to open with it. The parliament called upon Richard the Second to revoke the power he had given to the bishops for the arbitrary punishment of heretics; and it was revoked accordingly.

Unfortunately, however, for the cause of religious liberty, the successor of Richard supported the tyranny of the ecclesiastics. Not that he was a bigot. Religion was indifferent to him; but he was poor, and they were rich. Thus poverty, instead of promoting, as the Author under our notice asserts, in this case, prevented the reformation.

Of this poverty the popish clergy availed themselves, and by supplying the king's pecuniary wants, which were frequent and pressing, they purchased his authority. The manner in which they made use of it was agreeable to the rancour of their hearts. When the understandings of men were opened against them, they attacked their fears; and those who professedly, or even suspectedly, differed from them in religious sentiments, they burned alive.

Still, however, as learning was diffused, the seeds of religious reformation were scattered along with it: the doctrines of Wickliff had many secret abettors, and the parliament, as it grew more enlightened, held the clergy in such detestation, that the latter prevailed with Henry, when he issued his proclamation for a new parliament, to recommend it to the people to chuse such representatives as were **UNLEARNED**.

But the enmity of the parliament against the clergy, however reasonable in itself, was conducted with ill policy. The king was constantly applying to the former for money, and they as constantly petitioned him to supply himself from the immense revenues of the church. The ecclesiastics, on the other hand, artfully prevented his requisitions by contributions which they could easily spare. Thus, while the parliament supposed that they were weakening the power of the clergy, by lessening their wealth, they were, in reality, strengthening it, by selling the royal authority. The progress of religious reformation was thereby necessarily delayed, and those who favoured the principles of Wickliff, favoured them always at the hazard, frequently with the forfeiture, of life.

The above-mentioned prince, equally inattentive to the rights of humanity, and to the sufferings of his people, indifferent, indeed, to every interest but the establishment or extension of his

his own power, left a son and successor of a disposition more favourable to the privileges of mankind.

Henry the Fifth had a heart.—He was susceptible of friendship, compassion, and general humanity. His sentiments were liberal. Unembarrassed by superstition, unlimited by bigotry; his understanding, perhaps, owed something to the early licentiousness of his life; and, possibly, the world had less to fear from such a tutor as Piers Gaveston, than from an Arundel, or a Chicheley.

Be that as it may, it is certain, that the accession of a prince with affections friendly to human nature, warm and unimpaired by any long experience of the ingratitude of men, a prince who had been so little trained in the school of superstition,

——not nurs'd in creeds,

Nor sung to rest with vespers——

It is obvious that the accession of such a prince was by no means promising to the interests of religious tyranny.

The churchmen were aware of this, and while their claim on the royal authority seemed yet unexpired, they made an early application to the young monarch to destroy the followers of Wickliff, and particularly Sir John Oldcastle, one of their principal leaders. Their applications were long disregarded. The monarch was too liberal to destroy men for their opinion. At length they had recourse to artifice. They knew his prevailing passion was ambition. They reminded him of his title to the crown of France, and offered him supplies to recover it. But this, though it would weigh powerfully with Henry, would probably have been insufficient to make him sacrifice his humanity, had they not, at the same time, found means to persuade him, that the innocent reformers had treasonable designs upon his person and government. The papists succeeded, and the nation blushed with the blood of some of its best and noblest subjects. That blood, however, nourished the seeds of religious liberty, and they afterwards grew into a fair harvest.

From this view of the origin, state, and first principles of the reformation in this kingdom, the falsity of the assertion, that it had its rise from poverty, will be sufficiently obvious.

We shall now proceed to another stage of the alphabet with this marauding Author, who, like a certain animal, has the qualities of being at once-mischievous and entertaining.

C R I M E S.

' A Roman, in Egypt, had the misfortune to kill a consecrated cat, and the people, enraged at the impiety, tore the Roman to pieces. Had this Roman been brought to a fair trial, and had his judges been blessed with common sense, they would have sentenced him to ask pardon of the Gypsies

and the cats, and to pay a considerable fine either in money or in mice. They would have told him that it was necessary to respect the follies of a people which he had not power to correct.

‘ The chief justice would probably have addressed him thus — “ Every country has its legal follies, and delinquencies that are so constituted and denominated merely from time and place. If, in your city of Rome, which is now mistress of Europe, Africa, and Asia Minor, one should kill a pullet that had been consecrated when her grain was given her to know precisely the will of the Gods*, the severest punishments would be the consequence. We believe you killed our cat from want of knowing her quality and importance. You have the reprehension of the court. Go in peace, and be more circumspect for the future.”

‘ It is certainly a matter of indifference whether a man has a statue in his area or not, yet, when Augustus was master of the world, if a Roman had erected a statue of Brutus in his garden, he would have been punished for sedition.’ The Author of these remarks has here the voice of antiquity against him, with respect to Augustus Cæsar’s disposition to the memory of Brutus. ‘ A statue † of brass had been erected to the latter at Milan, in Gallia Cisalpina, which was a fine performance, and a striking likeness. Cæsar, as he passed through the town, took notice of it, and, summoning the magistrates, in the presence of his attendants, he told them they had broken the league by harbouring one of his enemies. The magistrates, as may well be supposed, denied this, and stared at each other, profoundly ignorant what enemy he could mean. He then turned towards the statue, and, knitting his brows, said, “ Is not this my enemy?” ‘ The poor Milanese were dumb with astonishment; but CÆSAR told them, with a smile, that he was pleased to find them faithful to their friends in adversity; and ordered that the statue should continue where it was.’

Under the article of Crimes, deriving different complexions from difference of time, place and circumstance, an offence against our Lady of Loretto is mentioned, with all the horrible circumstances attending it.

‘ It is well known what respect is necessary to be paid to our Lady of Loretto, by those who travel through the Marche of Ancona. Three young men go thither, make themselves merry at the expence of our good Lady, who took a journey through the air, baited a while in Dalmatia, and changed her situation three or four times before she found that the air of the Adriatic

* Vide Langhorne’s Plutarch, vol. v. p. 210.

† Ibid. vol. vi. p. 105.

would best agree with her. Our young bloods, after supper, sing a catch, written by some heathenish Hugonot, against the removal of the holy house from Jerusalem to the Gulf of Venice. A fanatic hears of this, makes diligent inquiry, produces witnesses, and procures warrants. These warrants alarm the people. Every one of them is afraid of speaking. Common criers, alehouse-keepers, footmen, serving-maids, have heard what was never said; and seen what was never done. All is confusion, all dreadful scandal through the Marche of Ancona. About half a league from Loretto, it is reported, that these three boys have killed our Lady. A league farther, it is asserted, that they threw the holy house into the sea. In the end they are condemned,—first to have their hands cut off, then to have their tongues torn out, after this to be tortured till they should confess, by signs at least, how many stanzas the catch consisted of, and last of all to be burnt in a slow fire.

• An advocate of Milan happening to be at Loretto at this time, asks the chief magistrate what crime these boys had been guilty of that they were capitally condemned—asks him: if they had violated their mother, and afterwards cut her throat and eat her. Oh, no! says the judge, to assassinate and eat one's father or mother is an offence against man only. This is quite a different affair.'

CROMWELL.

• Oliver Cromwell was regarded with admiration by the Puritans and Independents of his time. He was *their* hero, but his son Richard is *mine*. The father was a fanatic, who would now be hissed in the house of commons for pronouncing half a sentence of that unintelligible jargon, which he vented among his fanatic brethren, while they heard him with gaping mouths, and eyes turned up to heaven at the name of the Lord. If he were now living, and should say, "We must seek the Lord, we must fight the Lord's battles," if, to the disgrace of human reason, he should introduce this Jewish jargon into the parliament of Great Britain, he would be thought more fit for the society of Bedlam, than for the command of an army.

• Undoubtedly he was brave—and so are wolves. There are apes too that are as furious as tygers. Of a fanatic he became an adroit politician, that is to say, the wolf was metamorphosed into a fox. By his knavery he rose to the first ranks that the outrageous enthusiasm of the times could give him. He rose to the pinnacle of grandeur, and, like a thorough-paced villain, trod on the necks of the fanatic wretches who had raised him. He reigned, 'tis true, but he lived in discontent and horror. His days were uneasy, and his nights without rest. He was a stranger to the consolations of friendship and society. His death was untimely, and certainly more justly so than that of the monarch he brought to the scaffold.

• Richard

* Richard Cromwell, on the contrary, born with an humble, but sensible mind, refused to keep his father's *crown* * at the expence of the lives of three or four factious subjects, which he might easily have sacrificed to his ambition. He chose rather to retire to a private station than to be the most powerful assassin. He rejected, without regret, the protectorate, to live like a common citizen. Happy and easy in the country, he enjoyed a good state of health, and possessed his soul in peace for the space of ninety years, the friend and *protector* of his neighbours.—Let the reader determine which condition he would chuse, that of the unquiet father, or that of the peaceable son.

THE COUNTRY RECTOR.

This is a dialogue between Aristus and Theotimus, the latter of whom was going to take possession of his living in the country. The dialogue (for this Author has written so much, that he frequently re-writes from himself) appeared some years ago in the *Dictionnaire Philosophique*; however, there is so much good sense and humanity in it, that it merits the most extensive circulation.

Aristus. So, my friend, you are going to take possession of your living in the country.

Theotimus. I am: I have got a little parish, and I like it better than a large one. I have but a small portion of knowledge and industry. I could not possibly take care of seventy thousand souls, as I have myself no more than one. A great flock would make me afraid; I may possibly do some good to a small one. I know enough of jurisprudence to prevent, as far as in me lies, my poor parishioners from ruining themselves by law-suits. I understand enough of agriculture to give them useful advice. The Lord of the manor and his Lady are good people, without superstition, and will assist me in doing good. I flatter myself that I shall be very happy, and that I shall see no body unhappy about me.

Arist. But does not the want of a wife give you some uneasiness? Such a companion would certainly make your life more comfortable. You would find it very agreeable after having preached, chanted, confessed, communicated, baptized, interred, visited the sick, reconciled the disputes of your parishioners, and spent the day in their service, to meet at home a tender and amiable woman, who would take care of your linen and your person, who would enliven you in health, nurse you in sickness, and bless you with fine children, whom you might bring up to be useful members of society. It is a pity that you who are in the service of mankind should be deprived of a comfort so necessary to man.

? So our Author expresses himself.

Theot. The Greek church is very assiduous in encouraging her clergy to marry; the church of England and other Protestant churches have followed the same wise principle. But the church of Rome has adopted a different policy, and I must submit. Possibly, in these days, when the spirit of philosophy has made so considerable a progress, some future council may make laws more favourable to humanity. In the mean time, however, it is necessary that I should conform to the laws in being; the sacrifice is great, I own, but as so many people of superior merit submit, I ought not to murmur.

Arist. You speak like a man of sense. Pray what kind of sermons do you propose to give your country congregation?

Theot. The same that I would preach before kings; always moral, never controversial. Heaven preserve me from diving into the mysteries of grace concomitant, grace effectual but resistible, and grace sufficient which sufficeth not;—from examining whether the angels that eat with Abraham and Lot had real bodies, or only seemed to eat. A thousand things there are of this kind, which neither my people would understand, nor yet their pastor. I shall endeavour to make both them and their minister honest men, but I shall, by no means, be ambitious of making them theologians, and I shall be as little as possible in that character myself.

Arist. O worthy rector! I will purchase a country-house in your parish.—But tell me, pray, what use will you make of confession?

Theot. Confession is an excellent thing: a restraint upon vice, which had its origin in the remotest antiquity. It was used in the celebration of all the ancient mysteries. We have adopted and sanctified that sage custom. Nothing more effectual to induce those hearts that are eaten up with the rancour of malice to reconciliation, or to make petty thieves restore what they have stolen from their neighbour. It has some inconveniences. There are many indiscreet confessors, particularly among the monks, who sometimes teach more follies to the girls than all the boys of the village would make them guilty of. I would have no details in confession. It is not a judicial examination. It is an acknowledgment of those offences which one sinner commits against the Supreme Being, to another, who is to make the same acknowledgment in his turn. It is a salutary acknowledgment, not calculated to gratify the curiosity of man.

Arist. Then, with regard to excommunications,—what will you do in that case?

Theot. Nothing. There are rituals for excommunicating grasshoppers, conjurers and comedians. While the grasshop-

pers come not into my church, I shall lay no interdict upon them. I shall not excommunicate conjurers, because there are no conjurers; and as to the players, as they are pensioned by the king, and authorized by the magistrate, I shall beware of hurting their characters. I will own to you, as a friend, that I have a taste for a play, if there is nothing in it offensive to decency or good manners. I am passionately fond of the *Misanthrope*, and of all the moral tragedies. The Lord of the manor has some of these pieces performed in his house by young people who have a theatrical turn. These exhibitions convey the principles of virtue through a vehicle of pleasure. They teach the art of speaking and pronouncing well. I see nothing but what is both innocent and useful in all this: I sometimes go for my own instruction; but am behind the scenes, that I may not offend weak minds.

Arist. The more I learn of your sentiments, the more desirous I am of becoming your parishioner; but there is one point of consequence, which embarrasses me. What will you do to prevent the peasants from getting drunk on holidays? That is the usual way in which they celebrate them. You see the poor wretches half dead with swallowing a liquid poison, their heads hanging down to their knees, their hands dangling, unable either to see or hear, reduced to a condition far beneath that of brutes, led reeling home by their weeping wives, incapable of working the next day, often sick, and besotted for the rest of their lives. Others you see absolutely frantic in their cups, fall into bloody frays, and close in murder those scenes that are the disgrace of human reason. It is certain, that the state loses more subjects by holidays than by battles;—what will you do to conquer this execrable abuse in your parish?

Theot. My measures are taken. I will suffer, I will even solicit, my people to cultivate their grounds on holidays, after divine service, which I shall begin at an early hour, is over. It is the idleness of holiday-making that leads them to the ale-house. Days of work are not the days of debauchery and murder. Moderate labour contributes equally to the health of the body and of the mind: this labour is moreover necessary to the state. Let us suppose five millions of men, who make, one day with another, five pence each by their labour, and this is putting the account on a moderate footing. You make these five millions useless thirty days in the year. The state, therefore, loses thirty-five millions of ten-sous pieces [five pence] a year in manual labour. Certainly, neither this loss, nor drunkenness, could ever be instituted by God.

Arist. So you would reconcile prayer and labour. Both, undoubtedly, were of divine appointment. Thus you will
serve

serve both God and your neighbour. But in ecclesiastical disputes, what part will you take ?

Theot. None. Virtue occasions no disputes, because virtue is of God. Opinions create quarrels, because they are of men.

Arist. O WORTHY RECTOR ! WORTHY RECTOR !

We find under the letter *D* a refutation, or rather a firm denial, of a censure which the Bishop of Gloucester has passed on Cicero in one of his prefaces to the Divine Legation. * Warburton has abused Cicero, and ancient Rome, as well as his own contemporaries. He has the assurance to take it for granted, that Cicero thus expresses himself in his oration for Flaccus : *Majestatem imperii non decuit ut unus tantum Deus colatur : s. e.* It is inconsistent with the dignity of the Roman empire, to worship one God only. Indeed ! who, could have thought it ! Not one syllable like this either in the oration for Flaccus, or in any other part of Cicero's works ! Some grievances were alleged against Flaccus in his pretorate of Asia Minor. He was privately persecuted by the Jews, who then swarmed in Rome : for they had purchased their enfranchisement, at the same time that Pompey, after Crassus, having taken Jerusalem, caused their petty King Alexander, the son of Aristobulus, to be hanged. Flaccus prohibited the currency of gold and silver coin in Jerusalem, because the Jews altered it, and commerce suffered by it. What was fraudulently conveyed, he afterwards seized. This coin, says Cicero, is still in the treasury, and Flaccus has conducted himself as disinterestedly as Pompey. Cicero, afterwards, in his peculiar ironical way, proceeds thus : " Every country has its religion, we have ours. While Jerusalem was yet free, and the Jews lived in peace, those Jews held in abomination the splendor of the Roman empire, the dignity of the Roman name, and the institutions of our ancestors. That nation has now shewn by its arms what idea it ought to entertain of the Roman empire ; it has shewn, by its valour, how dear it is to the Gods ! All this it has proved by being conquered, dispersed, enslaved ! " In short, neither Cicero, nor any other Roman writer, ever let fall an expression in the least importing, that to acknowledge one God only was inconsistent with the dignity of the Roman empire. The Roman *Jupiter*, the *Zeus* of the Greeks, and the *Jehova* of the Phœnicians were always considered as the supreme Divinity ; and this is a truth which cannot be too generally cultivated.

As Spinoza was of the famous band of the *esprits forts*, his profession of faith may be a curiosity to many of our Readers who have not met with it. It is as follows : " Should I conclude from comprizing, under the idea of a God, the infinity of the universe,

verse, that my love, worship, and obedience, may therefore be dispensed with, I should make a very pernicious use of my reason. For it is evident to me, that the laws I have received, not through human negotiation or conveyance, but immediately from himself, are those which the light of nature gave me, as the true guides of a rational conduct. Should I fail in my obedience in this respect, I should sin, not only against the principle of my being, and against the society of my fellow-creatures, but against myself, by depriving myself of the greatest advantage of my existence. It is true this obedience binds me only to the duties of my station, and makes me look upon all the rest as frivolous practices, invented by superstition, or for the emolument of those that instituted them.

‘ With respect to the love of God, far from being weakened by this idea, I know of nothing more calculated to encourage and inspire it. It is the idea of connecting the infinity of the universe with his being which brings him home to myself, which makes me perceive his intimacy with my own existence; that he gave me this existence with all its faculties, but that he gave it me freely and disinterestedly, without subjecting me to any thing but the laws of my own nature. This idea banishes fear, inquietude, distrust, and all the weakness of a vulgar or interested love. It convinces me, that the divine Being is a blessing which I cannot lose, and which I possess the more, the more I know and love him.’

There is certainly something very noble in these sentiments, and were the whole world a society of philosophers, actuated by the same refined principles, this creed would sufficiently serve for a system of religion. It is remarkable that these sentiments on the love of the Supreme Being are precisely the same with those of the divine Fenelon. How could men of such opposite principles unite so closely in so essential a point?

This Writer's remarks on the fabulous nature of ancient history are certainly very just. Herodotus and Diodorus Siculus were the great fathers of it. Hear his observations on those writers: ‘ When Harry Stephens called his comic Rhapsody an Apology for Herodotus, it is obvious that his aim was not to justify the tales of that writer. He meant only to laugh at us, and to shew that the follies of our own times were worse than those of the Egyptians and Persians. He treats them as a protestant would treat the papists. He reproaches them with their debauchery, their avarice, their crimes expiated with money, their indulgences sold in public houses, the false relics exhibited by their monks.—He calls them idolaters. He is daring enough to say, that if the Egyptians worshipped, according to the vulgar report, cats and onions, the papists, with equal absurdity, worship dead bones. The latter he calls, in his

his preliminary discourse, *Theophagi, God-eaters.* We have fourteen editions, says Voltaire, of this book, because we are fond of scandal when it is levelled at a community, though we hate it abominably when it is pointed at ourselves. And his observation is very just. ‘Harry Stephens then, continues he, availed himself of this edition of Herodotus only to render us ridiculous. We have a different view. We propose to shew that the modern histories of our best authors are, in general, as replete with good sense and as true, as those of Diodorus and Herodotus are fabulous and foolish.

‘What says the father of history in the beginning of his work? The Persian historians relate that the Phœnicians were the authors of all the wars. What then! did they come from the Red Sea into ours? &c. It should seem that the Phœnicians embarked at the Gulf of Suez; that, when arrived at the Streights of Babel Mandel, they coasted along Ethiopia, passed the Line, doubled the Cape of Storms, now called the Cape of Good Hope, repassed the Line, entered the Mediterranean at the Streights of Gibraltar, which must have been a voyage of more than four thousand leagues, at a time when navigation was but in its infancy.’

With respect to Diodorus Siculus, our Author observes, and we agree with him, that his veracity is as little to be depended upon. ‘One of his most shining scenes is his description of the island of Panchaia, that *Panchaica Tellus* celebrated by Virgil. Here are vistas of trees that breathe everlasting fragrance, *a parte de vue*, myrrh and incense which a sacrificing world could not exhaust; fountains that divide themselves into numberless canals, whose borders blush with a successive bloom of flowers; birds that, unknown in other regions, sing beneath the unfading foliage of their shades; a temple of pure marble, four thousand feet in length, adorned with columns and colossal statues.

This puts one in mind of the Duke de la Ferté, who, to flatter the humour of the Abbé Servien, said to him one day, Ah! my dear Abbé, if you had seen my son, who died at the age of fifteen! What eyes! what a vernal bloom of complexion! What a shape! Symmetry itself! The Antinous of Belvidere was a Chinese baboon to him.—And then, what sweet affability of manners! Oh! wherefore was that excellent, that beautiful ornament of humanity snatched from me?—The Abbé was affected; the Duke too grew tender under the influence of his own ideas. Both wept, till at last the noble romancer owned that he never had a son.

DISPUTE.

‘Men have always disputed, and upon all subjects. *Mundum tradidit disputationi eorum.* Violent have been the quarrels whether

whether the whole was more than a part, whether a body could be in more places than one at the same time; whether matter is always impenetrable; whether the whiteness of snow can subsist without snow itself; whether the sweetness of sugar can be perceived without sugar, and whether it is not possible to think without a head.

‘I make no doubt but that if a Jansenist should write a book to prove that two and one make three, a Molinist might be found, who would demonstrate that two and one make five.’

After this follows a very spirited and ingenious poem on disputation; but it is too long for us to translate.

DIVORCE.

‘Divorce is probably as old as matrimony itself. Though marriage, I believe, may be some weeks older, and upon this supposition;—a man marries; in a fortnight he quarrels with his wife; before the end of a month he beats her, and after six weeks cohabitation they part.

‘The custom of divorce, instituted in the times of ignorance, has extended itself through enlightened ages. It is strange, but true, that every moral abuse is of a lasting nature. This Augean stable requires the industry of a Hercules to clean it.’

Under the article DOCTRINE, we have the following curious dream: ‘On the eighteenth of February 1763, the sun being in the sign *Pisces*, I was translated to heaven, as all my friends very well know. I neither rode on Mahomet’s mare, nor yet in the chariot of Elijah; I was neither carried on the elephant of Sommonocodom of the Siamese, nor on the horse of St. George, the patron of England, nor yet on St. Anthony’s pig. I must own, that I went, I do not know how.

‘I was, you may easily suppose, astonished; but, what you will not so easily suppose, I was a spectator of the general judgment. The judges, and I hope you will not be offended whilst I name them, were the principal benefactors of mankind, Confucius, Solon, Socrates, Titus, Antoninus, Epictetus, all glorious men, who having taught and practised the virtues that God enjoins, seemed to have a natural right to pronounce his decrees.

‘I shall not take notice on what kind of thrones they were seated, nor how many millions of celestial beings prostrated themselves before the immortal Architect of the world, nor what multitudes of inhabitants of their respective globes appeared before the judges. I shall only attend to some particular circumstances which struck me at the time.

‘I observed, that every dead person who pleaded his cause had in attendance all the witnesses of his actions. For instance, when the Cardinal de Lorraine boasted that he made the Council of Trent adopt some of his opinions, and demanded eternal

life as the reward of his orthodoxy, twenty courtisans immediately appeared around him, bearing on their foreheads the number of their appointments with him. All those too who were concerned with him in the infamous league were at hand, and the accomplices of his wicked life.

Close by Cardinal Lorraine sat John Calvin, who boasted in his gross language, that he had given the papal idol a gripe in the guts. I have written, said he, against painting and sculpture. I have made it plainly appear, that the works of taste and art are good for nothing; and I have proved, that it is a devilish thing, indeed, to dance a minuet. Drive out this same damned Cardinal, and place me next to St. Paul.

Immediately as he was speaking, a funeral pile appeared in flames. A dreadful spectre darted from the middle of the fire, with the most hideous shrieks. Monster, it cried, execrable monster, tremble! Behold that Servetus whom you robbed of his life by the most horrible tortures, merely because he had disputed with you concerning the mode wherein three persons could form one substance. The judges, upon this, ordered that Cardinal Lorraine should be thrown into the bottomless pit, but that Calvin should be reserved for some severe punishment.

I beheld a number of Fakeers, Talapins, Bonzes, black, white, and grey Friars, who all imagined that, to pay the court to the Supreme Being, it would be necessary to sing and whip themselves, or to go naked. When these wretches appeared, I heard a dreadful voice, crying, "What good have you done to mankind?" This voice was followed by a solemn silence, no one daring to answer.

At last I heard the awful sentence of the Supreme Judge of the universe pronounced. "Be it known to the inhabitants of the millions of worlds we have been pleased to create, that we shall never judge them by their opinions, but by their actions; for *such is our justice*."

This was the first time I had seen such an edict. All those I had read on that grain of sand which we inhabit, generally ended with, *such is our pleasure!*

The following article is a considerable curiosity.

Extract from the Book of Rates of the several Sums paid by France to the Pope for Bulls, Dispensations, Absolutions, &c.

1. Absolution for the crime of apostacy, eighty livres, 3l. 10s. sterling.

2. If a bastard takes orders, he must pay for his dispensation five and twenty livres; if he would hold a single living, he must pay upwards of one hundred and eighty livres; and if, without the dispensation, he would not have his illegitimacy mentioned, he pays a thousand and fifty livres.

3. For a dispensation and absolution of bigamy, a thousand and fifty livres.
4. For a dispensation to practise physic, ninety livres.
5. Absolution for heresy, eighty livres.
6. Absolution for homicide, ninety-five livres.
- N. B. Those who are in company where manslaughter happens, must pay eighty-five livres for absolution.
7. Indulgence for seven years, twelve livres.
8. Perpetual indulgence for a brotherhood, forty livres.
9. Dispensation for irregularity, twenty-five livres; if the irregularity be great, fifty livres.
10. Permission to read prohibited books, twenty-five livres.
11. Dispensation for Simony, forty livres, or more in proportion to the circumstances of the offender.
12. Brief for eating prohibited victuals, sixty-five livres.
13. Dispensation from the vows of chastity or religion, fifteen livres.—Declaratory brief of the nullity of the profession of a religious man or woman, a hundred livres; if demanded after ten years profession, two hundred.

One would be unwilling to believe this sale of human virtue possible, but it is certainly true. These rates were registered in the court of France, in the year 1699, and they are to be found at large in a book called *L'Instruction de Jacques le Peltier*, printed at Lyons in the same year. Have we need of any other antidote to popery?

FRENCH EDUCATION.

Dialogue between a Jesuit and a Counsellor, who had formerly been his Pupil.

Jesuit. I taught you Cicero, I taught you the verses of Com-mirius and Virgil, the Christian Schoolmaster and Seneca, the Psalms of David in Latin, and the Odes of Horace to Lalage the brown, and Ligurinus the fair, *flavam relegantis comam*, in short, I did what was in my power to give you a good education—And now behold my reward!—I have eleven pence farthing a day to live upon.

Counsellor. A very curious education truly you gave me. It is true I was very well acquainted with the fair Master Ligurinus, but when I came into the world and opened in conversation, I was laughed at. I could quote the ode to Ligurinus, and some part of the Christian Schoolmaster; but I neither knew whether Francis I. was prisoner at Pavia, or whether there was such a place as Pavia upon the face of the earth. I was a stranger even to my native country. I neither knew its interests nor its laws—Nothing of the mathematics, nothing of sound philosophy—A little Latin and a good deal of nonsense was all I knew.

Jes. I could not teach you what I had not been taught myself. I studied in the same college till I was fifteen, and, two years after was appointed teacher. You could not expect the education of a military School.

Comf. No; but I think every young person ought to receive such an education as may be of use to him in his future profession. Clairaut's father was a teacher of the mathematics, and as soon as he could read and write, he was taught his father's art. At twelve he was an excellent geometrician. He then learned Latin, which was of no use to them. The celebrated Marchioness of Chatelet learned the Latin language in one year, and understood it perfectly well; while we are kept seven years in college, learning to blunder at it.

As to the study of the law, which I entered upon when I left you, it was, if possible, ten times worse conducted. I stay three years at Paris to study the obsolete laws of ancient Rome; but custom would have been a sufficient rule, were there not 144 different customs in this country. I attended the lectures of my professor, who began with distinguishing jurisprudence into natural law, and the law of nations. Natural law was, according to his doctrine, common to men and beasts. The law of nations was common to nations in general, and none of them agree about it.

My professor then lectured me on the law of the twelve tables, as totally obsolete as the legislators themselves;—on the edict of the prætor, though we have no prætor; and on the law relating to slaves, though we have no slaves.

I soon found myself plunged into an abyss from which it would be impossible for me to rise. I found that the education I had received would be quite useless to me in life.

But when I came to peruse our ordinances, I was perfectly confounded—Eighty volumes contradicting each other! I am obliged, when I pass judgment, to avail myself of common equity and common sense; and by the aid of these I am generally successful.

I have a brother who studied theology with a view of rising to the first dignities of the church, and he too had, if possible, still more reason to complain of his education. He spent six years in settling the point, whether there were nine choirs of angels, and in examining the precise difference between thrones and dominions; in making a strict scrutiny whether Pises, one of the rivers of Paradise, was on the right or on the left of Gehon; whether the language in which the Serpent conversed with Eve, were not the same that Balaam's ass spake; how Melchisedec could be born without father or mother; where Enoch lives, who never died; where the horses stand at livery
that

that carried Elijah to heaven in a chariot of fire, after he had divided the waters of Jordan with his mantle; and when he would return to announce the end of the world. My brother, told me, that these questions embarrassed him a good deal, and yet he has not been able to procure a stall in the church of, *Notre-Dame*, which we so much depended upon.

‘ You see, *entre nous*, that the greatest part of our education, is ridiculous, and that a mechanical education is, in general, infinitely preferable.

Jes. ‘ I own it; but I am absolutely starving on my eleven-pence-farthing a day, while a fellow, whose father stood behind a coach, has three dozen of horses in his stable, four cooks, and no chaplain.

Counf. ‘ Well, come! I will give you eleven-pence-farthing more out of my own pocket, though it is what John Despauperius never taught me in my education.’

From these copious extracts our Readers will perceive, that in these volumes, as well as in most others of the same Writer, there is much useful and seasonable satire; yet at the same time, we can assure them, that there is much useless and unseasonable censure.

A R T. V.

De La Félicité Publique. Ou Considérations sur la soît des hommes dans les différentes époques de l'Histoire — *On the Happiness of Mankind in civil Society, in the several Periods of History.* 8vo. 2 Vols. Amsterdam.

THE unknown Author of this performance appears to us in the light of a penetrating and liberal philosopher, discoursing on points of the utmost importance to the interest and welfare of society, and treating his subject with considerable compass, with variety of knowledge, and with unaffected benevolence and candour. His design is to shew that mankind, in all ages and nations of the world, have hitherto been their own greatest enemies, and have suffered under evils which were chiefly of their own creating. These evils, however, he thinks, are now less likely to subsist, unless through men's own fault, than they ever were before; and that we shall be therefore unpardonable if we do not discern the signs of this time, and be both wiser and happier than our fathers. And in illustration of these sentiments, he has taken a philosophical and tolerably comprehensive view of the state of mankind in the early, the middle, and the modern ages of their history. From hence arises a three-fold division of his work, under these several titles; and he has, upon each of them, made a variety of curious and important observations respecting human affairs, government, laws, constitutions, &c.

Our Author begins his enquiry as early as the credibility and notoriety of historical facts will admit; and sets out with some brief observations on the Assyrians, Medes, Persians, Egyptians, and other ancient nations; from which, however, he soon passes on into the country of the Greeks; amongst whom, as might be naturally expected, he makes a somewhat longer stay: observing manifold defects and blemishes in their so much celebrated constitutions, manners and principles. He then proceeds to consider the rise and constitution of the ferocious and turbulent republic of Rome; the state of mankind, both Romans and others, when Rome was in its utmost power and glory; the causes of the decline of the republic; its conversion into an absolute monarchy under Augustus; and how far the political happiness of mankind, which we have hitherto seen no cause to envy, grew either better or worse from that great revolution.—And here our Author concludes the first part of his work; from which we could make a variety of very entertaining extracts, were it compatible with the narrow bounds within which we are forced to confine the present article.

His second part, or section, might have been not improperly entitled “concerning christianity, and the influence which the propagation and establishment of the christian religion have had upon the temporal and political felicity of mankind.” For, excepting some few observations which are made upon the characters and manners of those barbarous nations, who during those ages burst in like a flood upon the Roman empire, these are the principal subjects which are treated upon in it: and though considerable respect and tenderness are shewn towards religion and the professors of it, yet it is in that manner in which they are usually treated by modern polite writers, and the French philosophers. His manner, in particular, of accounting for the first spreading and popular acceptance of christianity, appears to us to be somewhat new and curious, however divines may determine concerning its truth or falshood.

He observes, that, at that time, Greece, which had been eminently the country of superstitious idolatry and false worship, was quite subdued by the Romans, and consequently with it fell the religious polity and system of which that country had been the great patroness and teacher; and that in like manner the religious system and principles of the Romans were in disgrace, and as one may say, torn to pieces by the proscriptions of Marius and Sylla, with other convulsions, which had disunited or destroyed all the noble and great families, from amongst whom the colleges of augurers, priests, and other religious persons were chosen; and who (which is singular enough to be observed) presided over the religion of the Roman people. From hence,

hence, and from other considerations, our Author infers, ' that when the christian religion appeared in the world, there was none other in much vigour and reputation to oppose it. To which, says he, let us add, that the settlements of the Jews almost every where, before this time (amongst whom the Christians at first appeared to be only a sect) had prepared the way and the minds of many for it; and that even certain philosophers, and more especially the Platonics, were pleased with some of the *dogmata* of it, as were the common people, by the consequence, the equality, and almost superiority, which it gave them, upon a comparison with the worldly wise, the rich, and the noble, whom it tends to humble: and, therefore, what absolute necessity is there to suppose any thing supernatural in the early propagation and acceptance of it?'

After this, our Author proceeds to contemplate the political establishment of this new species of religion under Constantine, which he very justly considers as one of the most memorable and interesting events in the history of mankind; and he shews the influence which this event then had, and ever since has had, upon their peace and happiness: in which disquisition he makes such a representation of the disputatious and persecuting spirit of those early christian times, and of that principle of intolerance which, according to him, most properly commenced from that period, as we are forced to acknowledge, seems to have too much justice in it, and to make a very great deduction from that sum of temporal felicity which one might have otherwise expected would have accrued to mankind, from an institution originally so benevolent and peaceful.

In this part of the work, we must also observe, that our Readers will meet with some excellent observations upon the character and conduct, both political and religious, of Constantine and Julian, and also of the heathen and christian historians of those times; and that what our Author has advanced concerning the nature and cause of Julian's defeat when he attempted to rebuild the temple at Jerusalem, appears to us to be very curious, and to carry much conviction with it.

We now proceed to the third part, which is also the second volume of the work before us. Here the Writer proposes to consider what has been the lot of mankind, more especially with respect to happiness, in those later ages of their history, and under those peculiar forms of government and systems of policy which have now established themselves in Europe. In this latter part of his work we think our Author is somewhat less of an observer, and more of a theorist or schemer, than in either of the two former parts; though still he is the same humane man and rational philosopher; and seemingly giving his good counsels, and proposing his conjectures, both to princes and their people, with no other view than that of promoting

moting the common happiness and welfare. In which, if any readers should observe a particular reference and application of his thoughts and principles to the state of things in France, in particular, (which will be easily accounted for) yet they must at the same time own that few writers discover a greater degree of freedom from national prejudices; and that we, of this nation in particular, have no cause to complain of our Author; who, like Montesquieu, (whom we think he resembles in many respects) pays us many compliments, and discovers, upon all occasions, a liberal attention towards us.

In the two first chapters of this third part, he takes into consideration that difficult but important subject, the feudal system of government; controverting, in his way, some opinions of Montesquieu, Du Bos, and other writers; and shewing how the present French, English, German and Italic constitutions grew out of it, with the probable causes of those differences which, notwithstanding this common derivation, are observed among them. We have, next, his observations upon another equally notable subject, *viz.* the revival of learning, and the influence which that event hath had, upon the peace and happiness of men: concerning which, we shall observe, that he thinks we have already derived many, and expects that we shall hereafter derive still more, advantages from it. And lest in this connection it should be objected, that according to his own principles the Greeks were unhappy, notwithstanding all their fine arts and philosophy; and that it will be absurd in us to expect to derive any greater felicity from them;—he now undertakes to shew, that philosophy and letters have revived among us under circumstances very different from those under which they originally existed among them; and such as make it reasonable to hope that the happiness of mankind will be eventually more promoted by them.

With these observations our Author's work, considered as a systematic and historical performance, may be said to conclude; the remaining chapters of it being a kind of appeal to the present state of things amongst us, in proof of these assertions; and more especially to the present state of agriculture and population in modern nations, which he endeavours to prove, in two distinct chapters, to be vastly superior to the state of either of them amongst the ancients, and he thinks we cannot have a more unequivocal indication of the superior felicity of the moderns. On the same principles, and with still the same view, he argues, in another chapter, that it is morally impossible that war, which he considers as the greatest of all human plagues, should be so frequent, and produce such great calamities in the present and future ages of the world, as it appears in fact to have done in the ages past.

Our Author very properly proceeds, in the conclusion of his work, to answer a formidable objection, which would seem to make a prodigious deduction from the value and importance of those pleasing theories with which he has hitherto endeavoured to console us. We mean the objection which may be drawn from that enormous load of debt with which modern nations, and more especially England and France, are oppressed, beyond the example or even the ideas of the ancients; together with the very heavy impositions and standing armies, as we may term them, of farmers general, and of revenue officers, which, on these occasions.

With respect to this objection, we can only recommend what our Author has said by way of replication, to those who from patriotic principles choose, or to whom it officially belongs, to concern themselves with this most interesting object; which is held in much lighter estimation by our Author, and is treated by him as a far less alarming evil than it has been generally supposed to be among ourselves, especially in some recent publications. But perhaps, on such a subject, the principles and reasoning of an Englishman and of a Frenchman, necessarily must, from the different constitutions under which they live, have some degree of diversity in them.

We shall only add, that by the analysis which we have given of this work, we would recommend it to the notice of the virtuous, humane and intelligent; who we doubt not will be entertained, and possibly instructed, by the perusal of it, however they may see cause, as perhaps they may, to withhold their assent from some of the Author's principles.

A R T. VI.

Histoire de l'Academie Royale des Sciences, &c.—The History of the Royal Academy of Sciences and *Belles Lettres* at Berlin, for the Year 1768, Vol. xxiv. 4to. Berlin. Haude and Spener. 1770.

EXPERIMENTAL PHILOSOPHY.

IN the first memoir of this class M. Marggraf gives an account of the remarkable volatilisation of a part of a certain kind of stone, of which there are two species, both frequently employed as fluxes in the fusion of minerals and metals, and known in Germany under the general denomination of *Fluspath*; the properties and analysis of one species of which he has largely discussed in the 5th and 6th volumes of these memoirs. That which is the subject of the present article (the *pseudo-Smaragdus*, or *Pseudo-Hyacinthus* of the shops) though known by the same general name as the former, and applied to the same uses in metallurgy, differs very considerably from the other

other in several of its properties; and particularly in this respect; that on adding to it the vitriolic, nitrous, or marine acids, and subjecting the mixture, contained in a proper vessel, to a violent heat, a part of the stone is actually volatilised, or raised in the form of a sublimate which adheres to the neck of the retort. The acid of phosphorus added to it produces the same effect; and even that of vinegar, distilled and concentrated, though it does not produce a dry sublimate, affords by distillation a liquor that really contains a stony sublimate similar to the foregoing, which may be precipitated from it by the addition of a fixed alkali.

In the second memoir M. Gleditsch describes several different kinds of the plant called, in German, *Riedgras* (the *Carex Lixnei*; *Gen. Plantar.* 482.) and treats of the various uses to which they may be applied. He more particularly recommends the use of some of the larger species, in the construction of banks or causeways across bogs, or lands liable to be overflowed by water. It seems they may be conveniently, effectually, and cheaply employed for this purpose:—but for the detail of his method we must refer those who are interested in this matter, to the article itself.

Dr. Cothenius, in the third memoir, presents the Academy with some general reflections on the establishment of a *Veterinarian* school or academy, which the King of Prussia proposes to erect in his dominions; with a view principally to discover the causes, and stop the progress, of the fatal and contagious distemper among the horned cattle.

MEMOIR IV. *On the Velocity of Sound.* By M. Lambert.

The velocity of sound, as deduced from the beautiful theory of Newton, and of those who have since adopted and improved it, is found to differ from that which is given by actual experiments. According to the calculations resulting from the theory, sound ought to move 900 Paris feet in a second: but by the most exact experiments made by Halley, Maraldi, De la Caille, and others, it has been found to pass through 1040, or 1080 feet in that time. The Author here enquires into the cause of this difference; which is the more remarkable, as there is no reason to doubt either the justice of the theory and of the rules founded upon it, or the accuracy of the experiments. He endeavours to shew that, though the theory be unexceptionable, it has not been properly applied to the subject; and that some of the circumstances or *data*, on which the calculations are founded, are not actually such as the theory requires and presupposes. To give one instance:—One of these *data* is founded on the supposition that the air is perfectly pure or homogeneous, and uniformly elastic. But this is far from being the real state of our atmosphere; and as these calculations are founded on

its supposed height, which is deduced from the weight or density of the common air, thus mixed with heterogenous particles, it is not surprizing that theory and experience should be at variance upon this subject. We forbear entering more fully into the Author's minute discussion of these points; and shall only add, that he afterwards considers the converse of the problem; endeavouring, from the actual experiments that have been made to ascertain the velocity of sound, to deduce and compute the mean quantity of vapours, or other heterogenous particles contained in the common atmospherical air. The result of his calculations is, that the weight of a cubic foot of common air is to that of a cubic foot of pure air, as 37 to 25; and consequently that, supposing the heterogenous particles to be disposed only in the interstices between the aerial particles, and of course, that they do not increase the bulk of the air, they form $\frac{12}{37}$ ths, or nearly one-third part of the weight of the whole.

MEMOIR V. *Observations on the Photometrical Part of the Art of Painting, or the proper Gradations of Light and Colours.* By M. Lambert.

As that philosophical painter, Leonardo da Vinci, long ago observed, the most just artificial method of representing objects, and which almost in every respect equals the natural appearance of them as given in direct vision, is that by which they are exhibited by reflection from the surface of a plain speculum. Next to these, in point of truth and excellence, and which it should be the painter's principal scope to emulate, are the pictures that are formed in the *Camera obscura*. The Author of this memoir shews in what respects, and for what reasons, a landscape, in which all the rules of perspective have been minutely attended to, and all the proper degradations of lights and colours have been observed, can never equal the representations exhibited by these two instruments. We cannot follow him in his observations and reasonings on this subject, and on other incidental matters relating to the art of painting; but shall give the substance of an easy and curious experiment, which he proposes in confirmation of some of his observations, and which, we believe, is not to be found in any of the optical writers.

It is well known that in the common way of viewing the images of objects in the *Camera Obscura*, they are seen as in a common picture, painted on the very surface which receives the images; and that this picture consequently is inferior, in this one respect, to that of the same objects exhibited by a plain speculum: where they are beheld apparently behind the mirror, all at the very same respective distances, that the objects are really before it. By the Author's experiment, which affords a very agreeable optical deception, as we have experienced,

rienced, the *Camera Obscura* is made to produce an effect perfectly similar to that of the mirror. Instead of describing his apparatus, the construction of which, though far from being complex, cannot easily be understood without a plate, we shall shew in what manner the experiment may easily be made.

A convex glass of six or seven inches focus, with an aperture of one inch, is fixed into one extremity of a short tube. This end of the tube is received into another tube fixed into, and projecting from, one end of a cylindrical box of a proper length, and about $3\frac{1}{2}$ inches in diameter, at the farther end of which a piece of white and even paper is pasted, on which the image is to be received. A small hole of about half an inch in diameter is made at that end of the box which receives the lens, and at a small distance from the tube that contains it. Through this aperture the image is to be viewed; the lens being first fixed to its proper focal distance from the paper. On applying the eye to the opening, the images of the objects before the lens are not seen as if painted on the plane of the paper, as in the common *Camera Obscura*; but the spectator seems to perceive the objects themselves, of their natural sizes, and at their real distances behind the paper, in the same manner, almost in every respect (except that they appear inverted) as if he viewed them through a circular aperture, or by reflection from a mirror. In short, the paper either intirely disappears, or exhibits the appearance of a looking glass not perfectly clean, or slightly covered with dust. We should add that, to promote the deception, the field or image should occupy the whole surface of the circular piece of paper.

M A T H E M A T I C S.

All the memoirs of this class are of too refractory a nature to submit to the most distant attempt either to analyse or abridge them. We shall therefore barely transcribe their titles, which are, 1. *Additions to the Memoir on the Resolution of numerical Equations, published in the Volume for the Year 1767*: By M. de la Grange. 2. *A new Method of resolving indeterminate Problem in whole Numbers*: By the Same. 3. *A new Method of resolving literal Equations, by the Means of Series*: By the Same. 4. *Trigonometrical Observations*: By M. Lambert.

S P E C U L A T I V E P H I L O S O P H Y.

In the first memoir of this class, M. Formey concludes the discourse begun in the preceding volume, in which he offers some observations on the principal end proposed in the formation of academies, and on the advantages to be derived from these establishments. In the following memoir, M. Beguelin applies the Leibnitzian principle of a *sufficient reason* to the fundamental laws of mechanics; particularly to the three principal ones, relating to the *vis inertiae* of bodies, the composition

and decomposition of forces, and the law of equilibrium. He endeavours to prove that these laws are not of absolute necessity; that is, that they do not result necessarily from the intrinsic nature of matter, as has been maintained by some philosophers; but that they are really *contingent*; that they are the effects of the choice and wisdom of a Supreme Being, and furnish the most admirable proofs of the existence of a first cause, supremely intelligent and perfectly free. In the third memoir, a question in political arithmetic, relative to the doctrine of chances, is laboriously discussed and solved by M. John Bernoulli. Supposing that a given number of persons of the same age, half males and the other half females, are married together on the same day; the Author enquires, What is the chance that, on the death of one half of the parties, the whole number of marriages shall be thereby dissolved.

The last memoir contains some reflections by M. Beausobre, on the nature and influence of *Obscure Ideas*; by which term he means that infinite number of ideas which every person, who attentively considers what passes in his own mind, must be conscious that he possesses; though they are not usually perceived, nor is their influence in determining the will attended to, on account of their indistinctness and obscurity. The many actions which we perform habitually, and as it were mechanically, with scarce any consciousness of their motives, furnish numerous instances of their existence; and the Author, throughout the whole of this memoir, endeavours to shew how far the conduct of men is influenced by their different degrees of obscurity.

By attending to the clear or the obscure state of certain ideas in our mind, M. Beausobre thinks he can easily solve that moral paradox of Horace—*Video miliora, proboque; Deteriora sequor*.—A confession, certainly, in which the wisest and the best of us may join with the poet. Here, according to him, human conduct is manifestly inconsistent with the principles that should direct it; that is, the effect is directly contrary to the cause. But this difficulty, M. Beausobre observes, is only apparent, and arises from our not attending to the different state of our ideas. In instances of this kind, he says, our duty, and the motives which should induce us to perform it, are obscurely perceived; while the ideas of the pleasure expected from, or attending on, the violation of it, are clear and vivid, and consequently determine the will and gain the victory. But the Author, we apprehend, is here guilty of a *petitio principii*, in considering approbation and action as cause and effect. We can see nothing more in this case, than that reason and passion (supposing our ideas of the objects of each to be equally clear) are often at variance with each other, and dispute their empire
over

over the human mind with various and alternate success. If the determinations of the will depended solely on the greater clearness of certain ideas, no man could commit an immoral action, if he had as clear and distinct ideas of his duty, and of the turpitude of that action, as he has of the pleasures attending the commission of it:—a position, which, we apprehend, is contradictory to every man's experience; which will, on recollection, furnish him with instances of his having often gratified his appetites, in direct opposition to the most *luminous* convictions of his understanding.

BELLES LETTRES.

We do not meet with any thing sufficiently interesting in the papers contained in this class, to induce us to analyse or make any extracts from them. We shall therefore do little more than announce the subjects treated in them. The first is a moral essay, by M. Toussaint, on *Benevolence*, considered as an active virtue, in contradistinction to mere inactive *Benevolence*. In the next, M. Bitaube discusses the question, Whether the multitude are competent judges of eloquence; and decides it, against the authorities of Cicero and Quintilian, in the negative. With still greater reason he disputes the competence of their judgment in the various subjects of the fine arts. M. Weguelin, in the following memoir, explains the plan of an extensive work which he has undertaken, under the title of an *Universal and Diplomatic History of Europe*, comprehending the period from the time of Charlemagne to the year 1740; and in the last memoir of this class and volume M. de Catt treats of the advantages to be derived from a knowledge of the characters of men, deduced from their physiognomies.

In the Appendix to this volume, are given, a few select observations of eclipses of the first and second satellites of Jupiter, made at the Royal Observatory, by M. J. Bernouilli, in the months of May, June, and July, 1768; and in April, May, July, and August, 1770.

A R T. VII.

Histoire de l'Academie Royale de Sciences, &c.—The History of the Royal Academy of Sciences at Paris, &c. for the Year 1767. Continued from the Appendix, Vol. xlv. Page 513, and concluded.

WE concluded our former extracts from this work with a pretty full account of M. Adanson's discovery and description of the very singular and seemingly spontaneous motions observed by him in the constituent parts, or filaments, of a supposed plant called the *Tremella* *. Our inquisitive Reader

* See our last Appendix, page 523.

will not be displeased at our resuming this curious subject for a moment, principally with a view of informing them that we have since recollected out having formerly somewhere read a description of a similar *substance*; and that it may be found in the work quoted below †. Any person who compares the article here referred to, with M. Adanson's memoir, will find very little reason to doubt that the same substance is described in both; and that M. Adanson's *plant*, the *Tremella*, formed, as he supposes, of an association of animated, or at least moving, *vegetable* filaments, is really a community of the very same kind of beings, to the individuals of which Mr. Baker has given the name of the Hair-like *Insect*. He has, in the work above referred to, very accurately described and delineated them, as an aggregate of *animalcules*, weaving themselves into the strictest society, and extending themselves by their propagation and union to considerable lengths, so as to constitute a substance resembling mud, and of a deepish green colour. That ingenious naturalist, M. Spalanzani, under whose contemplation these anomalous substances are at present, may possibly determine in which of the two kingdoms these *borderers* are to be placed.

ASTRONOMY and GEOMETRY.

MEMOIR I. II. and III. *Observations on the Height of the Sun at the Summer and Winter Solstices, in the Years 1766 and 1767, &c.* By Messrs. Cassini de Thury, and Le Monnier.

Observations of this kind have been annually made by the members of the Academy, with a view of ascertaining the real obliquity of the ecliptic, and particularly of determining whether it actually undergoes any diminution, as has been supposed by many eminent astronomers. M. de Thury found, by an accurate observation taken at the winter solstice in the year 1766, that the meridian altitude of the upper limb of the sun was precisely $18^{\circ} 1' 30''$; differing only a single second from the altitude observed in the year 1748; and consequently that the obliquity of the ecliptic had not sensibly varied in the space of 18 years. M. le Monnier, from observations of a similar kind, taken in the summer solstice of the year 1767, as well as from others made on the image of the sun, formed by an object glass of 80 feet focus, fixed in the church of St. Sulpice, concludes that it is not clear that there is any sensible variation, or that, if such variation exists, it is exceedingly slow and small; and that accordingly this element may safely be neglected in astronomical calculations.

† Baker's Employment for the Microscope, part ii. page 233.

MEMOIR IV. *New Analytical Observations for calculating Eclipses of the Sun, and Occultations of the fixed Stars and Planets by the Moon, &c. Fifth Memoir.* By M. du Séjour.

This memoir is a continuation of a most minute and elaborate discussion, of the doctrine of eclipses. In one part of it the Author enquires into the physical cause of the inflection of the sun's rays in passing near the limb of the moon, in solar eclipses; reserving his proofs of the reality of this inflection, and the detail of the different methods by which he has determined the quantity of it, for another memoir. As to the cause of this appearance, two hypotheses only present themselves by which it may be explained. It may either be produced by the attractive power of the moon's body, or by the refractive quality of an atmosphere supposed to surround that planet. With regard to the first of these causes, the Author, after calculating the mass of the moon, and the quantity of attractive power at and near its surface; and supposing light to be an actual emission of luminous particles, projected in right lines from the sun's surface, with a known velocity, determines that the trajectory of a ray passing near the moon, and solicited by the attractive power of that planet, will not sensibly differ from a right line. He therefore concludes, *exclusively*, that as the solar rays are sensibly diverted from a rectilinear course in passing near the moon's limb, this deflection must be caused by the refractive power of an atmosphere surrounding that planet. He afterwards proposes and recommends many different kinds of observations, to be made during solar eclipses, which are adapted to determine the quantity of this element, and particularly the law of this inflection at different distances from the moon's circumference.

MEMOIR V. *Observations on the Comet of 1759, together with some Reflections on the Return of Comets.* By M. Cassini de Thury.

From this paper it appears that the results of the observations of this celebrated comet, though made by the ablest astronomers, disagreed considerably with each other. One of the principal causes of this difference was its obscurity and indistinctness, which rendered many of the observations very uncertain. It appears likewise from this memoir, that the foretelling the returns of these bodies, in consequence of actual observations, is much more difficult than has hitherto been imagined. The principal elements of this calculation are, the distance of the comet from the sun, the place of its perihelion, that of its nodes, and above all the inclination of its orbit to the plane of the ecliptic; which last, by the bye, is the most distinctive characteristic of the identity of a comet. The Author shews the difficulties of ascertaining these elements with a precision sufficient

to the solution of the problem; and proves that this part of astronomy, notwithstanding the great progress that has been made in it, is as yet only in its infancy.

MEMOIR VI. *On the Theory of Mercury.* Third Memoir. By M. de la Lande.

In the two preceding memoirs † the Author, having determined the place of the aphelion of the planet Mercury, by means of his own observations, and his mean motion, by employing those that are come down to us from the ancients; and having likewise ascertained the mean time of his revolution, and his distance from the sun; here undertakes to complete the difficult theory of that planet, by determining the remaining elements. He has neglected the perturbations arising from the attracting powers of Mars, Venus, and the Earth; and thinks they may be neglected without scruple: as actual observations agree with the tables, even within a few seconds. That nothing however may be wanting to perfect the theory of the motions of a planet, so little known within less than a century past, he proposes to discuss this subject in a fourth memoir.

We shall not enumerate the remaining articles of this class, which contain only particular observations. Under that of Geometry only three memoirs are given; one on the Integral Calculus, by M. D'Alembert; and two others by the Chevalier de Borda, and M. Fontaine, relative to the method *de maximis et minimis*, as applied to certain curves.

GEOGRAPHY and HYDROGRAPHY.

Under the first of these classes M. Buache gives an account of some geographical and physical maps of the basin of the Seine, and of all the rivers that run into it, executed on a singular and in many respects useful plan, invented by him. This is followed by an historical relation of the continuation of M. Habert's operations, in the execution of the commission with which he was intrusted by the Ministry;—the taking an actual survey of the coasts of the Mediterranean. The account of his last geographical campaign is here given, which was made on the coasts of Barbary, and was attended with many difficulties, as well as personal dangers, from the uncommonly savage disposition of the inhabitants. We shall give only one instance of their ferocity and cool brutality.

At Birban, or Bibien, his last station in the kingdom of Tunis, he entered his frigate as a merchant-ship, merely that it might have a pretence to pay all the port-dues required from trading vessels, and thereby render the soldiery of the castle that place propitious to him. He was allowed to observe the stars on shore; but while he was thus employed, one of

† See Appendix to vol. xlv. page 521.

the Moors; who was looking on, on a sudden, and apparently for no other reason than that he was *ennuyé* at our Astronomer's unentertaining proceedings, calmly bid him finish and decamp. M. Chabert desired only a moment's delay, and supposing his request granted, continued very unapprehensively observing at his quadrant a few instants; when the Tunisian, without any warning or other preface whatever, drew his poniard, which would have been plunged into his breast, had not the instrument been suddenly stopt by one of the French officers, who was casually looking that way. The whole party were glad to snatch up their instruments, and fly to their shallop, execrating the coasts of Tunis, as a shore infested, rather than inhabited, by a race of monsters.

HYDRAULICS.

MEMOIR I. *On the Resistance of Fluids.* By the Chevalier de Borda.

The result of a series of experiments, made with a view to ascertain the actual resistance of water to bodies moving in it, and the manner in which these experiments were made, are related in this memoir. Certain accidents prevented the prosecution of them: but it appears sufficiently from some of those here given, that the theory hitherto adopted on this subject is in some instances exceedingly defective; and that it would be dangerous to apply it, without some modification, to the art of ship-building.

In the next memoir the same Author considers the respective advantages and disadvantages of different wheels moved by water, in order to determine the preference to be given to over-shot or under-shot mills, according to circumstances.

The last memoir of this class is purely of a local nature, and relates to a project formed by M. Deparcieux, to bring the water of the river D'Yvette to Paris for the use of the inhabitants of that capital; in preference to other schemes which have been offered, to furnish the city with a proper supply of that element.

DIOPTRICS.

MEMOIR I. *A Continuation of the Inquiries concerning Optical Glasses.* Third Memoir: By M. D'Alembert.

We have given some account of the two preceding memoirs in the former numbers of our work referred to below*. In the present, M. D'Alembert examines the effects of different combinations, in object-glasses composed of three contiguous lenses, and which produce a very inconsiderable degree of aberration. He afterwards explains the principles of a simple and

* See Vol. xl. June 1769, page 498, and the Appendix to Vol. xlii. page 505.

easy method of finding proper *formulæ* for the construction of achromatic object-glasses, formed of three lenses likewise, but not contiguous to each other; and describes the manner of employing these *formulæ* to the greatest advantage. He afterwards adds some useful tables, by which the calculation is considerably abridged; together with some reflections on the aberration which may still remain. An answer is given to some objections proposed by M. Euler to some of the doctrines contained in the preceding memoirs; accompanied with a few remarks on the structure of the eyes of fishes; from which M. D'A. endeavours to prove that the entire destruction of the colorific aberration is not necessary. The memoir is terminated by some reflections on the combination of proper eye-glasses with these achromatic object-glasses, and a few considerations on some other objects relative to the perfection of telescopes. We shall only add, that the Author here, as in the preceding memoirs, strongly urges the absolute necessity of scrupulously attending to and ascertaining the precise ratio of the refractive and dispersive powers of the glass to be used in the construction of a compound object glass: as the smallest error in this article is capable of producing a colorific aberration, greater than that arising from the spherical figure, in the reflecting and common dioptrical telescopes.

MEMOIR II: *On some Experiments relative to Dioptrics.* By the Duke de Chaulnes.

In the preceding memoir the further improvement of the achromatic telescope was attempted by analytical reasoning and calculation, *a priori*: in the present ingenious essay the noble Author pursues a different and contrary course, and endeavours to accomplish the same end by observations made *a posteriori*; that is, by a scrupulous examination of an excellent instrument of that kind already constructed. Having procured a telescope, made by Mr. Dollond, which was found greatly to exceed any of the same dimensions, which that excellent artist afterwards endeavoured to form on the same principles, he was strongly incited to discover, if possible, all the elements of its construction to which it owed its superiority.

The difficulty of this undertaking will obviously appear, when it is considered that the three combined object glasses of this telescope were inseparably fixed in a cell, or at least could not be separated from each other without, perhaps irreparably, disordering so valuable an instrument; which might possibly, in a great measure, derive its superior excellence from certain circumstances, that might be considerably affected by such an attempt. He here describes the different methods which he employed in order to ascertain the various elements, such as the respective *foci*, thickness, *radii* of curvature, refracting powers,

&c. of the different lenses. Many of his expedients appear equally new and ingenious; but are not easily to be described without a reference to the numerous plates that accompany and illustrate this very instructive Memoir; in which the Author labours in analyzing this *lucky bit* of Mr. Dollond's, with all the zeal of a chemist in decomposing a valuable nostrum. For the more minute particulars therefore of this optical analysis, we must refer to the article itself.

We have formerly† given a concise account of the noble Author's new and curious application of the microscope and micrometer united, to the construction and graduation of a small and accurate astronomical sector. These instruments were of the greatest use to him in the present inquiry, and may in many cases be advantageously employed, both by the theoretical and practical optician. We shall endeavour, therefore, in order to give a specimen of their utility, to convey to our Readers a general idea of the Author's new method of determining, by their means, the mean refractive power of any particular kind of glass, to the greatest exactness: as this is a *desideratum*, according to our observation in the preceding article, of the greatest importance in the theory of the achromatic telescope.

We shall not enumerate the inconveniences attending the common method of determining this element, by means of prisms formed of the glass to be examined. According to the Author's method the glass is first ground into a plate, the surfaces of which are perfectly plain and parallel to each other. Over each of these surfaces he sprinkles a little of the dust, that is, feathers of a butterfly's wing, or some other equally minute microscopical object; in order that these surfaces may be perceived the more distinctly. The plate is then placed before the microscope, at that precise distance at which he can see the nearest surface, or rather the small objects scattered upon it, with the greatest distinctness. From this point he sets out, and proceeds till, by a regular motion given to the microscope towards the piece of glass, he can see its farther surface with the same exactness. We cannot, without figures, explain the apparatus by which this motion is effected, and its quantity measured. It will be sufficient to say, that the space moved through by the microscope is ascertained with the greatest accuracy, by means of his micrometrical apparatus; which thus gives him the *apparent*, or, as we may call it, the *visible* thickness of the glass, diminished by its own refractive power; and, this, without the hazard, as he affirms, of erring more than the 50th part of a line in the admeasurement.

† See Appendix to Vol. xlii. p. 500.

Nothing is now wanting to ascertain the quantity of the refractive power of the glass, but to know the *real* or *tangible* thickness of the plate. For this purpose the Author first measures that thickness with a calliper compass, and then applies his microscope and micrometer to measure the interval between the points of the compass. By means of these two instruments this distance is determined with such precision, that, on repeating the operation several times on the same piece of glass, he never found a difference equal to the 400th part of a line. This last measure is accordingly susceptible of greater accuracy than the former †. The refractive power of the glass is then easily and immediately deduced from these *data*; that is, by comparing the *real* thickness of the plate with its *apparent* thickness; the latter of which is diminished in proportion to the refractive power of the glass. In a table the results are given of the Authors examination of 15 different kinds of glass by this method; from which it appears, that almost all the different specimens possessed different degrees of refrangibility, and that actual experiments alone, made with the particular glass that is to be employed, can give its refractive power with the accuracy absolutely requisite in the construction of an achromatic telescope.

The Author afterwards describes the apparatus with which he measures the other remarkable property possessed by the various species of glass, and which seems to be independent on their general or mean refractive power: we mean their respec-

† In the first operation, that is, in measuring the *apparent* thickness of the glass, some degree of uncertainty arises from hence; that though there is undoubtedly an advantage in using a thick plate of glass, yet, in that case, a great magnifier, or lens, of a short focal distance, cannot be employed, on account of the too great distance of the farther surface of the plate from the lens. In fact, the focal distance of the lens must not be less than two-thirds of the thickness of the piece of glass, whose farther surface is to be viewed through it. It is, however, undoubtedly advantageous to employ a lens of a short focus; as there is less latitude or uncertainty in estimating the point at which the object is seen most distinctly through it. But if, in order to avail himself of this advantage, the observer makes choice of a thin specimen of the glass to be examined, the advantage hence arising will appear to be in some measure counterbalanced, when we consider, that though the uncertainty in determining the true focal distance of the lens is less in a great than in a small magnifier; yet, on the other hand, the remaining possible error is distributed through a smaller space, and consequently may be relatively greater, in a thin than in a thick piece of glass. The Author found, by experience, that a lens of half an inch focus, and a plate of 8 or 9 lines in thickness, formed the most favourable combination for this purpose.

tive qualities of *dispersing* the differently coloured rays in different degrees. The distinction between these two properties is indeed the basis on which the whole theory of the achromatic telescope is founded. His method seems to be susceptible of a considerable degree of precision, and appears capable of being applied, with great advantage, to the determination of this essential element. We shall only add, that the different methods described in this memoir exhibit many marks of an inventive mechanical genius in the Author; and that, with respect to the more particular object of this article, or the analysis of the excellent telescope above mentioned, the final result of his inquiries and experiments is given in a table, which exhibits the radii of curvature, thickness, foci, and respective distances of all the glasses which constitute it.

MECHANICS.

MEMOIR. *On the Proportion between the Weights used in France, and those of foreign Countries.* By M. Tillet.

The utility of a fixed and universal standard of weight, and the inconveniences resulting from the varieties now in use throughout the commercial world, are as universally known and acknowledged, as is the difficulty, or rather the moral impossibility, of settling one invariable standard, which the European nations would agree to adopt. Such a measure being evidently impracticable, the French ministry have lately very laudably interested themselves in the practicable, but difficult scheme of ascertaining at least the real value of the different weights used throughout Europe, or rather of discovering the exact proportion which they bear to those used in France. For this purpose the king's ambassadors and residents in foreign parts received particular instructions, not only to procure the best information concerning the weights employed in those countries where they resided, but likewise to send over exact and well-authenticated specimens of each. This memoir contains an account of the methods pursued, in the course of an elaborate examination of the different weights that had been procured, by the commissaries appointed by the Academy; the result of which is given in 31 tables, containing the exact value of these weights, and of their various subdivisions, which are used in as many of the principal cities of Europe; and which are all reduced to the *Poids de Marc* and its subdivisions in France, as to a common measure. We need not dwell on the utility of these very extensive tables, formed with the most scrupulous accuracy, and which, though adapted to the French standard, must be of common benefit to all the countries comprehended in them.

This volume is terminated by a short enumeration of different machines, presented to and approved by the Academy;
and

and by an account of the continuation of the *Histoires of the Arts* that have been printed in 1767. These are, the art of Organ-building ; of making Tennis-balls, &c. of Leather-dressing ; of the Vermicelli-maker ; and of the Miller, Baker, and Perriwig-maker.

ART. VIII.

Histoire de l'Academie Royale des Sciences, &c.—The History of the Royal Academy of Sciences at Paris ; together with the Mathematical and Physical Memoirs for the Year 1768. 4to. Paris. 1770.

GENERAL PHYSICS.

MEMOIR I. *Observations on the Motion of the Quicksilver in Barometers of various Diameters, and charged in different Manners.*
By the Cardinal de Luynes.

THE design of the Author of this memoir was to ascertain, by a regular series of experiments, how far the size or bore of a tube, intended for a barometer, influences the height of the mercury ; and in what degree the perfection of that instrument, is affected by the different methods that have been practised in filling the tube. For this purpose he made a variety of experiments with tubes of different sizes ; the least of which was capillary, being only two-thirds of a line in diameter ; and the largest 13¹/₂ lines, requiring no less than 18 pounds of quicksilver to fill it. For this last he was obliged to contrive a particular apparatus, in order to enable him to subject the mercury, put into it at different times, (to the amount of only 3 or 4 inches each time,) to a boiling heat ; and afterwards to invert it into the basin. This immense tube, it will easily be imagined, supported a longer column of quicksilver than the rest, and was accordingly used by the Author as a standard.

From the whole of his experiments we collect, that the advantage of employing very large tubes is not very considerable. In the great tube of above 13 lines in diameter, the mercury stood only one line higher than in another tube, the bore of which was little more than 2 lines, or the sixth of an inch ; and even the capillary tube above-mentioned supported a column only 2 lines shorter than this last ; that is, 3 lines lower than that of his standard barometer ; all the three having been alike charged with boiling mercury. It appears likewise, that this capillary tube, thus charged, sustained as long a column as a tube of 2¹/₂ lines bore which contained quicksilver only moderately heated ; but that in this last-mentioned tube, the mercury was 2 lines lower, than in one of the same bore, in which the mercury was made to boil violently. The Author afterwards observes, that a capillary tube, only two-thirds of a

line in diameter, carefully charged with boiling quicksilver, forms a cheap instrument, and which may be depended upon, as to the regularity of its motions; which were found to correspond exactly with those of the quicksilver in much larger tubes, even in those of near one-fourth of an inch in diameter.

Of all the methods of filling the tubes of barometers, the Author found that to be the worst (though it has been recommended by some as one of the most excellent) in which the mercury is introduced into the tube by means of a tunnel, with a long capillary stem reaching nearly to the bottom of it. In a tube, thus filled, he found that the quicksilver stood $8\frac{1}{2}$ lines below the standard. He observes too, that the previous washing the internal surface of a tube with spirit of wine, is a still more prejudicial practice; as a barometer, thus treated, stood an inch lower than it ought to do. But we have some reason to suspect that the Author has not been accurate in this experiment; particularly, in the drying the tube; and that this remarkable lowness of the mercury was in some measure owing to the elastic vapour which is very readily generated in *vacuo*, in a very moderate degree of heat, from even a small quantity of moisture.

MEMOIR II. and III. *Observations on the Circulation of Air in Mines; together with an Account of the most effectual Methods of promoting it.* First and second Memoirs. By M. Jars.

It is well known, that the inconveniences and fatal accidents attending the working of coal-pits and other mines, principally derive their origin from the stagnation of the air within them; and that the prevention of these dangers is only to be effected, by producing a motion in the air contained in these subterraneous cavities: so that the mephitic, inflammable, and other noxious exhalations, continually arising in them, may be expelled by a current of fresh air introduced from without.

In these memoirs the Author throws considerable light on this subject, by offering a theory founded on a great number of observations, made in the different mines which he has visited in various parts of Europe. Of these observations we shall select one, which is undoubtedly founded on just hydrostatical principles; and of which we may possibly succeed in giving an intelligible account, without the assistance of plates. A general knowledge of the Author's theory may be of great service in directing those, who are engaged in works of this kind, where to sink the Airshafts, or other spiracles, to the greatest advantage; and may prevent them from incurring very great and unnecessary expences, in the digging them, as it were, at random, and in situations where they cannot possibly, for the reasons hereafter explained, produce the beneficial effects expected from them.

In his visits to the mines of Cheiffy, in the Lionnois, as well as to some others which are sunk under the declivity of a hill, M. Jars observed, that, in the winter, there was a regular current of air which entered the galleries, or the horizontal passages leading to the mine, at their mouths, which open towards the bottom of the hill; and that the air at the same time came out of the Air-shafts, or perpendicular passages, that are sunk down to these galleries, and which have their mouths towards the top of the hill. In the summer-time, he observed, that there was a current likewise, but that it now moved in a contrary direction; entering at the mouth of the air-shaft, and passing out at that of the gallery or adit ||. In the spring and autumn, scarce any motion of the air was perceptible; and accordingly these particular mines, he observes, as well as many others, are abandoned at these seasons, on account of the utter impracticability of working them, arising from this stagnation; though the cause of it was not known.—The following manner of considering the subject will probably explain the cause or *rationale* of these different appearances.

We may consider the gallery at the bottom of the hill, together with the perpendicular Air-shaft, ascending from one extremity of it, and an imaginary tube, parallel to the Air-shaft, and supposed to ascend from the other extremity, as a horizontal tube, to the ends of which two perpendicular tubes of equal length or height are connected, and which is pressed by two columns of air, each extending to the top of the atmosphere. Supposing the air contained in these two perpendicular tubes to be of equal gravity at equal heights above the gallery; no reason can be given why the air, contained in this compound tube, should have a motion in any direction whatever. But if these two columns, though equal in height, consist of a fluid, the temperature of which in one of the legs of the compound tube sometimes differs from that of the fluid contained in the other, a difference will take place in its density and weight; the two columns will not at these times be *in equilibrio* with each other; the heavier column will consequently descend and the lighter will rise; in short, the whole fluid will be put in motion, which will continue as long as the causes which produced it continue to exist.

Now the air contained within the perpendicular Air-shaft (or rather that part of it which is at a certain depth below the

|| We speak from memory only, not having the work at hand; but there are some observations, in one of Dr. Franklin's *Letters, &c.* on intermittent or periodical currents of air, moving alternately up and down a chimney, where there is no fire, at different times of the day, which have a near relation to the present subject.

surface

surface of the ground) is at all times of the year nearly of the same equal temperature; whereas the temperature of the column over the mouth of the gallery, which *entirely* consists of the external air, varies according to the seasons. In summer, the former, or the air contained within the perpendicular shaft, is colder, and consequently heavier than the latter, or the external air corresponding to the mouth of the gallery. It descends therefore along the shaft, and produces a current which passes out at the mouth of the gallery. In winter, on the contrary, though still of the same temperature, it is relatively warmer and lighter in the Air-shaft, and accordingly ascends; being pushed out, or upwards, by the superior gravity of the colder external air corresponding to the mouth of the gallery. In spring and autumn, no motion is produced; as the external air and that of the Air-shaft are of the same temperature and gravity.

It follows, from this view of the subject, that Air-shafts, in the above-mentioned situations, will not only be of little or no service in the spring and autumn; but likewise, that if they are sunk, even in great numbers, in a plain, or where the ground is nearly horizontal, no current of air will be produced through them at any season of the year: as the warmth, and consequently the density and gravity, of the respective columns of air, in these different passages, will be nearly equal to and counterbalance each other. Under such circumstances, however, a ventilation of mines has been proposed and practised, which is effected by a kind of stove placed near one of the apertures; by which the stagnant air is extracted, at all seasons of the year indifferently, through pipes proceeding from the fire, and conveyed into the inmost recesses of the mine: in a manner similar to that proposed by Sutton for renewing the air in ships, &c. The Author recommends this practice, and afterwards offers another method as a substitute, which, however, can only produce the same effect at particular seasons; and that too, we apprehend, in a much smaller degree. He proposes, where the ground is level or nearly so, a remedy to the inconvenience thence arising; which is, to lengthen the Air-shaft upwards, by the erection of a high tunnel or chimney over it, the sides of which should be very solid or thick; that the air contained within it may not be easily affected by the warmth or cold of the external air, but may, as nearly as possible, preserve the temperature of that contained in the subterraneous part of this prolonged tunnel: so that the *equilibrium* may be destroyed between this and the other passages, by means of the vicissitudes in the temperature of the external air; in the same manner as where the mine is situated in the declivity of a hill.

MEMOIR IV. *On the Construction of Hydrometers.* By M. de Montigny.

The Author's observations on these instruments chiefly relate to the accurately determining, by their means, the precise strengths of different brandies and other spirituous liquors; both as they are objects of trade, and as the revenue is greatly interested in such determination. In his proposed improvement of the hydrometer, for this particular purpose, he principally considers a circumstance not hitherto attended to in the construction and graduation of these instruments; though the neglect of it is productive of considerable errors. We shall not describe the Author's apparatus at large; but shall briefly explain the principle on which his improvements are founded.

M. Reaumur was the first who noticed the singular *phenomenon*, which M. de Montigny here applies to the improvement of the hydrometer. While he was employed in making the spirit thermometers known by his name, he discovered, that when rectified spirit, and water or phlegm, the other constituent principle of brandy, are mixed together, there appears to be a mutual penetration of the two liquors; and not, as commonly happens in the mixture of other fluids with each other, a mere juxtaposition of parts. In fact, a part of the one fluid seems to be received into the pores of the other; so that if a pint, for instance, of rectified spirit be added to a pint of water, the mixture will be very sensibly less than a quart. The variations produced in the bulk of the mixed fluid, by the action of their respective particles on each other, render the hydrometer, when graduated, as it usually is, by equal divisions, an erroneous measure of its strength: as the specific gravity of the compound is found not to correspond to the mean gravity of the two ingredients. M. Montigny's scale is therefore constructed on actual observation of the sinking or rising of the hydrometer, in various mixtures of alcohol and water, in certain known proportions. We shall only add, that Dr. Lewis, long since, for the very reasons that are given in this memoir, suggested the necessity of thus graduating the hydrometer, for the examination of inflammable spirits, by actual trials made in various mixtures. [See his Translation of *Newman's Chemistry*, page 450, Note r.] But whether his proposal has ever been attended to or executed in this country, we know not.

MEMOIR IV. *Experiments made with a View to determine the Strength of Timber.* By M. du Hamel.

M. du Hamel begins this memoir by remarking, that it is become a matter of general observation and of universal complaint, among those interested in the subject, that the quality or strength of the timber now in use is very considerably inferior,
Engineer,

rior to that employed in the beginning of this century. The Engineer, he says, observes, that sluices, which formerly stood 40 or 50 years, now last only ten or a dozen. The Architect sees likewise with concern, that, notwithstanding all his attention in chusing timber of the best quality, in the construction of grand edifices, he finds himself, in the course of a few years, under the necessity of substituting others in their room. He himself has seen vessels that had been built 40 years, and yet had the greatest part of their beams in a sound state: whereas, in those of modern construction, the timbers evidently rot in the space of a few years. Indeed, the Author had formerly declared, in his *Compleat Treatise on Forests*, that there is not at present a tree of a large scantling to be found, that is not essentially distempered at its heart, or in which there is not at least a commencement of decay; which sometimes, indeed, is not perceptible, when the tree is first felled, but which will shew itself in a very short space of time afterwards.

Some have attributed this depravation of the wood in our times, to the great frost in 1709. The Author, though he allows this cause to have had some share in producing this effect, is of opinion that it is chiefly owing to other circumstances which he enumerates. The principal of these are, that for a very considerable time past, trees have been constantly felled, and none planted in their room; that the timber now cut down is the refuse of our predecessors; and that the trees in the major part of forests are the produce of old stumps and roots, vegetating in a soil almost intirely exhausted.

Whatever be the cause, or causes, of this diminution in the strength of the modern timber, the Author observes that it would be both erroneous and unsafe for the architect or shipbuilder to estimate its present strength, from the result of the experiments made for that purpose formerly by M. Parent and others. He here relates some trials made to determine the resistance of large beams, at Brest, by the engineers at that place, under the direction of the commandant; the results of which confirm the truth of the foregoing observation, and evince the necessity of estimating the strength of modern timber by a new standard.

In the last memoir of this class, which is of a local nature, M. Deparcieux proposes his ideas on the best expedients to prevent the inconveniences and dangers, which frequently ensue on the breaking up of the ice, in the river Seine.

C H E M I S T R Y.

MEMOIR I. *On the Caoutchouc, or the Elastic Resin of Cayenne; and on the Discovery of a Method of dissolving it, without impairing or destroying its Properties.* By M. Macquer *.

The substance treated of in this article is in some respects one of the most singular productions of the vegetable kingdom, both on account of its remarkable chemical qualities, and of its other still more interesting properties. As it appears to be very little known in this country, and as this very able Chemist has at length succeeded in his repeated attempts to discover a perfect and innoxious solvent of this heteroclite substance, which had hitherto been ineffectually sought after by other chemists; we shall dwell somewhat largely on its history, and properties, and on the method here indicated of compleatly dissolving it, and thereby rendering it a useful acquisition to the arts and to experimental philosophy.

This resin, as it is called, has been hitherto brought from different parts of South America and Asia. Little however was known concerning it, (though some utensils and other works formed of it, by the natives of those countries that produce it, were preserved in the cabinets of the curious) till the return of the French Academicians, who were sent to measure the earth in Peru. Of these, Mr. Condamine particularly, in the relation of his voyage down the River of Amazons, first entered into some detail concerning its origin, and the manner in which the Indians collect it, and form it, by means of earthen moulds, into various shapes. From his and other accounts it appears that it is a milky exudation, or a kind of natural emulsion, flowing from incisions made in a certain tree. While in this liquid state, it receives from them the particular form intended to be given to it. The liquor soon dries, and acquires a solid consistence; manifesting at the same time a most extraordinary degree of flexibility and elasticity. It has indeed been said that a ring of this substance, so small as to fit the finger, would bear such a degree of extension as to become a girdle for the body, which, on being slipped off, would instantly return to its former dimensions; and that a ball of this resin, being dropped on the ground, would rebound to a greater height than that from which it fell †. The first assertion is un-

* Our Readers are referred to a short account which we formerly gave [in our 37th volume, September 1767, page 164] of Mr. Herissant's and the present Author's experiments on this substance, as summarily related in the volume of these memoirs for the year 1763. Notwithstanding what we have there said, it now appears, from this article, that at that time these two Chemists had only discovered the means of softening, and not of compleatly dissolving this resin.

† See Father Charlevoix's History of St. Domingo.

doubtedly an exaggeration, and the latter implies a manifest impossibility. It really however possesses such a degree of elasticity and suppleness, as renders it an object equally interesting to the experimental philosopher, and to the artist; who may naturally wish to avail themselves of its properties, if a method were discovered of giving it any form that was required.

Its chemical properties are not less extraordinary; as this intractable substance had hitherto resisted every attempt that had been made to reduce it to its original fluid state: at least so is that, after it had acquired a new form, by means of a proper mould, it might be dried, and at the same time recover its former pliability and elasticity. We shall pass over the fruitless essays made for this purpose by M. Fresneau and others, that we may have room to relate more at large those of the present Author: premising only that it had before been found not to be soluble in water; that, though called a resin, it was perfectly indissoluble likewise in spirit of wine; and that though it has been dissolved in certain oils; the solution, in whatever manner afterwards treated, remained soft, of a viscous consistence, and totally incapable of being reduced to a solid and elastic state.

M. Macquer nevertheless subjected it afresh to the action of various oils, those called drying particularly, and in different combinations; but without effect. He entertained hopes that camphire might be made instrumental in dissolving it; and as that substance is the most volatile of all the oily concretes with which we are acquainted (being the only one that will evaporate intirely in a moderate heat, without leaving any residuum) it seemed that it might easily be afterwards separated from the resin. But as the camphire must be melted in order to act upon this substance, and as it can scarce undergo the heat necessary for this purpose, without subliming, M. Macquer first liquified the camphire with a small quantity of rectified spirit. In this state it really acted upon the resin, and dissolved a part of it; but when the camphire was afterwards separated from it by evaporation, or other means, the resin which was left was always observed to have lost its elasticity.

Despairing of succeeding in the attempt to dissolve this refractory substance, by means of oils, the Author applied to it different kinds of salts; the caustic alkali particularly, and the various acids. He subjected it likewise to the powerful action of Papin's digester, which reduces the hardest bones to jelly, He afterwards entertained some seemingly well grounded hopes of effecting its dissolution by means of the milky juices of some of our European plants; of the *milk thistle* in particular, the lacteous juice of which, after having been dried, resembles in

some respects the Cayenne resin, and even possesses a certain degree of elasticity:—but all his processes were equally inefficacious. In some of them, the resin was not at all affected; and, in others, was altered or destroyed.

After thus exhausting almost every probable resource, one menstruum only remained to be tried; to which the Author had recourse with regret, on account of its scarcity and dearth, by its means however he at length resolved this very difficult chemical problem. This menstruum is the vitriolic æther, which quickly and easily dissolves the whole of this anomalous substance; forming with it a transparent tincture, and on its evaporation leaving the resin behind, possessed of its former consistence, elasticity, and all its other properties; and of such a form as the operator has chosen to give to it, while in its liquid state. Great nicety however, we are informed, is requisite in the choice of the æther employed in this process. It is absolutely necessary to the success of this experiment, to rectify 8 or 10 pints of the common æther by a gentle heat, and to set apart for this purpose the two first pints that come over. This, by the bye, our Author observes, is the only æther on which the chemist can depend, who would investigate the qualities, or the proper action of æther, *quatenus* æther, on other substances.

The uses to which this discovery is applicable appear to be various. The solidity, flexibility, and elasticity of the *Caoutchouc*, and its property of not being affected by aqueous, spirituous, saline, oily, or other common solvents, renders it a proper and valuable matter for the construction of tubes, catheters, and various other instruments, in which these united properties are wanted. The method by which the Author made small tubes of it is simple and ingenious. He first prepares a solid cylindrical mould of wax, of the proper size and shape; and then dipping a pencil into the ætherial solution of the resin, daubs the mould over with it, till it is covered with a resinous coat of a sufficient thickness. In order that the tube may be smooth and even, this work must be executed with great expedition; as the æther flies off from the wax and leaves the resin upon it, almost immediately on its application. He then throws the piece into boiling water; by the heat of which the wax is soon melted, and rises to the surface; leaving the resinous tube completely formed behind.

The remaining memoirs of this class, and volume, shall be the subjects of a succeeding article.

A R T. IX.

Joannis Frederici Meckel Nova Experimenta et Observationes, &c.—New Experiments and Observations relating to the Extremities of the Veins and Lymphatic Vessels of the Human Body; and on the Intentions of Nature in their particular Organisation. By John Frederick Meckel. 8vo Berlin, 1772.

THESE experiments and observations, which are addressed to the long and justly celebrated Morgagni, do not appear to be undeserving the respectable patronage of that anatomical and medical Nestor of the present age: as they present some new and curious circumstances, relating to the structure and economy of the lymphatic vessels, and veins, in different organs of the human body, which had hitherto escaped the detection of the most accurate and expert anatomists:

The essay is divided into five sections; from the first of which it appears that the Author's mercurial injections made their way from the small lymphatic vessels of the conglobate glands, directly into the branches of the sanguiferous vein of the gland; and this, without any rupture of the vessels, or extravasation of the fluid, attending the experiment. From hence it necessarily follows that there is an immediate *anastomosis* or inosculation of the lymphatic vessels with the extremities of the veins belonging to these glands.

The second section contains an account of some easy and simple experiments, in which the quicksilver was introduced into the lactiferous ducts of the *papillæ*, in the breasts of two females; and which prove, not only that there is an immediate vascular connection between the minute branches of these ducts, and the lymphatic veins; (an inosculation which had been before detected by our Author's colleague, Walterus) but that there is likewise a similar and still more evident and open communication between these ducts, and the extremities of the red or sanguiferous veins. By means of this peculiar and hitherto undiscovered organisation, the milk is occasionally reconveyed, from the lactiferous tubes, by a direct course, into the mass of blood, from which it had before been secreted. In the course of these experiments the Author discovered likewise an inosculation of the *smallest branches* of the lactiferous ducts with each other. These and the other discoveries and observations contained in the following sections are succeeded by some physiological and pathological remarks; in which the Author investigates the intentions of nature in the structure of the parts, and points out the medical or curative indications to be derived from the new lights here thrown upon it. As there seems to be nothing peculiar in M. Meckel's manner of conducting the experi-

ments related in this section, it may appear singular that these *angiomofes* should have hitherto remained unobserved by Haller, Morgagni, and other great anatomists. But the Author's detection of them is principally to be attributed, as he candidly intimates, to the particular situation and circumstances of the two female subjects, on whom his experiments were made, and which rendered these minute and evanescent passages more than usually open, and pervious to his injections.

From the contents of the third section it appears that the Author has been equally successful in investigating, by his injections, the real channel by which the *semen*, after it has been secreted in the *testes*, and collected into the *vesiculæ seminales*, is absorbed, and conveyed from these last mentioned receptacles back again into the mass of blood. It seems, from his experiments, that that strict œconomist, Dame Nature, exercises this act of frugality, not by the intervention of the lymphatics, but by the agency of the veins; the mouths of whose extreme branches immediately open into the cavities of these reservoirs, and absorb and carry off their stagnating and superabundant contents. Among other important purposes answered by this disposition, she has hereby provided a remedy against any inconveniences and evils that might result from a state of continence.

In the fourth section, the Author demonstrates an actual communication subsisting not only between the hepatic duct and the lymphatic vessels, but likewise between the same duct and the branches of the *Vena Cava*; from which he deduces some practical corollaries respecting the jaundice and other diseases of the liver. In the fifth and last section, the Author relates some experiments which evince an occasional resorption of the urine, through the orifices of the veins opening into the cavity of the bladder; and he gives the case of a young man (together with the method of cure successfully pursued in it) in which this absorption was so very considerable, that the urine had almost entirely deserted the passage of the *urethra*, and passed through the pores of the skin in his arm pits, where his linen and cloaths were continually wetted with it. With a few observations of the same kind he concludes this essay, which, as the preceding analysis has shewn, contains some new and curious facts and observations, that will recommend it to the perusal of the anatomist and physiologist, and which may possibly have a distant influence on medical practice.

A R T. X.

Le Tocsin des Rois, &c. An Alarm to Kings. By M. de Voltaire: With the Order of the Muphti for the Suppression of this Work; and the Decree of the Divan, condemning the Author to be impaled. 8vo. 2s. 6d. London.

THIS whimsical publication invites the princes of Christendom to unite their arms against the Ottoman empire; and yet laughs at the madness of the Crusades. It also ventures to throw a ridicule on Christianity, in the view, that its spirit tends to persecution and cruelty. But here the Author, it is obvious, has ascribed to this mode of faith, the evils which flow from the fiery zeal, and the vices, of its teachers.

A R T. XI.

Bibliotheca Botanica. Qua scripta ad rem Herbariam scientia a rerum initiis recensentur. Autore Alberto Van Haller, &c. &c. Tom. II.—A Bibliotheque of Medicine and Natural History;—containing the second Part of the BOTANICA BIBLIOTHEQUE. 4to. 1l. London. Heydinger. 1772.

IN our last Appendix, and in our Review for March ensuing, we gave an account of the first volume of this work, to which we refer our Readers.—The second volume consists of two books, viz. the ninth and tenth, and completes the botanical part, which is carried down to the present year; and the work is executed with that accuracy and ability that may be expected from HALLER.

A R T. XII.

Bibliotheque de Madame la Dauphine, No. 1. Histoire.—The Library of Madame la Dauphine, No. 1. History. 8vo. Paris. 1771.

THE Author of this ingenious and sprightly performance is Librarian to the Dauphiness, whom he intends to conduct through the different walks of literature that are proper for her rank and sex. He begins with history; lays down a plan of study in relation to it; shews what books are proper to be read, and in what order; points out the object and moral end of history, and marks the views, in particular, wherewith princes ought to read it. Though the work is intended for the use of a young princess, yet the generality of readers may receive benefit from the perusal of it: the Author appears to be a man of taste, a lover of mankind, and a friend to virtue.

We shall only give one short passage from him; it relates to Voltaire, and is as follows:—If this illustrious man, whose activity seems equal to every thing, and who has struck into so many different paths of literature, had given the first part of his life to poetry, and the second to history; if, in this new career,

career, he had employed that attention and that fidelity, in the study of facts and the search of truth, which mankind have a right to expect from those who undertake to instruct them; if, in a word, he had proposed to himself, as the end of his labours, not the empty satisfaction of pleasing and amusing, but the far more exalted pleasure, the inestimable advantage of making men better and happier, we should then have had nothing but master-pieces from his pen; he would have been considered as the benefactor of his country, and would have enjoyed, universally, the reputation his talents deserve, and the esteem due to so honourable an application of them. I should then, perhaps, have struck a great number of writers from the list I have given, and put VOLTAIRE alone in their place. His history of Charles XII. the only historical performance of his that I shall recommend to the reader, shews, notwithstanding its inaccuracies, that no person is better qualified than the Author to give history a noble and interesting air. He suppresses every circumstance that is unworthy of the attention of posterity, and mentions those only which paint the soul of his hero, or are capable of rousing that of his reader: we follow him without regret, because he instructs us; we remember what he says, without difficulty, because he warms and animates us.

A R T. XIII.

Etats formés en Europe après la Chute de L'Empire Romain en Occident.—

States formed in Europe, after the fall of the Roman Empire in the West, by M. D'Anville. 4to. Paris, 1771.

M. D'Anville's character as a geographer is so well established, that we need say nothing concerning it.—In an advertisement prefixed to this work, he tells us that it is a very common thing, in books upon geography, to consider two objects only, very distant from each other, *viz.* the antient and present state of countries. Now, as he very justly observes, this is neglecting a very considerable interval, and passing hastily, and without any connection, from the first object to the second, though the one differs from the other so much, as to render it a matter of importance to know by what means, and by what revolution, such a difference, and such a change took place.

Having published, therefore, a system of ancient geography, our Author thought it would be doing a service to the world, to publish another work likewise, wherein the Reader might have a view of those states in Europe that were raised upon the ruins of the western empire.

It consists of five parts, the first of which relates to Germany, the second to France, the third to Italy, the fourth to Spain, and the fifth to Britain. The subject is treated with great accuracy and perspicuity, and a very correct map is added by way of illustration. The Author has annexed a memoir concerning the nation which at present inhabits Trajan's province of Dacia; this paper was published in the thirtieth volume of the memoirs of the academy of inscriptions; but as few readers have an opportunity of consulting so voluminous a collection, and as the memoir is quoted in several places in the work before us, M. D'Anville has inserted it.

He has likewise collected, with great care, and from the best authorities, the most material facts relating to the several states he describes, during a period of eight centuries, viz. from the fifth to the twelfth inclusive.—The work is, indeed, in every respect, worthy of the high reputation of its Author.

A R T. XIV.

Adelfon et Salvini, Anecdote Anglaise, &c.—Adelfon and Salvini, an English Story, by M. D'Arnaud. 8vo. Paris. 1772.

THIS is a monstrous, unnatural romance, calculated only to cast a disgrace on human nature, and to leave a gloom upon the mind of the Reader, by deceiving him into a false idea of his species. This amongst a great deal more foreign trash of the present year, was put into our hands abroad, and we mention it only because the name of the Author, and the title of the book might possibly induce our Readers to mis-spend their money.

A R T. XV.

Dell' Arco Trajano in Benevento, &c.—Trajan's Triumphal Arch at Beneventum, engraved and published by Charles Nolli, at Naples. Fol. 1770.

TWO famous triumphal arches, of prodigious height and magnificence, were erected for Trajan, by the senate of Rome, the first in Beneventum, when he returned into Italy from the German and the Dacian war, the other in the port of Ancona; possibly when after the second and last defeat of Decabalus, King of the Dacians, he landed in that haven, which, for the benefit of navigators, he enlarged at his own expence.

There have been several engravings of the arch of Beneventum, but by some accident or other no plate has appeared to attract that attention of the public, which the singular merit of that memorable piece of architecture deserves.

The plates in this collection are eight in number, exhibiting so many distinct sections of the triumphal arch, and executed with great exactness.

The second plate has prodigious beauty and magnificence. It is a plan and elevation of the front of the arch, which is wholly constructed of Grecian marble. Between the pilasters, on each side of the arch, are two orders of bas-relief, with a frieze of carved work in the intervals, representing a rich candlestick with two winged Fames, having under their knees two victims for sacrifice. Above the other bas-relief, which takes in the height of the capitals of the columns, is a frieze, in the midst of which appears another candlestick of a different form, with two assistants for the sacrifice, and two other figures with military shields. Then comes the grand cornice of the order, with a sculptured frieze, which contains a number of small figures in full relief, representing the march of the triumph. In the niches of the arch are cut, in admirable taste, particularly on the side looking from the city, two figures half naked, in a recumbent posture, which represent a sea-river and a fountain; and between these on the central part of the arch, is a female figure, clothed in a long garment. It is not said what the figure is, but we apprehend from the attributes, that it must be Rome.

The whole, in short, is extremely fine, and well worth the attention of those who have a taste for these works of art.

The plates are dedicated to Sir William Hamilton; our Envoy at Naples, who is well known for his fine taste, and for his encouragement of the polite arts.

A R T. XVI.

Lettres d'Elizabeth Sophie de Valliere, a Louisa Hortence de Cantelen, son Amie, par Madame Riccoboni.—Letters by Elizabeth Sophia de Valliere to her Friend Louisa Hortensia de Cantelen; by Madam Riccoboni. 12mo. 2 Vols. 6s. sewed. Paris. 1772. Imported by Becket and Co.

MADAM Riccoboni possesses great command over the passions, and moves us as she pleases with resentment or pity, with love or admiration. She knows how to enter into the recesses of the human heart: and, while her sentiments are affecting, she expresses them with a delicacy of phrase, which adds to their force and beauty. Amidst the motly and insipid novels, which are continually publishing, both in France and England, her work shines with superior and distinguished lustre.

A R T. XVII.

Histoire de L'Avénement de la Maison de Bourbon au Trone d'Espagne.—An History of the Accession of the House of Bourbon to the Crown of Spain. 12mo. 6 Vols. Paris. 1772.

THIS performance, if considered as a collection of materials, scattered in a multitude of volumes, is intitled to a considerable share of approbation. In the view, however, of a history,

history, it has little claim to praise. It is circumstantial and exact; but the Author seems to want the penetration necessary to discover and unfold the principles of conduct, which actuated princes and statesmen. He never enters into the importance of great events; he wants that dignity of manner, without which historical narrations can never please; and he only exercises the humble and laborious office of a mere compiler.

A R T. XVIII.

Supplement au Roman Comique, ou Memoires pour servir a la Vie de Jean Monnet, &c.—i, e. A Supplement to the *Comical Romance**, or Memoirs towards the Life of John Monnet, formerly Director of the Comic Opera at Paris, the Opera at Lyons, and the French Theatre attempted to be established at London. Written by himself. 12mo. 2 Vols. Imported by Becket and De Hondt. 1772.

THIS work abounds with indecent adventures, uninteresting anecdotes and details, which can only amuse the corrupted and the impure. To wit, and to beautiful composition, it has no pretensions. It is not more disgusting from its obscenity than from the vulgarity with which it is written. Contemptible must be that man, who having passed his youth in dissipation and riot can find a pleasure in recollecting its particulars, and who can submit, in the decline of life, to be the historian of his own infamy!

A R T. XIX.

ΕΥΡΙΠΙΔΟΥ *Iphigenia in Aulide*—και *Iphigenia in Tauris*. Euripidis *Dramata*, *Iphigenia in Aulide*, et *Iphigenia in Tauris*. Ad Codd. MSS. recensuit, et Notulas addidit. Jer. Markland, Coll. D. Petri Cantabrigiens. Socius.—The *Iphigenia in Aulis*, and the *Iphigenia in Tauri*, of Euripides, corrected from a collation of the MSS. with Notes. By John Markham, Fellow of St. Peter's Coll. Cambridge. 8vo. 5 s. sewed. Bowyer and Nichols. 1771.

EURIPIDES, distinguished from all the ancient tragedians by the peculiar tenderness of his drama, bears in his two *Iphigenias* that characteristic in the fairest light. These plays were, therefore, proper objects for critical speculation, and selection, possibly as a specimen of some future edition of the whole. That such an edition is wanted there is no doubt; for Euripides, like most of his contemporaries, has met with no rational critic. Barnes read and edited him, as he would have read and edited a vocabulary; Canterus, more brief, was not more sentimental; and Paul Stephens has only shewn that he read Euripides with much less taste than Paul the Apostle, who has made a moral and philosophical use of his quotations from him. But St. Paul was a man of taste, not a verbal critic, and

* A work by the celebrated Scarron,

it is worth while to observe how much he was conversant in the ancient Greek poets.—‘In him we live, and move, and have our being,’ is literally from Aratus. ‘Evil communications corrupt good manners,’ is a verse that belongs both to Menander and Euripides,

Φθειριωσιν ἥδη χρῆσθ’ ὁμιλίας κακὰι ———

Again, ‘the Cretans are always liars, evil beasts, slow bellies,’ is *verbatim* from Epimenides, a poet of Crete.

Κρήτες αἰεὶ ψεύσαι, κακὰ θηρία, γαστέρες ἀργαί.

The poet then, whom the Delphic oracle pronounced *τε σοφὸς Σοφοκλέους σοφώτερον*, wiser and more sentimental than the wise Sophocles, and to whom the priest of a greater oracle than that of Delphi has given a sanction by his quotation, must be allowed to merit the restoring care and attention of every man of taste.

With respect to the part that Mr. Markland has taken in this business, it must be acknowledged that in this, as in his edition of the Suppliants, he has neither spared any pains, nor betrayed any want of erudition. If, as an Editor, he has any fault, it is in sometimes giving both himself and his Readers too much trouble in expatiating upon and investigating too long and too minutely a reading, which at last must be left to conjecture. If Commentators could be brought to reflect on the importance of those hours which pass away never to return, they would see the necessity of employing them at least to some useful purpose. But they seldom take this principle along with them, and, prodigal of their own portion of time, like true spendthrifts, they scruple not to prey on that of others.

N. B. Although the above is not a Foreign Article, we have given it a place here, as the subject will be no less regarded by every nation where classic literature is cultivated, than by Readers of our own country.

CORRESPONDENCE.

WE have received a respectful letter from Mr. Peter Waldo*, in which he candidly acknowledges his mistake in having asserted, that the scriptures are not read in any of the places of worship among the Dissenters: ‘I do freely own, he says, that I was too hasty in bringing this charge against them, and I do hereby ask pardon of them for it.’ But there are some things in the account we have given of his Commentary upon the Liturgy, which he thinks afford him reason for complaint; however, when they are impartially considered, we apprehend it will be found that there is very little, if any thing, in that article, which may not be justified: though, at the same time, we are fully sensible that we are equally liable, with most others, to misapprehension, or sometimes to form a too hasty conclusion. As to the *perfection* of the liturgy, which Mr.

* Author of a *Commentary on the Liturgy*: see Review for last month, p. 565.

Waldo thinks we represent him as maintaining, this is not directly asserted, though it may be in some measure suggested, in our Review; and indeed the strain of this Gentleman's work affords some general reason to speak in this manner, but it cannot be supposed that we designed to insinuate, that he thought any *human composition* absolutely free from all blemish. In his Preface, p. 20, to which his letter refers us, he says, when addressing the Dissenters, 'Some small blemishes you may possibly find out, some few alterations you may wish to have made.'

We had observed that this Author argued for the custom of bowing at the name Jesus. In his letter, though he owns that it appears to him a very innocent, if not an edifying practice, yet we think he does in effect give it up as indefensible, when he acknowledges that the text on which it was originally grounded is not to be interpreted literally.

We had said, that he appeared to shew very little favour to the Dissenters, any farther than as some of them may be esteemed orthodox; in support of which we refer particularly to the Preface of his Commentary, p. 17. Mr. Waldo in his letter replies, 'I wish them all well, and am in perfect charity with them, and with all mankind; but would never wish to bring them over to the established church, till they have changed their opinions, and can join in her service without mental reservation, or hypocrisy.'

We had observed in our article, that this Author seemed rather to value himself upon his orthodoxy, by which we meant no more than that he wished to be considered as an orthodox member of our established church. In his present letter he says, 'I am far, very far, from valuing myself upon my *orthodoxy*, or upon anything else—I am duly sensible of my own weakness and unworthiness, in every respect, and God forbid that I should *glory* in any thing but in the *cross of Christ*.' We offered the above remark principally with the view of reminding him that he was not so orthodox as he seemed to apprehend; in doing which, he now tells us, that we, as usual, 'play upon the term, while we charge him with inconsistency.'

The general meaning of the word orthodox, as applied to a member of the church of England, we suppose to be, that a person embraces, in the strict sense, the articles of faith which that church establishes; and therefore as Mr. Waldo acknowledges, that though he believes predestination, he does not believe it according to the Calvinistical interpretation, which appears to be the meaning of the 17th article of our church, we see no reason to recal what is said in our Review upon this subject.

In regard to addressing prayers to our Saviour, as is done in the greatest part of the litany, we apprehended that this Writer *entirely approved it*, as we did not find any objections to it in his Commentary, and as two texts of scripture are quoted to justify the practice. However, he now says, that 'whether he may not in the general prefer the addressing of prayers to the Father, is a question not determined in his book.' He also refers us to his remarks on the prayer of St. Chrysostom, from which, he says, his sentiments on this point may partly be collected: and to which therefore we refer such of our Readers, as desire farther satisfaction on this head.

I N D E X

To the REMARKABLE PASSAGES in this VOLUME.

N. B. *To find any particular Book, or Pamphlet, see the Table of Contents, prefixed to the Volume.*

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